THE

NEW TESTAMENT

In GREEK and ENGLISH.

Containing the

ORIGINAL TEXT

Corrected from the AUTHORITY of the most *Authentic Manuſcripts:*

AND A

NEW VERSION

Form'd agreeably to the ILLUSTRATIONS of the moſt Learned *Commentators* and *Critics:*

WITH

NOTES and VARIOUS READINGS,

AND

A COPIOUS ALPHABETICAL INDEX.

IN TWO VOLUMES.

If the LIGHT that is in Thee be DARKNESS, how GREAT is that DARKNESS! Matthew.

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MVSEVM
BRITAN
NICVM

To the Right Honourable

PETER Lord *KING*,

Baron of OCKHAM,

Lord High-Chancellor of *Great-Britain.*

My LORD,

THE Editor does not preſume to fly to your Lordſhip for protection: he humbly appeals to your judgment. the Original needs no Patronage, and the Verſion claims no other than what can be deriv'd from the Original. if they are weigh'd in the Ballance, the Engliſh will be found tranſcendently light: but ſhould the great Author of *the Critic on the Apoſtles Creed* condeſcend to throw ſome part of his Erudition into the margin, how ſwift would it tend to an *Equilibrium!* that exquiſite penetration in unravelling the moſt perplex'd difficulties, that extenſive knowledge, and beautiful ſimplicity of Language, which the World have always admir'd in the noble

writer, would ſoon ſet the ſacred books in a true Engliſh light, and do that Juſtice to the inſpired Oracles, which others, whoſe Province it is, have ſtudiouſly declin'd. whatever their motives may be, ſince nothing can ſo effectually contribute to the improvement and felicity of mankind, as a clear view of Chriſtianity ſtript of the diſguiſe in which it has been involv'd by the Arts of ſome, and the ignorance of others; the Editor has ſubmitted to the drudgery of this Eſſay, and humbly hopes his temerity may find ſome indulgence from the uſefulneſs of the deſign. to enlighten the underſtanding of men, is to improve their virtue: the Goſpel-diſpenſation is ſtil'd Light and Life, as if Religion was nothing elſe but a diſtinct view of our own happineſs: and no leſs than preſent and eternal felicity is the *Legacy* of the New Teſtament. how derogatory then to the dignity of the *Teſtator* is their preſumption, who arrogantly claim ſuch advantages, without ever attempting to prove the *Will*, and which is more deplorable, without any ſollicitude even to underſtand it? can infinite wiſdom propoſe an infinite reward to indolence and ſloth? if a Heaven may be purchaſed at ſo cheap a rate, it muſt be the Paradiſe for Fools. what numbers of ſuch luke-warm Enquirers are in your Lordſhip's eye, who pretend to believe they know not what, yet burn with enthuſiaſtic zeal they know not why? who can ſcarce aſſign any other reaſon for their belief, than that their God-mothers promiſed they ſhould believe! ſo little difference is there between the faith of Conſtantinople and that of Rome. Chriſtianity can gain but little credit from ſuch implicit Votaries. a blind reſignation of their underſtanding, if ſuch may be ſaid to have underſtanding, far from being of the nature of Religion, is an explicit abjuration of common ſenſe and reaſon, which is, or ought to be, the *baſis* of all Religion. yet, however melancholy it may appear, it is but too viſible, that the greateſt part even of Europe are involv'd in ſuch a ſtate. by what arts the ſcene of darkneſs was introduc'd, is not altogether a myſtery: after an attempt of ſeveral ages to put out

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the eyes of mankind, it was judg'd more practicable and equally effectual to blow out the *candle*, in order to make them obſequiouſly dance after an *ignis fatuus* in a traditionary *dark lanthorn*. a ſpiritual tyranny was ſoon erected, Kings were no longer reverenc'd as Fathers, but treated like babes; Royalty was transform'd to ſlavery; free-born people became beaſts of burthen; arts and ſciences were aboliſh'd; *jargon* ſupply'd the place of reaſoning; fancy was faith; dotage, Religion; and bigotry, the four cardinal virtues. a deplorable ſtate, under which this part of the world had ſtill groaned, if the Northern Star had not broke the charm, and diſpell'd the Egyptian gloom. no ſooner were the ſacred records expos'd to popular view, than Religion began to recover ſomething of her antient luſtre; public liberty reviv'd, and ſcience rais'd her head. the happineſs of the Nation was then, as it always will be, commenſurate to the underſtanding of the Nation. by informing the mind the Reformation took place: truth whenever it appears, and it is not truth till it appears, is ever invincible. free inquiry, and diſpaſſionate debate bring it to light; but whenever the ſame methods are uſed to propagate the beſt Religion, which its enemys have employ'd in favour of the worſt, no wonder if it be reduc'd to a ſtand, or rather loſe ground. what an Idea muſt it raiſe in the mind of the incredulous, to hear a champion proclaim his challenge from the *roſtrum*, and then find him skulking behind my Lord Chief Juſtice for protection! what can he think of ſuch a Chriſtian Hero! a conduct ſo ignominious can only confirm his prejudice, and make him conclude, that what will not bear an enquiry, is not worth any enquiry. the general growth of Infidelity ſo loudly and ſo juſtly complain'd of, is not ſo much to be aſcrib'd to the ſtrength or skill, or wit of thoſe who attack, as to the indiſcretion and *foible* of thoſe who are advocates for the faith. to dreſs up a man in *ſtraw*, and ſteal from the blunders of poets, or the miſrepreſentation of impoſtors, imaginary trophys to adorn a mock triumph, will be deem'd

deem'd a prepoſterous method to gain proſelytes. when it is pronounced from high places, "That Truth may "ſubvert the eſſence of moral good, or that vice is "not founded upon falſehood;—That they who forg'd "writings under the name of Chriſt and his Apoſtles "were no bad men;—That rational creatures may be "better govern'd by illuſion than by reaſon;—That it "is poſſible for men to disbelieve what actually ap-"pears to them credible, and may, if they will, be-"lieve propoſitions that have no meaning;—That it "is agreeable to the character of infinite wiſdom not "to make things too plain;—That the mind perceives "every thing but that occult *ſubſtratum*, *itſelf*;—That "the mind is a real agent, and perceives it does a "thouſand things without perceiving any one thing "that it does. and—That all theſe indigeſted para-"doxes are too true to be made a jeſt on." when any Syſtem, my Lord, is made to lean on ſuch buttreſſes, it muſt inevitably ſink. the ſubject indeed is too ſe-rious to be the occaſion of mirth: it is a mark of in-temperate levity to be ſo indolent a ſpectator of man-kind, as not to feel any compunction in contemplating the pride of their heart, and the poverty of their un-derſtanding. but the appeal is made to your Lord-ſhip to pronounce, whether any hiſtorical evidence of a diſtant marvellous fact, can be brought into competi-tion with that evidence which demonſtrates theſe *maxims* to be falſe? though theſe Gentlemen are not to be charg'd with any conſequences they do not fore-ſee, however juſtly they flow from the premiſſes, it be-hoves them to conſider, that the *modern* doctrine of *active power without intelligence*, is no other than the *old* philoſophy of *Strato Lampſacenus*, under a thin diſguiſe. "the *Phænomena*, that is, our perceptions, cannot be "produc'd by *paſſive matter*;" nor is it poſſible they ſhould be produc'd by *a mind* ſo *paſſive* as not to per-ceive how they are produc'd. this is a difficulty which our learned Apologiſts have overlook'd, and which they never could have overcome, without retreating to

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what, it ſeems, had intirely eſcaped their notice, the doctrine of *a Trinity*; not *a Trinity* of incomprehenſible names, not deriv'd from the mythology of the Greeks, the Cabala of the Jews, or the philoſophy of Zoroaſtres; but *a Trinity* of intelligible principles, which flows immediately from the contemplation of human nature, is ingrafted into it, or rather makes up the whole of it. there is no need of bright Oriental parts, or Rabbinical penetration to diſcern it: the voice of Reaſon, and the voice of Scripture expreſsly declare, "that man is compounded of *Spirit*, *Soul*, and *Body*." a doctrine, which far from being a barren ſpeculation, is infinitely comprehenſive, and uſeful: without it, the *phænomena* are inexplicable: it is *the* direct proof of the exiſtence of the ſupreme Being: it illuſtrates our dependance upon him: and is ſo abſolutely neceſſary, that without its aid, it will be very difficult to demoliſh the pernicious *ſyſtem* of Scholaſtic Free-thinkers, *Materialiſm*; *which*, if it ſhould prevail, would effectually ſubvert the eſſences, *as they are call'd*, of moral good and evil: overthrow the diſtinction of truth and falſehood: ſubſtitute Popiſh abſurdity for Britiſh ſenſe: and ſoon exchange our freedom for ſlavery, by conveying a miſſionary *cloud* from Rome to obſcure the Throne, inſtead of that *Conſtellation*, which now fills it with Glory.

I am,

May it pleaſe your Lordſhip,

Your Lordſhip's moſt obedient,

and moſt devoted humble Servant,

The EDITOR.

Premonition to the Reader.

GOD *has given us sufficient capacity to know him, and to learn our duty, and to judge when a Revelation comes from him; which is* all *the knowledge that is needful to us in our present state.*——*Certainly, such a Revelation demands the regard and attention of a rational Creature, so far as soberly to consider it, and to enquire carefully into the grounds of it, as a matter in which he is nearly concern'd. Christianity requires no farther favour, than a fair and impartial Enquiry into the grounds and doctrines of it; and for Men who live in a Country where it is publickly profes's'd, and where they have all the proper and neceſſary means of Information, not to attend to it at all, or to conſider it with ſuch Indifference, as if they thought themſelves unconcern'd in it, is the higheſt degree of Stupidity and Folly. Let me therefore beſeech you, to think of* Religion *as a matter of great Importance in itſelf, and of infinite Concern to every one of you; and not to ſuffer yourſelves, either to be diverted by the Buſineſs or Pleaſures of the World, from regarding it, or deluded by wicked Men into an Opinion that it* deſerves *not your regard.* Biſhop of London's Paſtoral Letter.

ΤΟ ΚΑΤΑ

ΜΑΤΘΑΙΟΝ

ΑΓΙΟΝ ΕΥΑΓΓΕΛΙΟΝ.

1 ΒΙΒΛΟΣ γενεσεως Ιησου Χριστου υἱου Δαβιδ, υἱου Αβρααμ. Αβρα-
2 αμ εγεννησε τον Ισαακ, Ισαακ δε εγεννησε τον Ιακωβ, Ιακωβ δε εγεννησε τον Ιουδαν και
3 τους αδελφους αυτου. Ιουδας δε εγεννησε τον Φαρες και τον Ζαρα εκ της Θαμαρ, Φαρες δε εγεννησε τον Εσρωμ, Εσ-
4 ρωμ δε εγεννησε τον Αραμ. Αραμ δε εγεννησε τον Αμιναδαβ, Αμιναδαβ δε εγεννησε τον Ναασσων, Ναασσων δε
5 εγεννησε τον Σαλμων. Σαλμων δε εγεννησε τον Βοοζ εκ της Ραχαβ, Βοοζ δε εγεννησε τον Ωβηδ εκ της Ρουθ, Ωβηδ
6 δε εγεννησε τον Ιεσσαι. Ιεσσαι δε εγεννησε τον Δαβιδ τον βασιλεα, Δαβιδ δε ὁ βασιλευς εγεννησε τον Σο-
7 λομωντα εκ της του Ουριου. Σολομων δε εγεννησε τον Ροβοαμ. Ροβοαμ δε εγεννησε τον Αβια. Αβια δε εγεννησε
8 τον Ασα. Ασα δε εγεννησε τον Ιωσαφατ, Ιωσαφατ δε εγεννησε τον Ιωραμ, Ιωραμ
9 δε εγεννησε τον Οζιαν. Οζιας δε

THE

HOLY GOSPEL

According to MATTHEW.

THE *History of the life* 1
of Jesus Christ, the
son of David, the son
of Abraham. Abraham was 2
the father of Isaac, Isaac
the father of Jacob, Jacob
the father of Judas and his
brethren. And Judas the 3
father of Phares and Zara
by Thamar, and Phares the
father of Esrom, Esrom the
father of Aram. Aram the 4
father of Aminadab, Amina-
dab the father of Naasson,
Naasson the father of Salmon.
Salmon the father of Booz by 5
Rachab, and Booz the fa-
ther of Obed by Ruth, and
Obed the father of Jesse. And 6
Jesse the father of David
the king, and David had
Solomon by her that had been
the wife of Urias. Solo- 7
mon was the father of Ro-
boam, Roboam the father
of Abia, Abia the father
of Asa. Asa the father of 8
Josaphat, Josaphat the fa-
ther of Joram, Joram the
father of Ozias. Ozias the 9

δε εγεννησε τον Ιωαθαμ, Ιωαθαμ δε εγεννησε τον Αχαζ, Αχαζ δε εγεννησε τον Εζε-
10 κιαν. Εζεκιας δε εγεννησε τον Μανασση, Μανασσης δε εγεννησε τον Αμων, Αμων
11 δε εγεννησε τον Ιωσιαν. Ιωσιας δε εγεννησε τον Ιεχονιαν και τους αδελφους αυτου, επι της μετοικεσιας Βαβυλωνος.
12 μετα δε την μετοικεσιαν Βαβυλωνος Ιεχονιας εγεννησε τον Σαλαθιηλ, Σαλαθιηλ δε εγεν-
13 νησε τον Ζοροβαβελ. Ζοροβαβελ δε εγεννησε τον Αβιουδ, Αβιουδ δε εγεννησε τον Ελιακειμ, Ελιακειμ δε εγεν-
14 νησε τον Αζωρ. Αζωρ δε εγεννησε τον Σαδωκ, Σαδωκ δε εγεννησε τον Αχειμ, Αχειμ
15 δε εγεννησε τον Ελιουδ. Ελιουδ δε εγεννησε τον Ελεαζαρ, Ελεαζαρ δε εγεννησε τον Ματθαν, Ματθαν δε εγεννη-
16 σε τον Ιακωβ. Ιακωβ δε εγεννησε τον Ιωσηφ τον ανδρα Μαριας, εξ ης εγεννηθη ΙΗΣΟΥΣ ὁ λεγομενος Χριστος.
17 πασαι ουν αι γενεαι απο Αβρααμ εως Δαβιδ, γενεαι δεκατεσσαρες; και απο Δαβιδ εως της μετοικεσιας Βαβυλωνος, γενεαι δεκατεσσαρες; και απο της μετοικεσιας Βαβυλωνος εως του Χριστου, γενεαι δεκατεσσαρες.

18 Του δε Χριστου ἡ γεννησις ουτως ην: μνηστευθεισης γαρ της μητρος αυτου Μαριας τω

father of Joatham, Joatham the father of Achaz, Achaz the father of Ezekias. Ezekias the father of 10
Manasſes, Manasſes the father of Amon, Amon the father of Joſias. Joſias the 11
father of Jechonias and his brethren, about the time when the Jews were carried away to Babylon. and after their tranſmigration to 12
Babylon, Jechonias was father of Salathiel, Salathiel father of Zorobabel. Zorobabel father of Abiud, Abiud father of Eliakim, Eliakim father of Azor. And 13 14
Azor father of Sadoc, Sadoc father of Achim, Achim father of Eliud. Eliud father of Eleazar, Eleazar father of Matthan, Matthan father of Jacob. Jacob father of Joſeph the husband of Mary of whom was born Jeſus, who is called Chriſt. So all the generations from Abraham to 15 16 17
David, are fourteen generations: and from David to the Babylonian tranſmigration, are fourteen generations: and from the Babylonian tranſmigration unto Chriſt, are fourteen generations.

Now the manner of Chriſt's birth was this: his mother Mary being promiſed in 18

mar-

τῳ Ιωσηφ, πριν η συνελθειν αυτους, ευρεθη εν γαστρι εχουσα εκ πνευματος αγιου.
19 Ιωσηφ δε ὁ ανηρ αυτης, δικαιος ων, και μη θελων αυτην παραδειγματισαι, εβουληθη λαθρα απολυσαι αυτην.
20 ταυτα δε αυτου ενθυμηθεντος, ιδου, αγγελος κυριου κατ' οναρ εφανη αυτῳ, λεγων; Ιωσηφ υἱος Δαβιδ, μη φοβηθης παραλαβειν Μαριαμ την γυναικα σου: το γαρ εν αυτῃ γεννηθεν εκ πνευματος εστιν αγιου.
21 τεξεται δε υἱον, και καλεσεις το ονομα αυτου Ιησουν. αυτος γαρ σωσει τον λαον αὐτου απο των ἁμαρτιων αυτων.
22 τουτο δε ὁλον γεγονεν ἱνα πληρωθῃ το ῥηθεν ὑπο του Κυριου δια του
23 προφητου, λεγοντος, "Ἰδου, "ἡ παρθενος εν γαστρι ἑξει, "και τεξεται υἱον, και καλε- "σουσι το ονομα αυτου "Εμμανουηλ," ὁ εστι μεθερμηνευομενον, μεθ' ἡμων ὁ Θεος.

24 Διεγερθεις δε ὁ Ιωσηφ απο του ὑπνου, εποιησεν ὡς προσεταξεν αυτῳ ὁ αγγελος Κυριου, και παρελαβε την γυ-
25 ναικα αὐτου. Και ουκ εγινωσκεν αυτην, ἑως ου ετεκε τον υἱον αυτης τον πρωτοτοκον; και εκαλεσε το ονομα αὐτου ΙΗΣΟΥΝ.

*marriage to Joſeph, before they came together, ſhe became pregnant by the holy Spirit. but Joſeph her husband, being a good-natur'd man, and unwilling to expoſe her to publick ſhame, he deſigned to put her away privately. but while he was revolving this in his mind, an angel of the Lord appeared to him in a dream, ſaying, Joſeph, the off-ſpring of David, don't make any difficulty of taking Mary for thy wife: for her pregnancy is from the holy Spirit. and ſhe ſhall be deliver'd of a ſon, to whom you ſhall give the name Jéſus: for he ſhall ſave his people from their ſins. now by theſe events, that divine prediction of the Prophet had its full accompliſhment, when he ſaid, "Behold, * a virgin ſhall be "with child, and ſhall bring "forth a ſon, and they ſhall "call his name Emmanuel," that is to ſay, God our Saviour.*

Then Joſeph being awak'd out of ſleep, did as the angel of the Lord directed, and took his wife home, but did not cohabit with her as a wife, before ſhe had brought forth her firſt-born ſon; whom he named JESUS.

Του

When

* Iſa. vii. 14.

1 Του δε Ιησου γεννηθεντος
εν Βηθλεεμ της Ιουδαιας, εν
ημεραις Ηρωδου του βασι-
λεως, ιδου, Μαγοι απο ανα-
τολων παρεγενοντο εις Ιερο-
2 σολυμα. λεγοντες, Που εσ-
τιν ο τεχθεις βασιλευς των
Ιουδαιων? ειδομεν γαρ αυ-
του τον αστερα εν τη ανα-
τολη, και ηλθομεν προσκυ-
3 νησαι αυτω. ακουσας δε
Ηρωδης ο βασιλευς εταραχθη,
και πασα Ιεροσολυμα μετ
4 αυτου. και συναγαγων παν-
τας τους αρχιερεις και γραμ-
ματεις του λαου, επυνθανε-
το παρ αυτων, που ο Χρις-
5 τος γενναται. οι δε ειπον
αυτω, Εν Βηθλεεμ της Ιου-
δαιας: ουτω γαρ γεγραπται
6 δια του προφητου; "Και
"συ Βηθλεεμ, γη Ιουδα, ου-
"δαμως ελαχιστη ει εν τοις
"ηγεμοσιν Ιουδα: εκ σου
"γαρ εξελευσεται ηγουμενος,
"οστις ποιμανει τον λαον
"μου τον Ισραηλ."

7 Τοτε Ηρωδης λαθρα καλε-
σας τους μαγους, ηκριβωσε
παρ αυτων τον χρονον του
8 φαινομενου αστερος. και
πεμψας αυτους εις Βηθλεεμ,
ειπε, πορευθεντες, ακριβως
εξετασατε περι του παιδιου,
επαν δε ευρητε, απαγγειλατε
μοι, οπως καγω ελθων προσ-
9 κυνησω αυτω. οι δε ακου-
σαντες του βασιλεως, επο-
ρευθησαν, και ιδου, ο αστηρ,
ον

When Jesus was born in 1
Bethlehem of Judea, in the
reign of king Herod, certain
eastern Magi came to Jeru-
salem, with this enquiry, 2
Where is this king of the
Jews who is now born? for
we have seen his rising star,
and are come to pay him
homage. when king Herod 3
heard these things, he was
alarm'd, and all Jerusalem
with him. and having as- 4
sembled all the chief priests
and scribes of the people, he
enquired of them where
Christ was to be born. they 5
answered him, in Bethlehem
of Judea: for these are the
words of the prophet; *
"*And thou Bethlehem in* 6
"*the land of Juda, art not*
"*the least among the princes*
"*of Juda: for out of thee*
"*shall come a Governor*
"*that shall rule my people*
"*Israel.*"

Then Herod having pri- 7
vately sent for the Magi,
enquired of them the exact
time when the star appear-
ed. and he sent them to 8
Bethlehem, go, said he, make
an exact enquiry about the
young child, and when ye have
found him, let me know it,
that I too may come and pay
my adorations to him. in obe- 9
dience to the king, they de-
parted,

* Mich. v. 2.

ὁν ειδον εν τη ανατολη, προηγεν αυτους, εως ελθων εστη επανω ου ην το παι-
10 διον. ιδοντες δε τον αστε-
ρα, εχαρησαν χαραν μεγαλην
11 σφοδρα. και ελθοντες εις την οικιαν, ειδον το παιδιον μετα Μαριας της μητρος αυ-
του, και πεσοντες προσε-
κυνησαν αυτω, και ανοι-
ξαντες τους θησαυρους αυ-
των, προσηνεγκαν αυτω δω-
ρα, χρυσον, και λιβανον,
12 και σμυρναν. και χρημα-
τισθεντες κατ' οναρ μη
ανακαμψαι προς Ηρωδην, δι' αλλης οδου ανεχωρησαν εις την χωραν αυτων.

13 Αναχωρησαντων δε αυ-
των, ιδου, αγγελος Κυριου φαινεται κατ' οναρ τω Ιω-
σηφ, λεγων, Εγερθεις παρα-
λαβε το παιδιον και την μητερα αυτου, και φευγε εις Αιγυπτον, και ισθι εκει εως αν ειπω σοι, μελλει γαρ Ηρω-
δης ζητειν το παιδιον του
14 απολεσαι αυτο. ο δε εγερθεις παρελαβε το παιδιον και την μητερα αυτου νυκτος, και ανεχωρησεν εις Αιγυπτον:
15 και ην εκει εως της τελευτης Ηρωδου: ινα πληρωθη το ρηθεν υπο του Κυριου δια του προφητου, λεγοντος, Εξ Αι-
γυπτου εκαλεσα τον υιον μου.
16 Τοτε Ηρωδης ιδων οτι ενε-
παιχθη υπο των μαγων, εθυ-
μωθη

parted, and immediately the ſtar which they ſaw in the eaſt, moved on before them, till it came to the place where the infant was, and then ſtood ſtill. when they obſerv'd this 10 *of the ſtar, they were extreamly well pleas'd. and en-* 11 *tring into the houſe, they ſaw the infant with Mary his mother, and proſtrating themſelves, they worſhipped him: then opening their treaſures, they preſented him with gold, and frankincenſe, and myrrh. but being divinely warn'd in a* 12 *dream, not to go back to Herod, they returned into their own country another way.*

When they were gone, an 13 *angel of the Lord appeareth to Joſeph in a dream, ſaying, Ariſe, take the infant and his mother, flee into Egypt, and don't ſtir thence till I order you, for Herod will endeavour to have the child deſtroy'd. Joſeph therefore aroſe, took the infant* 14 *and his mother by night, and fled into Egypt: where he* 15 *ſtay'd till the death of Herod: ſo that what the Lord had ſpoken by the prophet, ſaying, * "Out of E-" gypt have I called my ſon," was then fulfill'd.*

Then Herod perceiving he 16 *was abuſed by the Magi, was*

full

* Hoſ. xi. 1.

μωθη λιαν, και αποστειλας ανειλε παντας τους παιδας τους εν Βηθλεεμ, και εν πασι τοις ὁριοις αυτης, απο διετους και κατωτερω, κατα τον χρονον ὁν ηκριβωσε παρα
17 των μαγων. τοτε επληρωθη το ῥηθεν ὑπο Ιερεμιου του
18 προφητου, λεγοντος, "Φωνη "εν Ραμα ηκουσθη, κλαυθμος "και οδυρμος πολυς, Ραχηλ "κλαιουσα τα τεκνα αὐ"της, και ουκ ηθελε παρα"κληθηναι, ὁτι ουκ εισι."

19 Τελευτησαντος δε του Ηρωδου, ιδου αγγελος Κυριου κατ' οναρ φαινεται τῳ Ιω-
20 σηφ εν Αιγυπτῳ, λεγων, Εγερθεις παραλαβε το παιδιον και την μητερα αυτου, και πορευου εις γην Ισραηλ: τεθνηκασι γαρ ὁι ζητουντες την
21 ψυχην του παιδιου. ὁ δε εγερθεις παρελαβε το παιδιον και την μητερα αυτου, και
22 ηλθεν εις γην Ισραηλ. ακουσας δε ὁτι Αρχελαος βασιλευει επι της Ιουδαιας αντι Ηρωδου του πατρος αυτου, εφοβηθη εκει απελθειν, χρηματισθεις δε κατ' οναρ, ανεχωρησεν εις τα μερη της Γα-
23 λιλαιας: και ελθων κατωκησεν εις πολιν λεγομενην Ναζαρετ, ὁπως πληρωθῃ το ῥηθεν δια των προφητων, "ὁτι Ναζωραιος κληθησε"ται."

full of indignation, and ſent a detachment who ſlew all the children that were in Bethlehem and its territory, being under the age of two years, according to the limited time he had learnt of the Magi. Then was fulfilled that 17 *paſſage of Jeremy the prophet,* * *"In Rama was a* 18 *"cry heard, weeping, and "great mourning, Rachel "weeping for her children, "and would not be comfort"ed, becauſe they are not."*

But after the death of He- 19 *rod, an angel of the Lord appeareth in a dream to Joſeph in Egypt, ſaying, ariſe,* 20 *take the young child and his mother, and go into the land of Iſrael: for they who attempted the life of the infant are dead. then he aroſe, and* 21 *took the child and his mother, and came into the land of Iſrael. but when he heard that* 22 *Archelaus reigned in Judea, in the room of his father Herod, he was apprehenſive of going thither, till having had a divine warning in a dream, he retired into the diſtrict of Galilee: and went to dwell* 23 *in a town called Nazareth, ſo that thoſe words of one of the prophets were fulfill'd,* † *"He ſhall be called a Na"zarene."*

Εν *At*

* Jer. xxxi. 15. † Judges xiii. 5. Zach. vi. 12.

1 Εν δε ταις ημεραις εκειναις παραγινεται Ιωαννες ο βαπ-
τιστης, κηρυσσων εν τη ερη-
2 μω της Ιουδαιας, και λεγων:
" Μετανοειτε: ηγγικε γαρ η
" βασιλεια των ουρανων."
3 ουτος γαρ εστιν ο ρηθεις υπο
Ησαιου του προφητου, λεγον-
τος, " Φωνη βοωντος εν τη
" ερημω, Ετοιμασατε την
" οδον Κυριου, ευθειας ποιει-
" τε τας τριβους αυτου."
4 αυτος δε ο Ιωαννης ειχε το εν-
δυμα αυτου απο τριχων
καμηλου, και ζωνην δερμα-
τινην περι την οσφυν αυ-
του; η δε τροφη αυτου ην
ακριδες και μελι αγριον.

5 Τοτε εξεπορευετο προς αυ-
τον Ιεροσολυμα, και πασα η
Ιουδαια, και πασα η περι-
6 χωρος του Ιορδανου: και
εβαπτιζοντο εν τω Ιορδανη
υπ' αυτου, εξομολογουμενοι
7 τας αμαρτιας αυτων. ιδων
δε πολλους των Φαρισαιων
και Σαδδουκαιων ερχομενους
επι το βαπτισμα αυτου,
ειπεν αυτοις, " Γεννηματα
" εχιδνων, τις υπεδειξεν υμιν
" φυγειν απο της μελλουσης
8 " οργης? Ποιησατε ουν καρ-
" πον αξιον της μετανοιας:
9 " και μη δοξητε λεγειν εν
" εαυτοις, Πατερα εχομεν
" τον Αβρααμ: λεγω γαρ
" υμιν οτι δυναται ο Θεος
" εκ των λιθων τουτων εγει-
10 " ραι τεκνα τω Αβρααμ: ηδη
δε

At that time appeared John 1
the Baptiſt, preaching in the
wilderneſs of Judea, and ſay- 2
ing, " Repent ye: for the
" kingdom of the Meſſiah
" draws nigh." for it is of 3
John the prophet † Eſaias
ſpoke, when he ſaid, " The
" voice of one crying in the
" wilderneſs, Prepare ye the
" way of the Lord, make his
" paths clear." now John 4
wore a coat made of ca-
mels hair, with a leathern
girdle about his waiſt; and
his food was locuſts and
wild hony.

Then the inhabitants of Je- 5
ruſalem, of all Judea, and
the whole country about Jor-
dan, came to him: and hav- 6
ing confeſs'd their ſins, they
were baptized by him in Jor-
dan. but when he ſaw many 7
of the Phariſees and Sadduces
come to his baptiſm, he ſaid
to them, " Ye brood of vi-
" pers, who has warned you
" to fly from the wrath to
" come? Let your actions 8
" then ſhow yourrepentance:
" and don't pretend to ſay 9
" within your ſelves, We
" have Abraham for our
" father: for I tell you, that
" God is able out of theſe
" ſtones to raiſe up children
" unto Abraham: the ax is 10
" al

† Iſa. xl. 3.

" δε και ἡ αξινη προς την ρι-
" ζαν των δενδρων κειται:
" παν ουν δενδρον μη ποιουν
" καρπον καλον, εκκοπτε-
" ται, και εις πυρ βαλλε-
11 " ται. εγω μεν βαπτιζω
" ὑμας εν ὑδατι εις μετα-
" νοιαν; ὁ δε οπισω μου
" ερχομενος, ισχυροτερος μου
" εστιν, ου ουκ ειμι ἱκανος
" τα ὑποδηματα βαστα-
" σαι: αυτος ὑμας βαπ-
" τισει εν Πνευματι ἁγιῳ
12 " (και πυρι): ου το πτυον
" εν τη χειρι αυτου, και
" διακαθαριει την ἁλωνα
" ἀυτου, και συναξει τον
" σιτον εις την αποθηκην
" ἀυτου, το δε αχυρον κα-
" τακαυσει πυρι ασβεσ-
" τῳ."

13 Τοτε παραγινεται ὁ Ιησους
απο της Γαλιλαιας επι τον
Ιορδανην προς τον Ιωαννην,
του βαπτισθηναι ὑπ' αυτου.
14 ὁ δε Ιωαννης διεκωλυεν αυτον,
λεγων, Εγω χρειαν εχω ὑπο
σου βαπτισθηναι, και συ
15 ερχη προς με? αποκριθεις δε
ὁ Ιησους ειπε προς αυτον,
Αφες ἀρτι, ουτω γαρ πρεπον
εστιν ἡμιν πληρωσαι πασαν
δικαιοσυνην. τοτε αφιησιν
16 αυτον. και βαπτισθεις ὁ
Ιησους, ανεβη ευθυς απο του
ὑδατος: και ιδου, ανεωχθη-
σαν αυτῳ ὁι ουρανοι, και ειδε
το Πνευμα του Θεου κατα-
17 βαινον ὡσει περιστεραν, και
ερχομενον ἐπ' αυτον. και ιδου
φωνη

" *already laid to the root of*
" *the trees: every tree then*
" *which does not produce*
" *good fruit, will be hewn*
" *down, and cast into the*
" *fire. I indeed baptize you* 11
" *with water to lead you to*
" *repentance; but he that*
" *cometh after me, is my su-*
" *periour, whose shoes I am*
" *not worthy to carry: he*
" *shall baptize you with the*
" *effusion of the holy Ghost,*
" *in the appearance of fire:*
" *and with the fan in his* 12
" *hand, he will throughly*
" *cleanse his floor, and ga-*
" *ther the wheat into his*
" *grainery, but the chaff will*
" *he burn with unquencha-*
" *ble fire."*

Then went Jesus from Ga- 13
lilee to Jordan to be baptized
by John. but John opposed 14
him, I have need, said he,
to be baptized by you, and do
you come to me? and Jesus 15
answer'd, Let it be so for the
present, for it becometh us to
do whatever is right. then
John consented. and when 16
Jesus was baptized, he came
out of the water: and im-
mediately the heavens seem'd
to be parted asunder before
him, and he saw the Spi-
rit of God descending like a 17
dove, and lighting upon him:
at the same time a voice
was heard from heaven,

say-

φωνη εκ των ουρανων, λεγουσα, "Ουτος εστιν ὁ υἱος μου ὁ "αγαπητος, εν ᾧ ευδοκησα."

1 Τοτε ὁ Ιησους ανηχθη εις την ερημον ὑπο του Πνευματος, πειρασθηναι ὑπο του
2 διαβολου: και νηστευσας ἡμερας τεσσαρακοντα και νυκτας τεσσαρακοντα, ὑστε-
3 ρον επεινασε. και προσελθων αυτῳ ὁ πειραζων, ειπεν, "Ει υἱος ει του Θεου, ειπε "ἱνα οἱ λιθοι ουτοι αρτοι
4 "γενωνται." ὁ δε αποκριθεις, ειπε, γεγραπται, "Ουκ επ' "αρτῳ μονῳ ζησεται ανθρωπος, αλλ' επι παν-"τι ῥηματι εκπορευομενῳ
5 "δια στοματος Θεου." τοτε παραλαμβανει αυτον ὁ διαβολος εις την ἁγιαν πολιν, και ἱστησιν αυτον επι το πτε-
6 ρυγιον του ἱερου. και λεγει αυτῳ, Ει υἱος ει του Θεου, βαλε σεαυτον κατω: γεγραπται γαρ, "οτι τοις αγγελοις "αυτου εντελειται περι σου, "και επι χειρων αρουσι σε, "μηποτε προσκοψης προς
7 "λιθον τον ποδα σου." Εφη αυτῳ ὁ Ιησους παλιν γεγραπται, "Ουκ εκπειρασεις Κυ-"ριον τον Θεον σου."

8 Παλιν παραλαμβανει αυτον ὁ διαβολος εις ορος ὑψηλον λιαν, και δεικνυσιν αυτῳ πασας τας βασιλειας του κοσμου και την δοξαν αυτων:

saying, "This is my be-"loved Son, in whom I am "well pleased."

Then was Jesus led up 1
by the Spirit into the wilder-
ness, to be tempted by the
devil: there having fasted 2
forty days and forty nights,
he at length grew hungry.
whereupon the tempter came 3
to him, and said, "If thou
"be the Son of God, com-
"mand these stones to be-
"come bread." but Jesus 4
answered him, It is writ-
ten, * "Man shall not live
"by bread alone, but by
"every thing that God shall
"prescribe." then the 5
devil took Jesus with him to
Jerusalem, and having set
him on the wing of the tem-
ple, he said to him, if you 6
are the Son of God, throw
your self down: for it is
written†, "he will charge his
"angels to take care of you,
"and in their hands they
"shall bear thee up, lest you
"bruise your foot against a
"stone." Jesus replied, it 7
is likewise written, "Thou
"shalt not tempt the Lord
"thy God." ||

Again, the devil accom- 8
panyed him up a very high
mountain, and representing
to him all the kingdoms of the
world, and the glory of them:

* Deut. viii. 3. † Psal. xci. 11. || Deut. vi. 16.

9 των: και λεγει αυτω, ταυ-
τα παντα σοι δωσω, εαν
10 πεσων προσκυνησης μοι. το-
τε λεγει αυτω ὁ Ιησους:
Υπαγε Σατανα, γεγραπ-
ται γαρ, "Κυριον τον Θεον
"σου προσκυνησεις, και αυ-
11 "τω μονω λατρευσεις." τοτε
αφιησιν αυτον ὁ διαβολος,
και ιδου αγγελοι προσηλθον,
και διηκονουν αυτω.

all these things, said he, will 9
I give you, if you will pro-
strate your self and worship
me. Then said Jesus to him, 10
get thee hence Satan: for it
it written, "Thou shalt wor-
"ship the Lord thy God,
"and him only shalt thou
"serve*." whereupon the 11
devil left him, and immediate-
ly angels came and ministred
unto him.

12 Ακουσας δε ὁ Ιησους ὁτι
Ιωαννες παρεδοθη, ανεχωρη-
13 σεν εις την Γαλιλαιαν. και
καταλιπων την Ναζαρετ,
ελθων κατωκησεν εις Καπερ-
ναουμ την παραθαλασσιαν,
εν ὁριοις Ζαβουλων και Νεφ-
14 θαλειμ: ινα πληρωθη το ῥηθεν
δια Ησαιου του προφητου,
15 λεγοντος, "γη Ζαβουλων και
"γη Νεφθαλειμ, ὁδον θα-
"λασσης, περαν του Ιορ-
"δανου, Γαλιλαια των
16 "εθνων: ὁ λαος ὁ καθημενος
"εν σκοτει, ειδε φως μεγα,
"και τοις καθημενοις εν
"χωρᾳ και σκιᾳ θανατου,
"φως ανετειλεν αυτοις."
17 απο τοτε ηρξατο ὁ Ιησους
κηρυσσειν, και λεγειν, "Με-
"τανοειτε, ηγγικε γαρ ἡ
"βασιλεια των ουρανων."

After this, Jesus having 12
heard that John was confined
in prison, retired into Galilee.
and leaving Nazareth, he 13
came and dwelt in Caper-
naum, a maritime town up-
on the confines of Zabulon
and Nepthalim: whereby 14
those words of Esaias the pro-
phet, had their full effect, †
"the land of Zabulon, and 15
"the land of Nephthalim,
"lying upon the sea, and
"about Jordan, Galilee of
"the Gentiles: the people 16
"which sat in darkness, saw
"a great light: and to those
"who sat in the region and
"shadow of death, light is
"sprung up." from that time 17
Jesus began to preach, "Re-
"pent, said he, for the kingdom
"of the Messiah draws nigh."

18 Περιπατων δε παρα την
θαλασσαν της Γαλιλαιας,
ειδε δυο αδελφους, Σιμωνα
τον λεγομενον Πετρον, και
Αν-

Now as Jesus was walk- 18
ing by the sea of Galilee, he
saw two brethren, Simon,
called Peter, and Andrew his
brother,

* Deut. vi. 13. † Isa. ix. 1.

Ανδρεαν τον αδελφον αυτου, βαλλοντας αμφιβληστρον εις την θαλασσαν (ησαν γαρ
19 αλιεις). και λεγει αυτοις, δευτε οπισω μου, και ποιησω
20 υμας αλιεις ανθρωπων. οι δε ευθεως αφεντες τα δικτυα, ηκολουθησαν αυτω.
21 Και προβας εκειθεν, ειδεν αλλους δυο αδελφους, Ιακωβον τον του Ζεβεδαιου, και Ιωαννην τον αδελφον αυτου, εν τω πλοιω μετα Ζεβεδαιου του πατρος αυτων, καταρτιζοντας τα δικτυα αυτων, και εκαλεσεν αυ-
22 τους. οι δε ευθεως αφεντες το πλοιον και τον πατερα αυτων, ηκολουθησαν αυτω.
23 Και περιηγεν ολην την Γαλιλαιαν ο Ιησους, διδασκων εν ταις συναγωγαις αυτων, και κηρυσσων το ευαγγελιον της βασιλειας, και θεραπευων πασαν νοσον και πασαν
24 μαλακιαν εν τω λαω. και απηλθεν η ακοη αυτου εις ολην την Συριαν, και προσηνεγκαν αυτω παντας τους κακως εχοντας, ποικιλαις νοσοις και βασανοις συνεχομενους, και δαιμονιζομενους, και σεληνιαζομενους, και παραλυτικους, και εθεραπευ-
25 σεν αυτους. και ηκολουθησαν αυτω οχλοι πολλοι απο της Γαλιλαιας και Δεκαπολεως και Ιεροσολυμων και Ιουδαιας, και περαν του Ιορδανου.

brother, casting their net into the sea: for they were fishermen. and he said to 19
them, follow me, and I will make you fishers of men: so 20
they immediately left their nets, and followed him.

Going on from thence, he 21
saw other two brethren, James the son of Zebedee, and John his brother, who were in a bark with Zebedee their father, mending their nets: and Jesus having called them, they immediately 22
left the bark with their father, and followed him.

Thus went Jesus about all 23
Galilee, teaching in their synagogues, preaching the gospel of the kingdom, and healing all sorts of diseases and infirmities among the people: so that his fame was spread 24
over all Syria: and they brought unto him all sick people that were afflicted with any diseases or pains, demoniacs, lunatics, and paralytics; and he healed them. and a great multitude of peo- 25
ple followed him from Galilee, from Decapolis, from Jerusalem, from Judea, and from about Jordan.

Ιδων

1 Ιδων δε τους οχλους, ανε-
βη εις το ορος: και καθισαν-
τος αυτου, προσηλθον αυ-
2 τω οι μαθηται αυτου. και
ανοιξας το στομα αυτου,
εδιδασκεν αυτους λεγων.
3 Μακαριοι οι πτωχοι τω
πνευματι, οτι αυτων εστιν
η βασιλεια των ουρανων.

4 Μακαριοι οι πενθουντες,
οτι αυτοι παρακληθησονται.

5 Μακαριοι οι πραεις, οτι
αυτοι κληρονομησουσι την
γην.
6 Μακαριοι οι πεινωντες και
διψωντες την δικαιοσυνην,
οτι αυτοι χορτασθησονται.

7 Μακαριοι οι ελεημονες, οτι
αυτοι ελεηθησονται.
8 Μακαριοι οι καθαροι τη
καρδια, οτι αυτοι τον Θεον
οψονται.
9 Μακαριοι οι ειρηνοποιοι,
οτι αυτοι υιοι Θεου κληθη-
σονται.
10 Μακαριοι οι δεδιωγμενοι
ενεκεν δικαιοσυνης, οτι αυ-
των εστιν η βασιλεια των
ουρανων.
11 Μακαριοι εστε οταν ονει-
δισωσιν υμας και διωξωσι,
και ειπωσι παν πονηρον ρη-
μα καθ' υμων, ψευδομενοι,
ενεκεν εμου.
12 Χαιρετε και αγαλλιασθε,
οτι ο μισθος υμων πολυς εν
τοις ουρανοις, ουτω γαρ ε-
διω-

Jeſus, to avoid this crowd 1
of people, went to a moun-
tain: and when he was ſet
down, his diſciples came to
him. and he addreſſed himſelf 2
to them in theſe inſtructions.
Bleſſed are they, that 3
are of an humble ſpirit,
for of ſuch is the kingdom
of the Meſſias.
Bleſſed are they that 4
mourn: for they ſhall be
comforted.
Bleſſed are the meek: for 5
they ſhall inherit the earth.

Bleſſed are they who 6
hunger and thirſt after righ-
teouſneſs: for they ſhall be
ſatisfied.
Bleſſed are the merciful: 7
for they ſhall obtain mercy.
Bleſſed are the pure in 8
heart: for they ſhall ſee
God.
Bleſſed are the pacific: 9
for they ſhall be the chil-
dren of God.
Bleſſed are they who are 10
perſecuted upon the account
of righteouſneſs: for their's
is the kingdom of heaven.
Bleſſed ſhall you be when 11
men ſhall revile and perſecute
you, and falſely charge you
with all manner of evil for
your attachment to me.
Rejoice, and be exceeding 12
glad: for great will be your
reward in heaven: for ſo
they

διωξαν τους προφητας τους προ υμων.

13 Υμεις εστε το αλας της γης; εαν δε το αλας μωρανθη, εν τινι αλισθησεται? εις ουδεν ισχυει ετι ει μη βληθηναι εξω, και καταπατεισθαι υπο των ανθρωπων.

14 υμεις εστε το φως του κοσμου, ου δυναται πολις κρυβηναι επανω ορους κειμενη.

15 ουδε καιουσι λυχνον, και τιθεασιν αυτον υπο τον μοδιον, αλλ' επι την λυχνιαν, και λαμπει πασι τοις εν τη οικια.

16 ουτω λαμψατω το φως υμων εμπροσθεν των ανθρωπων, οπως ιδωσιν υμων τα καλα εργα, και δοξασωσι τον πατερα υμων τον εν τοις ουρανοις.

17 Μη νομισητε οτι ηλθον καταλυσαι τον νομον, η τους προφητας: ουκ ηλθον καταλυσαι, αλλα πληρωσαι.

18 αμην λεγω υμιν, εως αν παρελθη ο ουρανος και η γη, ιωτα εν, η μια κεραια ου μη παρελθη απο του νομου, εως αν παντα γενηται.

19 ος εαν ουν λυση μιαν των εντολων τουτων των ελαχιστων, και διδαξη ουτω τους ανθρωπους, ελαχιστος κληθησεται εν τη βασιλεια των ουρανων: ος δ' αν ποιηση και διδαξη, ουτος μεγας κληθησεται εν τη

20 βασιλεια των ουρανων. λεγω γαρ υμιν οτι εαν μη περισσευση η δικαιοσυνη υμων πλειον των Γραμματεων και Φαρισαιων,

they perſecuted the prophets who were before you.

Ye are the ſalt of the earth; 13
but if the ſalt become inſipid, how ſhall it recover its ſavour? it is no longer fit for any thing, but to be caſt out and trod under foot. ye are 14
the light of the world. a city that is ſituated on an hill, cannot be hid; and 15
when men light a lamp, they do not put it under a buſhel: but on the ſtand, to give light to all the family. even ſo 16
let your light ſhine before men, that they may ſee your good works, and glorify your father who is in heaven.

Don't think that I am come to aboliſh the law or the prophets: I am not come to aboliſh, but to complete them. I aſſure you, heaven 18
and earth may as well ceaſe to be, as that one jot or one tittle of the law ſhould fail of its completion. whoever therefore ſhall break 19
any commandment, tho' of the leaſt importance, and ſhall teach men ſo to do, ſhall not have the leaſt admittance into the kingdom of the Meſſias: but whoever ſhall do and teach them, he ſhall be great in the kingdom of the Meſſias.
for I declare to you, that except your righteouſneſs ſhall 20

ex-

σαιων, ου μη εισελθητε εις την βασιλειαν των ουρανων.

21 Ηκουσατε ὁτι ερρέθη τοις αρχαιοις, "Ου φονευσεις: "ὁς δ' αν φονευση, ενοχος 22 "εσται τη κρισει." εγω δε λεγω ὑμιν, ὁτι πας ὁ οργιζομενος τῳ αδελφῳ αυτου εικη, ενοχος εσται τη κρισει; ὁς δ' αν ειπη τῳ αδελφῳ αυτου, ῥακα, ενοχος εσται τῳ συνεδριῳ: ὁς δ' αν ειπη, μωρε, ενοχος εσται εις την γεενναν του πυρος.

exceed that of the Scribes and Phariſees, ye ſhall not enter into the heavenly kingdom.

Ye have heard that it has 21 *been ſaid to the antients,* "*Thou ſhalt not kill: and* "*whoſoever ſhall kill, ſhall* "*be puniſh'd by the tribu-*"*nal.*" *but I ſay unto you,* 22 *that whoſoever is angry with his brother without a cauſe, ſhall be puniſh'd by the tribunal: and whoſoever ſhall ſay to his brother, Raca, ſhall be puniſh'd by the Sanhedrim: but whoſoever ſhall ſay, thou fool, ſhall be puniſh'd by the fire of Gehenna.*

23 Εαν ουν προσφερης το δωρον σου επι το θυσιαστηριον, κακει μνησθης ὁτι ὁ αδελφος 24 σου εχει τι κατα σου: αφες εκει το δωρον σου εμπροσθεν του θυσιαστηριου, και ὑπαγε, πρωτον διαλλαγηθι τῳ αδελφῳ σου, και τοτε ελθων 25 προσφερε το δωρον σου. ισθι ευνοων τῳ αντιδικῳ σου ταχυ, εως ὁτου ει εν τη ὁδῳ μετ' αυτου: μηποτε σε παραδῳ ὁ αντιδικος τῳ κριτη, και ὁ κριτης σε παραδῳ τῳ ὑπηρετη, και εις φυλακην βληθησῃ. 26 αμην λεγω σοι, ου μη εξελθης εκειθεν εως αν αποδῳς τον εσχατον κοδραντην.

When therefore you bring 23 *your gift to the altar, and there remember that your brother has reaſon to be diſpleas'd with you: leave your* 24 *gift before the altar, go, and firſt of all reconcile yourſelf to your brother; then come to offer your gift.* 25 *endeavour to win your adverſary, even whilſt you are in the way: leſt the adverſary deliver you to the judge, and the judge deliver you to the officer, and you be thrown into jayl.* 26 *I aſſure you, you will not be diſcharged till you have paid to the very laſt farthing.*

27 Ηκουσατε ὁτι ερρέθη, "ου 28 "μοιχευσεις." εγω δε λεγω ὑμιν, ὁτι πας ὁ βλεπων γυναικα προς το επιθυμησαι αυ-

Ye have heard that it was 27 *ſaid,* "*Thou ſhalt not com-*"*mit adultery,*" *but I tell* 28 *you, that whoſoever looks on*

a

αυτης, ηδη εμοιχευσεν αυτην εν τη καρδια αυτου.

29 Ει δε ο οφθαλμος σου ο δεξιος σκανδαλιζει σε, εξελε αυτον, και βαλε απο σου, συμφερει γαρ σοι ινα απολητ αι εν των μελων σου, και μη ολον το σωμα σου βληθη 30 εις γεενναν. και ει η δεξια σου χειρ σκανδαλιζει σε, εκκοψον αυτην, και βαλε απο σου, συμφερει γαρ σοι ινα απολητ αι εν των μελων σου, και μη ολον το σωμα σου βληθη εις γεενναν.

31 Ερρεθη ος αν απολυση την γυναικα αυτου, δοτω αυτη 32 αποστασιον. εγω δε λεγω υμιν, οτι ος αν απολυση την γυναικα αυτου, παρεκτος λογου πορνειας, ποιει αυτην μοιχασθαι, και ος εαν απολελυμενην γαμηση, μοιχαται.

33 Παλιν ηκουσατε οτι ερρεθη τοις αρχαιοις, "Ουκ επι- "ορκησεις, αποδωσεις δε τω "Κυριω τους ορκους σου." 34 εγω δε λεγω υμιν, μη ομοσαι ολως; μητε εν τω ουρανω, οτι θρονος εστι του Θεου. 35 μητε εν τη γη, οτι υποποδιον εστι των ποδων αυτου, μητε εις Ιεροσολυμα, οτι πολις εστι του μεγαλου βασιλεως. 36 μητε εν τη κεφαλη σου ομοσης, οτι ου δυνασαι μιαν τρι-

a woman with impure desires is already guilty of approving the fact.

If your right eye insnare you, it is better to pull it out, and to suffer the loss of that single part, than that thy whole body should be cast into Gehenna. and if thy right hand insnare thee, it is better to saw it off, and to suffer the loss of that single part, than that thy whole body should be thrown into Gehenna.

*It hath been said, * whoever shall put away his wife, let him give her a bill of divorce. but I say unto you, whoever shall put away his wife, except in the case of adultery, is the occasion of her being an adultereſs, and he that shall marry her is an adulterer.*

Again, ye have heard that it hath been said to the antients, † "Thou shalt not "forswear thy self, but shalt "perform unto the Lord "thine oaths." but I say unto you, swear not at all; neither by heaven, for it is God's throne: nor by the earth, for it is his footstool: nor by Jerusalem, for it is the city of the great King. neither shalt thou swear by thy head, be-

* Deut. xxiv. 1. † Exod. xx. 7. Lev. xix. 12. Deut. xxiii. 23.

τριχα λευκην η μελαιναν
37 ποιησαι· εστω δε ὁ λογος ὑμων, ναι, ναι: ου, ου: το δε περισσον τουτων εκ του πονηρου εστιν.
38 Ηκουσατε ὁτι ερρεθη, "Οφ-
" θαλμον αντι οφθαλμου,
" και οδοντα αντι οδοντος."
39 εγω δε λεγω ὑμιν, μη αντιστηναι τω πονηρω: αλλ' ὁστις σε ῥαπισει επι την δεξιαν σου σιαγονα, στρεψον αυτω
40 και την αλλην· και τω θελοντι σοι κριθηναι, και τον χιτωνα σου λαβειν, αφες
41 αυτω και το ἱματιον· και ὁστις σε αγγαρευσει μιλιον ἑν, ὑπαγε μετ' αυτου ετι
42 αλλα δυο· τω αιτουντι σε διδου, και τον θελοντα απο σου δανεισασθαι μη αποστραφης.

43 Ηκουσατε ὁτι ερρεθη, "Α-
" γαπησεις τον πλησιον σου,
" και μισησεις τον εχθρον
44 " σου." εγω δε λεγω ὑμιν, Αγαπατε τους εχθρους ὑμων, ευλογειτε τους καταρωμενους ὑμας, καλως ποιειτε τοις μισουσιν ὑμας, και προσευχεσθε ὑπερ των επηρεαζοντων ὑμας, και διωκοντων
45 ὑμας· οπως γενησθε ὑιοι του πατρος ὑμων του εν ουρανοις, ὁτι τον ἡλιον αὐτου ανατελλει επι πονηρους και αγαθους, και βρεχει επι δικαιους και
46 αδικους· εαν γαρ αγαπησητε τους

because thou canst not make one hair white or black. but 37
let your communication be, yes, yes; no, no: for whatever goes beyond this, is evil.

Ye have heard that it hath 38
been said, * " *An eye for an*
" *eye, and a tooth for a*
" *tooth.*" *but I say unto* 39
you, don't return evil for evil; on the contrary, if any one strike thee on thy right cheek, turn to him the other likewise. and if any man 40
will go to law with you, to have your coat, let him have your cloke too. and if any 41
one will press you to go a mile with him, go with him the other two. give to him that 42
asks you, and from him that would borrow of you turn not away.

You have heard that it 43
hath been said, " *you shall*
" *love your neighbour, and*
" *hate your enemy:*" *but I* 44
say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them who traduce you, and persecute you: that ye may be the 45
children of your father who is in heaven, for he causes his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust. but if you love only 46
them

* Exod. xxi. 24.

τους αγαπωντας υμας, τινα μισθον εχετε? ουχι και οι εθνικοι το αυτο ποιουσοι?
47 και εαν ασπασησθε τους αδελφους υμων μονον, τι περισσον ποιειτε? ουχι και οι
48 εθνικοι ουτω ποιουσιν? εσεσθε ουν υμεις τελειοι, ωσπερ ο πατηρ υμων ο ουρανιος τελειος εστι.

1 Προσεχετε την δικαιοσυνην υμων μη ποιειν εμπροσθεν των ανθρωπων, προς το θεαθηναι αυτοις: ει δε μηγε, μισθον ουκ εχετε παρα τω πατρι υμων τω
2 εν τοις ουρανοις. οταν ουν ποιης ελεημοσυνην, μη σαλπισης εμπροσθεν σου, ωσπερ οι υποκριται ποιουσιν εν ταις συναγωγαις και εν ταις ρυμαις, οπως δοξασθωσιν υπο των ανθρωπων. αμην, λεγω υμιν, απεχουσι τον μισθον
3 αυτων. σου δε ποιουντος ελεημοσυνην, "μη γνωτω η "αριστερα σου τι ποιει η δε-
4 "ξια σου." οπως η σου η ελεημοσυνη εν τω κρυπτω: και ο πατηρ σου ο βλεπων εν τω κρυπτω, αυτος αποδωσει σοι.
5 Και οταν προσευχη, ουκ εση ωσπερ οι υποκριται: οτι φιλουσιν εν ταις συναγωγαις και εν ταις γωνιαις των πλατειων εστωτες προσευχεσθαι, οπως αν φανωσι τοις ανθρωποις. αμην, λεγω υμιν, οτι απεχουσι τον μισ-
6 θον αυτων. συ δε οταν προσευχη, εισελθε εις το ταμιειον

them who love you, what reward can ye have? do not the heathens themſelves do as much? and if ye 47
ſalute your brethren only, what mighty matter is that? do not even the heathens do the ſame? be ye therefore 48
perfect, even as your father who is in heaven is perfect.

Take care not to perform 1
any religious act in order to be obſerved by men: otherwiſe you will have no reward from your father who is in heaven. therefore, when you 2
give alms, do not make a proclamation of it as the hypocrites do, in their publick aſſemblies by ſound of trumpet, that they may have the applauſe of men. for I aſſure you, they have their reward. but when you give alms, 3
"let not thy left hand know "what thy right hand "doth:" that your alms 4
may be ſecret: and your father who ſees your ſecret actions, ſhall reward you.

And when you pray, be 5
not as the hypocrites are: for they chuſe to ſtand praying in publick places, and at the corners of the ſtreets, to be obſerv'd by men. I aſſure you, they have their reward. but 6
you, when you pray, enter into your cloſet, and when

ον σου, και κλεισας την θυραν σου, προσευξαι τῳ πατρι σου τῳ εν τῳ κρυπτῳ, και ὁ πατηρ σου ὁ βλεπων εν τῳ κρυπτῳ, αποδωσει σοι.

you have ſhut the door, pray to your father who is with you in your retirement, and your father who obſerveth the actions of your retirement ſhall reward you.

7 Προσευχομενοι δε μη βαττολογησητε, ὡσπερ οἱ εθνικοι: δοκουσι γαρ ὁτι ἐν τῃ πολυλογιᾳ ἀυτων εισακουσ-
8 θησονται. μη ουν ὁμοιωθητε αυτοις: οιδε γαρ ὁ πατηρ ὑμων ὡν χρειαν εχετε, προτου ὑμας αιτησαι αυτον.

When you pray, be not verboſe, as the heathen are: for they think they ſhall be heard for their loquaciouſneſs. don't therefore imitate them: for your father knows what you want, before you ask him.

7 8

9 Ὁυτως ουν προσευχεσθε ὑμεις: "Πατηρ ἡμων ὁ εν
"τοις ουρανοις, ἁγιασθητω
10 "το ονομα σου. ελθετω ἡ
"βασιλεια σου. γενηθητω
"το θελημα σου, ὡς εν ου-
11 "ρανῳ, και επι της γης. τον
"αρτον ἡμων τον επιουσιον
12 "δος ἡμιν σημερον. και α-
"φες ἡμιν τα οφειληματα
"ἡμων, ὡς και ἡμεις αφιε-
"μεν τοις οφειλεταις ἡμων.
13 "και μη εισενεγκης ἡμας εις
"πειρασμον, αλλα ρυσαι
"ἡμας απο του πονηρου."
14 εαν γαρ αφητε τοις ανθρωποις τα παραπτωματα αυτων, αφησει και ὑμιν ὁ πα-
15 τηρ ὑμων ὁ ουρανιος. εαν δε μη αφητε τοις ανθρωποις τα παραπτωματα αυτων, ουδε ὁ πατηρ ὑμων αφησει τα παραπτωματα ὑμων.

*After this manner do you therefore pray: "Our Fa-
"ther who art in heaven,
"hallowed be thy name.
"thy kingdom come. thy will
"be done on earth as it is
"in heaven. give us this
"day our daily bread. and
"forgive us our debts, as
"we forgive our debtors.
"and let us not be left un-
"der temptation, but de-
"liver us from the evil
"one." for if ye forgive men their treſpaſſes, your heavenly father will alſo forgive you. but if ye forgive not men their treſpaſſes, neither will your father forgive your treſpaſſes.*

9 10 11 12 13 14 15

16 Οταν δε νηστευητε, μη γινεσθε ὡσπερ οἱ ὑποκριται, σκυθρωποι. αφανιζουσι γαρ τα

When ye faſt, don't put on a diſmal air, as the hypocrites do, who look dejected,

16

τα προσωπα αὐτων, ὁπως φανωσι τοις ανθρωποις νηστευοντες. Αμην λεγω ὑμιν, ὁτι απεχουσι τον μισθον
17 αὐτων. συ δε νηστευων αλειψαι σου την κεφαλην, και το προσωπον σου νιψαι:
18 ὁπως μη φανῃς τοις ανθρωποις νηστευων, αλλα τῳ πατρι σου τῳ εν τῳ κρυπτῳ: και ὁ πατηρ σου ὁ βλεπων εν τῳ κρυπτῳ, αποδωσει σοι.

19 Μη θησαυριζετε ὑμιν θησαυρους επι της γης, ὁπου σης και βρωσις αφανιζει, και ὁπου κλεπται διορυσσουσι
20 και κλεπτουσι: θησαυριζετε δε ὑμιν θησαυρους εν ουρανῳ, ὁπου ουτε σης ουτε βρωσις αφανιζει, και ὁπου κλεπται ου διορυσσουσιν, ουδε
21 κλεπτουσιν. ὁπου γαρ εστιν ὁ θησαυρος ὑμων, εκει εσται
22 και ἡ καρδια ὑμων. ὁ λυχνος του σωματος εστιν ὁ οφθαλμος: εαν ουν ὁ οφθαλμος σου ἁπλους ἡ, ὁλον το σωμα
23 σου φωτεινον εσται: εαν δε ὁ οφθαλμος σου πονηρος ἡ, ὁλον το σωμα σου σκοτεινον εσται. ει ουν το φως το εν σοι σκοτος εστι, το σκο-
24 τος ποσον? ουδεις δυναται δυσι κυριοις δουλευειν: η γαρ τον ἑνα μισησει, και τον ἑτερον αγαπησει; η ἑνος ανθεξεται, και του ἑτερου καταφρονησει; ου δυνασθε Θεω δουλευειν και μαμωνα.

ed, that men may take notice of their faſting: I aſſure you, they have their reward. but 17
whenever you faſt, anoint your head, and waſh your face: that your faſting may 18
not be obſerved by men, but by your father, who is with you in your retirement, and your father who obſerves what you do in private, ſhall give you a reward.

Lay not up for your ſelves 19
treaſures upon earth, where moth and ruſt corrupt, and where thieves break through and ſteal. but lay up for 20
your ſelves treaſures in heaven, where there is neither moth, nor ruſt, nor corruption, nor thieves, nor violence to moleſt you. for where your 21
treaſure is, there will your heart be alſo. the eye is the 22
light of the body: now if your eye be clear, your whole body will be enlightned. but 23
if your eye be bad, your whole body will be dark: if therefore that, which ſhould be light to you, be dark; how great is that darkneſs? no 24
man can ſerve two maſters: for either he will hate the one, and love the other; or he will be attach'd to the one, and neglectful of the other. ye cannot ſerve God and Mamon.

25 Δια τουτο λεγω υμιν, μη μεριμνατε τη ψυχη υμων, τι φαγητε και τι πιητε; μηδε τω σωματι υμων, τι ενδυσησθε: ουχι η ψυχη πλειον εστι της τροφης, και το
26 σωμα του ενδυματος? εμβλεψατε εις τα πετεινα του ουρανου, οτι ου σπειρουσιν, ουδε θεριζουσιν, ουδε συναγουσιν εις αποθηκας, και ο πατηρ υμων ο ουρανιος τρεφει αυτα, ουχ υμεις μαλ-
27 λον διαφερετε αυτων? τις δε εξ υμων μεριμνων δυναται προσθειναι επι την ηλικιαν αυτου πηχυν ενα?

28 Και περι ενδυματος τι μεριμνατε? καταμαθετε τα κρινα του αγρου πως αυξανει; ου κοπια, ουδε νηθει.
29 λεγω δε υμιν οτε ουδε Σολομων εν πασῃ τῃ δοξῃ αυτου περιεβαλετο ως εν τουτων.
30 ει δε τον χορτον του αγρου, σημερον οντα, και αυριον εις κλιβανον βαλλομενον, ο Θεος ουτως αμφιεννυσιν, ου πολλω μαλλον υμας, ολι-
31 γοπιστοι? μη ουν μεριμνησητε, λεγοντες; τι φαγωμεν, η τι πιωμεν, η τι περιβα-
32 λωμεθα? παντα γαρ ταυτα τα εθνη επιζητει; οιδε γαρ ο πατηρ υμων ο ουρανιος οτι χρηζετε τουτων απαντων.
33 ζητειτε δε πρωτον την βασιλειαν του θεου, και την δικαιοσυνην αυτου,

και

I therefore direct you, 25
not to be ſollicitous, with regard to life, what ye ſhall eat, or what ye ſhall drink; nor with regard to the body, what clothes ye ſhall wear: Is not life it ſelf a greater gift than food; and the body a greater gift than rayment? conſider the fowls 26
of the air: for they ſow not, neither do they reap, nor lay up any ſtores; yet your heavenly Father feedeth them. Are not ye of much greater value than they? who by 27
all his ſollicitude can add one moment to his age?

And as for rayment, why 28
ſhould that give you pain? conſider the lillies of the field how they grow; they toil not, neither do they ſpin. and yet I tell you, even So- 29
lomon with all his magnificence, was not arrayed like one of theſe. now if God thus 30
adorns the flower of the field, which thriving to day, is to morrow thrown into the oven, how much more ſhall he provide for you, if you have any degree of faith? therefore 31
make no ſuch ſollicitous enquiries, as what ſhall we eat? or what ſhall we drink? or how ſhall we be clothed? things which the Gentiles are 32
ſo thoughtful about, and which your heavenly Father knows

25 και ταυτα παντα προστε-
4 θησεται υμιν. μη ουν μεριμ-
νησητε εις την αυριον: η γαρ
αυριον μεριμνησει τα εαυτης,
αρκετον τη ημερα η κακια
αυτης.

26

1 Μη κρινετε, ινα μη κρι-
2 θητε. εν ω γαρ κριματι κρι-
νετε, κριθησεσθε: και εν ω
μετρω μετρειτε, μετρηθησε-
27 3 ται υμιν. τι δε βλεπεις το
καρφος το εν τω οφθαλμω
του αδελφου σου, την δε
28 εν τω σω οφθαλμω δοκον
4 ου κατανοεις? η πως ερεις τω
αδελφω σου: αφες, εκβαλω
το καρφος απο του οφθαλ-
μου σου: και ιδου η δοκος
29 5 εν τω οφθαλμω σου? υπο-
κριτα, εκβαλε πρωτον την
δοκον εκ του οφθαλμου σου,
30 και τοτε διαβλεψεις εκβα-
λειν το καρφος εκ του οφ-
θαλμου του αδελφου σου.

6 Μη δωτε το αγιον τοις
κυσι, μηδε βαλητε τους μαρ-
31 γαριτας υμων εμπροσθεν των
χοιρων, μηποτε καταπα-
τησωσιν αυτους εν τοις πο-
σιν αυτων, και στραφεντες
ρηξωσιν υμας.

2 7 Αιτειτε, και δοθησεται
υμιν; ζητειτε, και ευρησετε:
κρουετε, και ανοιγησεται υ-
μιν.

knows that you want. but first 33
ſeek the kingdom of God, and
that righteouſneſs which leads
to it, and all theſe things
ſhall be ſuperadded. be not
therefore ſollicitous about the 34
morrow: for the morrow
ſhall be taken up with the
cares of the morrow, the
trouble of the day is ſufficient
for one day.

Judge not, that ye be not 1
judged. for according as ye 2
judge others, ye ſhall be
judged yourſelves: the mea-
ſure you mete, ſhall be mea-
ſured to you again. why do 3
you obſerve the mote that is
in your brother's eye, and not
conſider the beam that is in
your own eye? with what 4
aſſurance can you ſay, bro-
ther, let me take that mote
out of your eye; when there
is ſuch an apparent beam in
your own eye? thou hypo- 5
crite, firſt get rid of the beam
in your own eye; and then
ſee how to remove the mote
out of thy brother's eye.

Give not that which is ho- 6
ly to the dogs, neither caſt
ye your pearls before ſwine,
leſt theſe trample them under
foot, and thoſe turn upon
you and tear you.

Ask, and it ſhall be given 7
you: ſeek, and ye ſhall find:
knock, and the door ſhall be
opened.

8 μιν. πας γαρ ὁ αιτων λαμ-
βανει, και ὁ ζητων ευρισκει,
και τῳ κρουοντι ανοιγησεται.
9 η τις εστιν εξ ὑμων ανθρω-
πος, ὁν εαν αιτηση ὁ ὑιος
αυτου αρτον, μη λιθον επι-
10 δωσει αυτῳ. και εαν ιχθυν
αιτηση, μη οφιν επιδωσει αυ-
11 τῳ? ει ουν ὑμεις, πονηροι
οντες, οιδατε δοματα αγα-
θα διδοναι τοις τεκνοις ὑμων,
ποσῳ μαλλον ὁ πατηρ ὑ-
μων ὁ εν τοις ουρανοις, δω-
σει αγαθα τοις αιτουσιν αυ-
τον?

12 Παντα ουν ὁσα αν θελητε
ινα ποιωσιν ὑμιν ὁι ανθρω-
ποι, ὁυτω και ὑμεις ποιειτε
αυτοις: ὁυτος γαρ εστιν ὁ
νομος και ὁι προφηται.

13 Εισελθετε δια της στε-
νης πυλης; ὁτι πλατεια ἡ
πυλη, και ευρυχωρος ἡ ὁδος
ἡ απαγουσα εις την απωλει-
αν, και πολλοι εισιν ὁι εισερ-
14 χομενοι δι' αυτης. ὁτι στενη
ἡ πυλη, και τεθλιμμενη ἡ
ὁδος ἡ απαγουσα εις την
ζωην, και ολιγοι εισιν ὁι
ευρισκοντες αυτην.
15 Προσεχετε δε απο των
ψευδοπροφητων, ὁιτινες ερ-
χονται προς ὑμας εν ενδυμα-
σι προβατων, εσωθεν δε εισι
16 λυκοι ἁρπαγες. απο των
καρπων αυτων επιγνωσεσθε
αυτους: μητι συλλεγουσιν
απο ακανθων σταφυλην, η
17 απο τριβολων συκα? ὁυτω
παν

opened. for every one that asks, does receive: he that seeks, does find: and he that knocks at the door, is admitted. is there any of you that would offer his son a stone when he ask'd for bread? or instead of a fish, would he give him a serpent? if ye then, as wicked as ye are, know how to bestow proper gifts upon your children, how much more shall your heavenly father give good things to them that ask him?

Let your actions be such, with regard to others, as you should think reasonable with regard to yourselves, for this is the substance of the law and the prophets.

Enter ye in at the strait gate; the gate that leadeth to destruction is broad, and the way is open, and they who pass through are numerous. but the gate which leads to life is narrow, and the way is difficult, and few there be that find it.

Beware of false prophets, who to outward appearance are sheep, but inwardly they are ravenous wolves. you will know them by their fruits: do men gather grapes of thorns, or figs of thistles? so every good tree yields good fruit: but a corrupt

tree

πραν δενδρον αγαθον καρ-
πους καλους ποιει: το δε
σαπρον δενδρον καρπους πο-
18 νηρους ποιει. ου δυναται δεν-
δρον αγαθον καρπους πονηρους
ποιειν, ουδε δενδρον σαπρον
19 καρπους καλους ποιειν. παν
δενδρον μη ποιουν καρπον κα-
λον, εκκοπτεται, και εις πυρ
20 βαλλεται. αραγε απο των
καρπων αυτων επιγνωσεσθε
αυτους.

21 Ου πας ὁ λεγων μοι, Κυ-
ριε, Κυριε, εισελευσεται εις
την βασιλειαν των ουρανων:
αλλ' ὁ ποιων το θελημα του
πατρος μου του εν ουρανοις.
22 πολλοι ερουσι μοι εν εκεινη
τη ημερα, Κυριε, Κυριε, ου
τω σω ονοματι προεφητευ-
σαμεν, και τω σω ονοματι
δαιμονια εξεβαλομεν, και τω
σω ονοματι δυναμεις πολλας
23 εποιησαμεν? και τοτε ὁμο-
λογησω αυτοις, ὁτι ουδεποτε
εγνων ὑμας: αποχωρειτε απ'
εμου οἱ εργαζομενοι την ανο-
24 μιαν. πας ουν ὁστις ακουει
μου τους λογους τουτους,
και ποιει αυτους, ὁμοιωσω
αυτον ανδρι φρονιμω, ὁστις
ωκοδομησε την οικιαν αὐτου
25 επι την πετραν: και κατε-
βη ἡ βροχη, και πλθον οἱ
ποταμοι, και επνευσαν οἱ
ανεμοι, και προσεπεσον τη
οικια εκεινη, και ουκ επεσε:
τεθεμελιωτο γαρ επι την
26 πετραν. και πας ὁ ακουων
μου τους λογους τουτους,
και

tree yields bad fruit. a good 18
tree cannot produce bad fruit: neither can a corrupt tree produce good fruit. every 19
tree that doth not yield good fruit, is hewn down and caſt into the fire. by their fruits 20
then ſhall ye know them.

Not every one that ſays 21
to me, Lord, Lord, ſhall enter into the kingdom of heaven: but only they who do the will of my Father who is in heaven. many 22
will cry out to me in that day, Lord, Lord, have we not propheſied in thy name? have we not caſt out devils in thy name? and in thy name have we not wrought many miracles? and then 23
will I make this declaration to them: I never knew you: depart from me ye that have practiſed iniquity. therefore, 24
whoever heareth theſe inſtructions of mine, and puts them in practice, I will compare him to the prudent man, who built his houſe upon a rock: the rain deſcended, 25
the floods came, the winds blew, and beat upon that houſe: but it fell not, for it was founded upon a rock. but every one that heareth 26

theſe

και μη ποιων αυτους, ομοιωθησεται ανδρι μωρω, οστις ωκοδομησε την οικιαν αυ-
27 του επι την αμμον. και κατεβη η βροχη, και ηλθον οι ποταμοι, και επνευσαν οι ανεμοι, και προσεκοψαν τη οικια εκεινη, και επεσε: και ην η πτωσις αυτης μεγαλη.
28 Και εγενετο οτε συνετελεσεν ο Ιησους τους λογους τουτους, εξεπλησσοντο οι οχλοι επι τη διδαχη αυτου.
29 ην γαρ διδασκων αυτους ως εξουσιαν εχων, και ουχ ως οι Γραμματεις.
1 Καταβαντι δε αυτω απο του ορους, ηκολουθησαν αυ-
2 τω οχλοι πολλοι. και ιδου λεπρος ελθων προσεκυνει αυτω, λεγων: Κυριε, εαν θελης, δυνασαι με καθαρισαι.
3 και εκτεινας την χειρα, ηψατο αυτου ο Ιησους, λεγων, Θελω, καθαρισθητι. και ευθεως εκαθαρισθη αυτου η
4 λεπρα. και λεγει αυτω ο Ιησους, ορα μηδενι ειπης, αλλα υπαγε, σεαυτον δειξον τω ιερει, και προσενεγκε το δωρον ο προσεταξε Μωσης, εις μαρτυριον αυτοις.

5 Εισελθοντι δε αυτω εις Καπερναουμ, προσηλθεν αυ-
τω εκατονταρχος παρακαλων
6 αυτον, και λεγων, Κυριε, ο παις μου βεβληται εν τη οικια παραλυτικος, δεινως βασανιζο-

these instructions of mine, and practiseth them not, shall be compared to a fool who built his house upon the sand: the rain descends, 27 *the flood rushes on, the winds blow, and beat upon the house: down it falls, and wide are its ruins.*

At length Jesus finished 28 *his discourse, and the people were fill'd with astonishment at his doctrine.* 29 *for he taught them, as one having authority, and not as the scribes.*

When Jesus was come down from the mountain, a great multitude followed him. 1 *and there came a leper who* 2 *threw himself at his feet, saying, Lord, if thou wilt, thou canst make me clean.* 3 *and Jesus held out his hand and touched him, saying, I will, be thou clean. and immediately he was cured of his leprosy.* 4 *and Jesus said to him, take care not to tell any man, but go thy way, shew thy self to the priest, and offer the gift that Moses commanded, that it may be a testimony against them.*

When Jesus was entred 5 *into Capernaum, a centurion came and addressed himself to him, saying,* 6 *Lord, my servant lies sick at home grievously afflicted with the*

palsy,

7 σανιζομενος· και λεγει αυ-
τω ὁ Ιησους, εγω ελθων θε-
8 ραπευσω αυτον· και απο-
κριθεις ὁ ἑκατονταρχος εφη:
Κυριε, ουκ ειμι ἱκανος ἱνα
μου υπο την στεγην εισελ-
θης; αλλα μονον ειπε λογῳ
και ιαθησεται ὁ παις μου·
9 και γαρ εγω ανθρωπος ειμι
ὑπο ἐξουσιαν, εχων υπ' ε-
μαυτον στρατιωτας: και
λεγω τουτῳ: πορευθητι, και
πορευεται: και αλλῳ: ερχου,
και ερχεται; και τῳ δουλῳ
μου: ποιησον τουτο, και
10 ποιει· ακουσας δε ὁ Ιησους
εθαυμασε, και ειπε τοις ακο-
λουθουσιν: αμην λεγω ὑμιν,
ουδε εν τῳ Ισραηλ τοσαυ-
11 την πιστιν εὑρον· λεγω δε
ὑμιν, ὁτι πολλοι απο ανα-
τολων και δυσμων ἡξουσι,
και ανακλιθησονται μετα
Αβρααμ και Ισαακ και Ια-
κωβ, εν τῃ βασιλεια των
12 ουρανων: ὁι δε ὑιοι της βα-
σιλειας εκβληθησονται εις το
σκοτος το ἐξωτερον; εκει
εσται ὁ κλαυθμος και ὁ βρυγ-
13 μος των οδοντων· και ειπεν
ὁ Ιησους τῳ ἑκατονταρχῳ;
ὑπαγε, και ὡς επιστευσας
γενηθητω σοι· και ιαθη ὁ
παις αυτου εν τῃ ὡρᾳ ε-
κεινῃ.

14 Και ελθων ὁ Ιησους εις
την οικιαν Πετρου, ειδε την
πενθεραν αυτου βεβλημενην
15 και πυρεσσουσαν: και ἡψα-
το της χειρος αυτης, και

palsy, and Jesus said to 7
him, I will come and heal
him. the centurion answered, 8
Lord, I am not worthy the
honour of such a visit: do
but give the word, and my
servant is sav'd. for I am 9
a man under authority, hav-
ing soldiers under my com-
mand: I bid this man, go,
and he's gone: another, come,
and he's here: and to my
servant, do this, and it is
done. when Jesus heard it, 10
he was surpriz'd, and said
to his followers, I profess I
have not met with such an
instance of faith, no not in
Israel. and I declare unto 11
you, that many shall come
from the east and from the
west, and shall sit at table
with Abraham, and Isaac,
and Jacob in the heavenly
kingdom. but the heirs to 12
the kingdom shall be cast in-
to the darkness without:
there shall be weeping and
gnashing of teeth. and Jesus 13
said to the centurion, go
thy way, what you believed
could be done, is effected for
you. and his servant was
healed in that very hour.

After this Jesus went to 14
Peter's house, where seeing
his wife's mother lying sick of
a fever, he touched her hand, 15
and the fever left her: and

αφηκεν

αφηκεν αυτην ὁ πυρετος: και ηγερθη, και διηκονει αυ-
16 τω. οψιας δε γενομενης προ-
σηνεγκαν αυτω δαιμονιζο-
μενους πολλους: και εξεβα-
λε τα πνευματα λογω, και
παντας τους κακως εχοντας
17 εθεραπευσεν: ὁπως πληρω-
θη το ρηθεν δια Ησαιου του
προφητου, λεγοντος: "αυτος
"τας ασθενειας ημων ελαβε,
"και τας νοσους εβασταsεν."
18 Ιδων δε ὁ Ιησους πολλους
οχλους περι αὐτον, εκελευ-
σεν απελθειν εις το περαν.
19 και προσελθων εἰς γραμμα-
τευς, ειπεν αυτω: διδασκα-
λε, ακολουθησω σοι ὁπου
20 εαν απερχη. και λεγει αυ-
τω ὁ Ιησους; αι αλωπεκες
φωλεους εχουσι, και τα πε-
τεινα του ουρανου κατασ-
κηνωσεις: ὁ δε υἱος του αν-
θρωπου ουκ εχει που την
21 κεφαλην κλινη. ἑτερος δε
των μαθητων αυτου ειπεν
αυτω: Κυριε, επιτρεψον μοι
πρωτον απελθειν, και θα-
22 ψαι τον πατερα μου. ὁ δε
Ιησους ειπεν αυτω, ακολου-
θει μοι, και αφες τους νε-
κρους θαψαι τους ἑαυτων
νεκρους.
23 Και εμβαντι αυτω εις το
πλοιον, ηκολουθησαν αυτω
24 οἱ μαθηται αυτου. και ιδου,
σεισμος μεγας εγενετο εν τη
θαλασσῃ, ὡστε το πλοιον
καλυπτεσθαι ὑπο των κυμα-
των;

she aroſe and gave him entertainment. in the evening 16
they brought him ſeveral demoniacs: and he caſt out the ſpirits with a word, and healed all that were ſick: whereby was fulfilled what 17
Eſaias the prophet ſaid, * *"Himſelf took our infirmi-"ties, and bare our diſea-"ſes."*

Now Jeſus perceiving the 18
crowd about him, gave orders to paſs over to the other ſide of the lake. when a 19
certain ſcribe came to him, and ſaid, Maſter, I will follow you where-ever you go. Jeſus replyed, the foxes 20
have kennels, and the birds of the air have neſts; but the ſon of man hath not where to lay his head. ano- 21
ther of his diſciples ſaid to him, Lord, ſuffer me firſt to go and bury my father. but Jeſus ſaid to him, fol- 22
low me, and let the dead bury their dead.

When he went aboard the 23
veſſel, his diſciples followed him. and on a ſudden ſo great 24
a ſtorm aroſe at ſea, that the ſhip was covered with the waves: but he was aſleep.

* Iſa. liii. 4.

25 των; αυτος δε εκαθευδε. και προσελθοντες οι μαθηται αυτου ηγειραν αυτον, λεγοντες: Κυριε, σωσον ημας, απολ-
26 λυμεθα. και λεγει αυτοις, τι δειλοι εστε, ολιγοπιστοι? τοτε εγερθεις επετιμησε τοις ανεμοις και τη θαλασσῃ, και εγενετο γαληνη μεγαλη.
27 οι δε ανθρωποι εθαυμασαν, λεγοντες, ποταπος εστιν ουτος, ὁτι και οι ανεμοι και η θαλασσα υπακουουσιν αυτῳ?

28 Και ελθοντι αυτῳ εις το περαν εις την χωραν των Γεργεσηνων, υπηντησαν αυτῳ δυο δαιμονιζομενοι, εκ των μνημειων εξερχομενοι, χαλεποι λιαν, ωστε μη ισχυειν τινα παρελθειν δια της ὁδου
29 εκεινης. και ιδου, εκραξαν λεγοντες; τι ημιν και σοι, Ιησου υιε του θεου? ηλθες ωδε προ καιρου βασανισαι
30 ημας? ην δε μακραν απ' αυτων αγελη χοιρων πολλων
31 βοσκομενη. οι δε δαιμονες παρεκαλουν αυτον, λεγοντες: ει εκβαλλεις ημας, επιτρεψον ημιν απελθειν εις την αγελην
32 των χοιρων. και ειπεν αυτοις, υπαγετε. οι δε εξελθοντες απηλθον εις την αγελην των χοιρων: και ιδου, ωρμησε πασα η αγελη των χοιρων κατα του κρημνου εις την θαλασσαν, και απε-
33 θανον εν τοις ὑδασιν. οι δε βοσκοντες εφυγον: και απελ-

sleep. and his disciples came 25
and awaked him, saying, Lord, save us: we are sinking. and he answer'd, why 26
are you afraid, o incredulous people? then he arose and rebuked the winds and the sea, and there was a great calm. but the crew 27
were all amaz'd; what is this man, said they, that even the winds and the sea obey him?

When he was arrived on 28
the other side, in the country of the Gergesenes, two demoniacs met him starting out of the tombs with such fury, it was not safe for any body to pass that way. and they 29
roar'd out, Jesus, thou son of God, what injury have we done you? are you come here to torment us before the time? and there was 30
a considerable herd of swine feeding, at some distance from them. So the devils 31
entreated him, saying, if you force us out, suffer us to retire into the herd of swine. and Jesus bad them go, ac- 32
cordingly they came out, and went into the herd of swine: and immediately the herd of swine ran furiously down a precipice into the sea, where they were all drown'd. and 33
they that kept them fled a-

απελθοντες εις την πολιν, απηγγειλαν παντα, και τα
34 των δαιμονιζομενων. και ιδου, πασα ἡ πολις εξηλθεν εις συναντησιν τῳ Ιησου, και ιδοντες αυτον, παρεκαλεσαν ὁπως μεταβῃ απο των ὁριων αυτων.

1 Και εμβας εις το πλοιον, διεπερασε, και ηλθεν εις την
2 ιδιαν πολιν. και ιδου, προσεφερον αυτῳ παραλυτικον επι κλινης βεβλημενον: και ιδων ὁ Ιησους την πιστιν αυτων, ειπε τῳ παραλυτικῳ: θαρσει τεκνον, αφεωνται σοι ἁι ἁμαρτιαι σου.
3 και ιδου, τινες των Γραμματεων ειπον εν ἑαυτοις: ὁυτος βλασφημει. και ιδων ὁ Ιησους τας ἐνθυμησεις αυτων, ειπεν; ἱνα τι ὑμεις ενθυμεισθε πονηρα εν ταις καρ-
5 ὁιαις ὑμων? τι γαρ εστιν ευκοπωτερον, ειπειν, αφεωνται σου ἁι ἁμαρτιαι, ἡ ειπειν, εγειρε και περιπατει?
6 ἱνα δε ειδητε ὁτι εξουσιαν εχει ὁ ὑιος του ανθρωπου επι της γης αφιεναι ἁμαρτιας: (τοτε λεγει τῳ παραλυτικῳ) εγερθεις αρον σου την κλινην,
7 και ὑπαγε εις τον οικον σου.
8 και εγερθεις απηλθεν εις τον οικον ἁυτου. ιδοντες δε ὁι ὁχλοι εθαυμασαν, και εδοξασαν τον θεον, τον ὁντα εξουσιαν τοιαυτην τοις ανθρωποις.

way into the town, and told the whole ſtory of what had happen'd to the devils and their demoniacs. whereupon 34
the city went in a body to meet Jeſus, and when they ſaw him they deſir'd him to withdraw out of their country.

Being imbark'd, he paſs'd 1
over, and came to his own town, where they brought 2
a man on a bed, lying ſick of the palſy: and Jeſus perceiving their faith, ſaid to the paralytic, take courage, my ſon, thy ſins are forgiven.
whereupon certain of the 3
ſcribes ſaid within themſelves, this man blaſphemes. and 4
Jeſus perceiving their reflections, ſaid, why do you entertain ſo bad an opinion? for is it not as eaſy to ſay, 5
thy ſins are forgiven? as to ſay, ariſe, and walk? only 6
it was fit you ſhould know that the ſon of man hath power on earth to forgive ſins: ariſe, then, ſaid he, to the paralytic, take up thy bed, and march home.
and he aroſe, and returned 7
to his family. at this the 8
multitude were amazed, and glorified God, for having communicated ſuch power to men.

9 Και παραγων ὁ Ιησους εκειθεν, ειδεν ανθρωπον καθημενον επι το τελωνιον, Ματθαιον λεγομενον: και λεγει αυτῳ, ακολουθει μοι. και αναστας ηκολουθησεν αυτῳ.
10 και εγενετο αυτου ανακειμενου εν τῃ οικιᾳ, και ιδου, πολλοι τελωναι και ἁμαρτωλοι ελθοντες, συνανεκειντο τῳ Ιησου και τοις μαθηταις αυ-
11 του. και ιδοντες οἱ Φαρισαιοι, ειπον τοις μαθηταις αυτου, διατι μετα των τελωνων και ἁμαρτωλων εσθιει ὁ διδασκαλος ὑμων?
12 ὁ δε Ιησους ακουσας ειπεν αυτοις, ου χρειαν εχουσιν οἱ ισχυοντες ιατρου, αλλ' οἱ κακως
13 εχοντες. πορευθεντες δε μαθετε τι εστιν: "Ελεον θελω "και ου θυσιαν:" ου γαρ ηλθον καλεσαι δικαιους, αλλ' ἁμαρτωλους.

14 Τοτε προσερχονται αυτῳ οἱ μαθηται Ιωαννου, λεγοντες: διατι ἡμεις και οἱ Φαρισαιοι νηστευομεν πολλα, οἱ δε μαθηται σου ου νηστευουσι?
15 και ειπεν αυτοις ὁ Ιησους, μη δυνανται οἱ υἱοι του νυμφωνος πενθειν, εφ' ὁσον μετ' αυτων εστιν ὁ νυμφιος? ελευσονται δε ἡμεραι ὁταν απαρθῃ απ' αυτων ὁ νυμφιος, και τοτε νηστευσου-
16 σιν. ουδεις δε επιβαλλει επιβλη-

As Jesus left that place, 9
he saw one Matthew by
name, sitting at the custom-
house: and said to him,
follow me. and he rose and
followed him. and while 10
Jesus was at table in Mat-
thew's house, several pub-
licans and loose people hap-
pen'd to come in, who sat
down with him and his dis-
ciples. which the Pharisees 11
observing, why, said they to
his disciples, is your master
so familiar with publicans
and such loose people? Je- 12
sus hearing that, said to
them, they that are in health
don't want a physician, but
they that are sick. go then 13
and learn the meaning of
*that expression, * "I will*
"have mercy and not sa-
"crifice:" for I am not
come to call saints, but sin-
ners.

Then John's disciples came 14
to him and said, why do the
Pharisees, as well as we,
observe so many fasts, and
your disciples keep none?
Jesus answer'd them, can 15
the bride-men mourn, while
the bridegroom is with them?
the day indeed will come,
when the bridegroom shall
be taken from them, and
then will be the time to fast.
new cloth is never patch'd 16
upon

* Pſal. vi. 6.

βλημα ῥακους αγναφου επι ἱματιῳ παλαιῳ: αιρει γαρ το πληρωμα αυτου απο του ἱματιου, και χειρον σχισμα
17 γινεται. ουδε βαλλουσιν οινον νεον εις ασκους παλαιους: ει δε μηγε, ῥηγνυνται οἱ ασκοι, και ὁ οινος εκχειται, και οἱ ασκοι απολουνται: αλλα βαλλουσιν οινον νεον εις ασκους καινους, και αμφοτεροι συντηρουνται.

upon an old garment: for the patch will draw the garment, and rend it ſtill worſe. *neither do men put new wine* 17 *into old ſkins: if they ſhould, the bottles will burſt, ſo that the wine will be loſt and the ſkins be ſpoil'd; but they put new wine into new ſkins, whereby both are preſerved.*

18 Ταυτα αυτου λαλουντος αυτοις, ιδου, αρχων ἐις ελθων προσεκυνει αυτῳ, λεγων: ἡ θυγατηρ μου αρτι ετελευτησεν: αλλα ελθων, επιθες την χειρα σου ἐπ' αυ-
19 την, και ζησεται. και εγερθεις ὁ Ιησους ηκολουθησεν αυτῳ, και οἱ μαθηται αυτου.

Whilſt he thus entertain'd 18 *them, the ruler of the ſynagogue came and made his addreſs to him, ſaying, my daughter is upon the point of death: but come and lay thy hand upon her, and ſhe ſhall live. ſo Jeſus aroſe,* 19 *together with his diſciples, and follow'd him.*

20 Και ιδου, γυνη ἁιμορῥοουσα δωδεκα ετη, προσελθουσα οπισθεν, ἡψατο του κρασπεδου του ἱματιου αυτου.
21 ελεγε γαρ εν ἑαυτῃ, εαν μονον ἁψωμαι του ἱματιου
22 αυτου, σωθησομαι. ὁ δε Ιησους επιστραφεις, και ιδων αυτην, ειπε, θαρσει θυγατερ: ἡ πιστις σου σεσωκε σε. και εσωθη ἡ γυνη απο της ὡρας εκεινης.

When a woman, who had 20 *been troubled with an hæmorrhage twelve years, came behind him, and touch'd the hem of his garment. for ſhe* 21 *ſaid within her ſelf, if I do but touch his garment, I ſhall be cured: but Jeſus turned* 22 *about, and looking upon her, ſaid, daughter lay aſide your fears, thy faith hath cured thee: and the woman was cured from that inſtant.*

23 Και ελθων ὁ Ιησους εις την οικιαν του αρχοντος, και ιδων τους αυλητας, και τον οχλον θορυβουμενον, λε-
24 γει αυτοις: αναχωρειτε, ου γαρ

When Jeſus came to the 23 *ruler's houſe, he found a ſet of flute-players and a crowd of people making a lamentable cry, and he ſaid to them,* 24 *with-*

γαρ απεθανε το κορασιον, αλλα καθευδει. και κατεγε-
25 λων αυτου. οτε δε εξεβλη-
θη ὁ οχλος, εισελθων εκρα-
τησε της χειρος αυτης: και
26 ηγερθη το κορασιον. και
εξηλθεν ἡ φημη αὐτη εις ὁ-
λην την γην εκεινην.

27 Και παραγοντι εκειθεν τῳ
Ιησου, ηκολουθησαν αυτῳ
δυο τυφλοι κραζοντες, και
λεγοντες: ελεησον ἡμας υἱε
28 Δαβιδ. ελθοντι δε εις την
οικιαν, προσηλθον αυτῳ οἱ
τυφλοι, και λεγει αυτοις ὁ
Ιησους: πιστευετε ὁτι δυ-
ναμαι τουτο ποιησαι? λε-
29 γουσιν αυτῳ: ναι Κυριε. το-
τε ἡψατο των οφθαλμων
αυτων, λεγων: κατα την
πιστιν ὑμων γενηθητω ὑμιν.
30 και ανεῳχθησαν αυτων οἱ
οφθαλμοι: και ενεβριμησατο
αυτοις ὁ Ιησους, λεγων: ο-
31 ρατε μηδεις γινωσκετω. οἱ δε
εξελθοντες διεφημισαν αυτον
εν ὁλῃ τῃ γῃ εκεινῃ.

32 Αὐτων δε εξερχομενων, ι-
δου, προσηνεγκαν αυτῳ αν-
θρωπον κωφον δαιμονιζομε-
33 νον: και εκβληθεντος του
δαιμονιου, ελαλησεν ὁ κωφος:
και εθαυμασαν οἱ οχλοι, λε-
γοντες, ουδεποτε εφανη ὁυ-
34 τως εν τῳ Ισραηλ. οἱ δε
Φαρισαοι ελεγον, εν τῳ αρ-
χοντι των δαιμονιων εκβαλ-
λει τα δαιμονια.

Και

withdraw, for the maid is not dead, but asleep. and they treated him with contemptuous laughter. but when the 25
company were turn'd out, he went in, and grasping her hand, the maid rose up. the 26
fame whereof was spread over all the country.

As Jesus departed thence, 27
two blind men followed him, crying out, son of David, have mercy on us. and when 28
he was got into the house, the blind men advanc'd: and Jesus said to them, do ye think I am able to effect this cure? they answer'd, yes, Lord. then he touched 29
their eyes, saying, according to your faith, be it unto you. and they had their sight: 30
but Jesus gave them a strict charge, saying, take care not to let any man know it: however when they were 31
gone, they spread abroad his fame thro' all that country.

At their going out, a de- 32
moniac was brought in, who was dumb. and when the 33
devil was cast out, the dumb man came to his speech; at which the people were amazed, saying, nothing like this was ever seen in Israel. but the Pharisees said, he 34
casteth out devils by the authority of the prince of the devils.

And

35 Και περιηγεν ὁ Ιησους τας πολεις πασας και τας κωμας, διδασκων εν ταις συναγωγαις αυτων, και κηρυσσων το ευαγγελιον της βασιλειας, και θεραπευων πασαν νοσον και πασαν μα-
36 λακιαν. ιδων δε τους οχλους, εσπλαγχνισθη περι αυτων, ὁτι ησαν εσκυλμενοι και ερριμμενοι ὡσει προβατα μη
37 εχοντα ποιμενα. τοτε λεγει τοις μαθηταις ἀυτου, ὁ μεν θερισμος πολυς, ὁι δε εργα-
38 ται ολιγοι. δεηθητε ουν του κυριου του θερισμου, ὁπως εκβαλη εργατας εις τον θερισμον ἀυτου.

1 Και προσκαλεσαμενος τους δωδεκα μαθητας ἀυτου, εδωκεν αυτοις εξουσιαν πνευματων ακαθαρτων, ὡστε εκβαλλειν αυτα, και θεραπευειν πασαν νοσον και πασαν μαλακιαν.

2 Των δε δωδεκα αποστολων τα ονοματα εστι ταυτα; πρωτος, Σιμων ὁ λεγομενος Πετρος, και Ανδρεας ὁ
3 αδελφος αυτου, Ιακωβος ὁ του Ζεβεδαιου, και Ιωαννης ὁ αδελφος αυτου, Φιλιππος, και Βαρθολομαιος, Θωμας, και Ματθαιος ὁ τελωνης, Ιακωβος ὁ του Αλφαιου, και Λεββαιος ὁ επικληθεις Θαδ-
4 δαιος, Σιμων ὁ Κανανιτης, και Ιουδας ὁ Ισκαριωτης, ὁ και παραδους αυτον.

And Jesus went about all 35
the towns and villages, teaching in their synagogues, preaching the gospel of the kingdom, and healing diseases and disorders of every kind.
but when he saw how the 36
multitude were fatigued and dispers'd like so many sheep without their Pastors, he was moved with compassion, and said to his disciples, the 37
harvest indeed is plentiful, but the labourers are few: entreat therefore the Lord of 38
the harvest, to send forth labourers into his harvest.

Jesus having called his 1
twelve disciples, he gave them power to cast out unclean spirits, and to heal diseases and disorders of every kind.

Now the names of the 2
twelve apostles are these; the first is Simon, who is called Peter, then Andrew his brother, James the son of Zebedee, and John his brother, Philip and Bartholomew, Thomas, and Matthew the publican, James the son of Alpheus, and Labbeus, whose sirname was Thaddeus, Simon the zelot, and Judas Iscariot, who also betrayed him.

Του-

Jesus

5 Τουτους τους δωδεκα απεστειλεν ὁ Ιησους, παραγγειλας αυτοις, λεγων: εις ὁδον εθνων μη απελθητε, και εις πολιν Σαμαρειτων μη εισελθητε. 6 πορευεσθε δε μαλλον προς τα προβατα τα απολωλοτα οικου Ισραηλ. 7 πορευομενοι δε κηρυσσετε, λεγοντες, ὁτι ηγγικεν ἡ βασιλεια των ουρανων. 8 ασθενουντας θεραπευετε, λεπρους καθαριζετε, [νεκρους εγειρετε] δαιμονια εκβαλλετε: δωρεαν ελαβετε, δωρεαν δοτε.

9 Μη κτησησθε χρυσον, μηδε αργυρον, μηδε χαλκον εις 10 τας ζωνας ὑμων: μη πηραν εις ὁδον, μηδε δυο χιτωνας, μηδε ὑποδηματα, μηδε ῥαβδους: αξιος γαρ ὁ εργατης της τροφης αυτου εστιν. 11 εις ἡν δ' αν πολιν η κωμην εισελθητε, εξετασατε τις εν αυτη αξιος εστι: κακει μεινατε εως αν εξελθητε.

12 Εισερχομενοι δε εις την οικιαν, ασπασασθε αυτην. 13 και εαν μεν η ἡ οικια αξια, ελθετω ἡ ειρηνη ὑμων επ' αυτην: εαν δε μη η αξια, ἡ ειρηνη ὑμων προς ὑμας επιστραφητω. 14 και ὁς εαν μη δεξηται ὑμας, μηδε ακουση τους λογους ὑμων, εξερχομενοι της οικιας η της πολεως εκεινης, εκτιναξατε τον κονιορτον των ποδων ὑμων. 15 αμην λεγω ὑμιν, ανεκτοτερον εσται γη Σοδομων και Γο-

Jeſus made theſe twelve his miſſionaries, and gave them theſe inſtructions, don't go any where among the Gentiles, nor enter into any city of the Samaritans. but go rather to the loſt ſheep of the houſe of Iſrael. and wherever ye go, make this proclamation: the kingdom of heaven is nigh. heal the ſick, cleanſe the lepers, raiſe the dead, caſt out devils: what ye have received gratis, give gratis.

Provide neither gold nor ſilver, nor braſs in your purſes: nor ſcrip for your journey, neither two coats, nor ſhoes, nor ſtaves: for the workman deſerves his maintenance. whatever city or town ye enter into, find out ſome houſe of repute, and there lodge till ye leave that place.

As ſoon as ye enter into any houſe, ſalute the family. if the family be worthy, your benediction ſhall have its effect; but if it be not worthy, it ſhall only redound to your own advantage. if they ſhould not receive you, nor mind your inſtructions: when ye depart out of that houſe, or city, ſhake off the pagan duſt from your feet. I declare unto you, the people of Sodom and Gomorrha

Γομορρων εν ημερα κρισεως, η τη πολει εκεινη.

16 Ιδου, εγω αποστελλω υμας ως προβατα εν μεσω λυκων: γινεσθε ουν φρονιμοι ως οι οφεις, και ακεραιοι ως
17 αι περιστεραι: προσεχετε δε απο των ανθρωπων, παραδωσουσι γαρ υμας εις συνεδρια και εν ταις συναγωγαις
αυτων μαστιγωσουσιν υμας.
18 και επι ηγεμονας δε και βασιλεις αχθησεσθε ενεκεν εμου, εις μαρτυριον αυτοις και τοις
19 εθνεσιν. οταν δε παραδιδωσιν υμας, μη μεριμνησητε πως, η τι λαλησητε: δοθησεται γαρ υμιν εν εκεινη
20 τη ωρα τι λαλησετε. ου γαρ υμεις εστε οι λαλουντες, αλλα το πνευμα του πατρος
21 υμων το λαλουν εν υμιν. παραδωσει δε αδελφος αδελφον εις θανατον, και πατηρ τεκνον; και επαναστησονται τεκνα επι γονεις, και
22 θανατωσουσιν αυτους. και εσεσθε μισουμενοι υπο παντων δια το ονομα μου: ο δε υπομεινας εις τελος, ουτος σωθησεται.

23 Οταν δε διωκωσιν υμας εν τη πολει ταυτη, φευγετε εις την αλλην: αμην γαρ λεγω υμιν, ου μη τελεσητε τας

ſhall find leſs ſeverity in the day of judgment, than that city.

By your miſſion you will 16
be expos'd like ſheep in the midſt of wolves: be then as circumſpect as ſerpents, and as inoffenſive as doves: be 17
upon your guard with ſuch men, for they will deliver you up to their tribunals, and ſcourge you in their ſynagogues. and ye ſhall be 18
brought before governors and kings upon my account, to bear teſtimony of me to them and the reſt of the Gentiles. but 19
when they take you into cuſtody, be not ſollicitous, how or what ye ſhall ſpeak, for at the very inſtant you ſhall be inſpir'd what to ſay. for it is not properly you that 20
ſpeak, but the ſpirit of your father that ſpeaketh by you. then the brother ſhall be- 21
tray his brother to death, and the father his child: and children ſhall riſe up againſt their parents, and be the inſtruments of their death. and ye ſhall be hated by all 22
the world for profeſſing my name: but he that perſeveres unto the end, ſhall eſcape.

Then if they perſecute you 23
in one city, fly to another: for I aſſure you, before you have preach'd thro' all the

τας πολεις του Ισραηλ, εως
αν ελθη ὁ υἱος του ανθρωπου.
24 ουκ εστι μαθητης υπερ τον
16 διδασκαλον, ουδε δουλος υ-
25 περ τον κυριον αυτου. αρκε-
τον τῳ μαθητῃ ινα γενηται
ὡς ὁ διδασκαλος αυτου,
17 και ὁ δουλος ὡς ὁ κυριος αυ-
του; ει τον οικοδεσποτην
Βεελζεβουβ εκαλεσαν, ποσῳ
μαλλον τους οικιακους αυ-
26 του? μη ουν φοβηθητε αυ-
18 τους: ουδεν γαρ εστι κεκα-
λυμμενον, ὁ ουκ αποκαλυφ-
θησεται; και κρυπτον, ὁ ου
27 γνωσθησεται. ὁ λεγω υμιν εν
19 τῃ σκοτιᾳ, ειπατε εν τῳ
φωτι: και ὁ εις το ους α-
κουετε, κηρυξατε επι των
28 δωματων. και μη φοβηθητε
απο των αποκτενοντων το
σωμα, την δε ψυχην μη
20 δυναμενων αποκτειναι: φο-
βηθητε δε μαλλον τον δυνα-
μενον και ψυχην και σωμα
21 29 απολεσαι εν γεεννῃ. ουχι
δυο στρουθια ασσαριου πω-
λειται? και ἑν ἐξ αυτων ου
πεσειται επι την γην, ανευ
30 του πατρος υμων; υμων δε
και αἱ τριχες της κεφαλης
22 31 πασαι ηριθμημεναι εισι. μη
ουν φοβηθητε: πολλων στρου-
θιων διαφερετε υμεις.
32 Πας ουν ὁστις ὁμολογη-
σει εν εμοι εμπροσθεν των
23 ανθρωπων, ὁμολογησω καγω
εν αυτῳ εμπροσθεν του πα-
τρος μου του εν ουρανοις.
33 ὁστις δ' αν αρνησηται με
εμ-

cities of the Jews, the ſon of man will come. the diſciple 24
is not above his maſter, nor the ſervant above his lord. if the diſciple fare as well 25
as his maſter, and the ſervant as his lord, is not that ſufficient? if they ſtyle the maſter of the houſe Beelzebub, much more will they call his domeſtics ſo. fear 26
them not therefore: for there is nothing hid that ſhall not be revealed; or ſecret that ſhall not be made known. what I 27
tell you in private, declare it in publick: and what is whiſper'd in the ear, proclaim from the battlements of the houſe. fear not thoſe 28
who can only kill the body, but cannot hurt the ſoul: rather fear him who is able to deſtroy both ſoul and body in * *Gehenna. are not two* 29
ſparrows ſold for a farthing? yet not one of them ſhall loſe its life independently of your father, by whom the 30
very hairs of your head are all numbred: lay aſide then 31
your fears, ye are of a ſuperior rank to thoſe animals.

Whoſoever therefore ſhall 32
own me before men, him will I own likewiſe before my father who is in heaven. but whoſoever ſhall renounce 33
me before men, him will I

* See Chap. xviii. 8, 9.

εμπροσθεν των ανθρωπων, αρνησομαι αυτον καγω εμπροσθεν του πατρος μου του εν ουρανοις. μη νομισητε ὁτι ηλθον βαλειν ειρηνην επι την γην: ουκ ηλθον βαλειν ειρηνην, αλλα μαχαιραν. ηλθον γαρ διχασαι ανθρωπον κατα του πατρος ἀυτου, και θυγατερα κατα της μητρος ἀυτης, και νυμφην κατα της πενθερας ἀυτης. και εχθροι του ανθρωπου, ὁι οικιακοι ἀυτου. ὁ φιλων πατερα η μητερα ὑπερ εμε, ουκ εστι μου αξιος: και ὁ φιλων ὑιον η θυγατερα ὑπερ εμε, ουκ εστι μου αξιος. και ὁς ου λαμβανει τον σταυρον ἀυτου, και ακολουθει οπισω μου, ουκ εστι μου αξιος. ὁ ευρων την ψυχην ἀυτου, απολεσει αυτην: και ὁ απολεσας την ψυχην ἀυτου ἑνεκεν εμου, ευρησει αυτην.

ὁ δεχομενος ὑμας, εμε δεχεται: και ὁ εμε δεχομενος, δεχεται τον αποστειλαντα με. ὁ δεχομενος προφητην εις ονομα προφητου, μισθον προφητου ληψεται: και ὁ δεχομενος δικαιον εις ονομα δικαιου, μισθον δικαιου ληψεται. και ὁς εαν ποτιση ἑνα των μικρων τουτων ποτηριον ψυχρου μονον, εις ονομα μαθητου, αμην λεγω ὑμιν, ου μη απολεση τον μισθον ἀυτου.

also renounce before my father who is in heaven. don't imagine that I am come to bring peace upon the earth: I came not to bring peace, but war. my coming will occasion discord between the son and his father, between the daughter and her mother, between the daughter in law and her mother in law: even a man's own domestics shall prove his foes. He that loveth father or mother more than me, is unworthy of me: he that loveth son or daughter more than me, is unworthy of me. and he that does not take his cross, and so follow after me, is unworthy of me. he that would preserve his life, shall lose it: and he that exposeth his life for my sake, shall save it.

He that receives you, receives me; and he that receives me, receives him that sent me. he that receives a prophet in quality of a prophet, shall receive a prophet's reward; and he that receives a just man, as such, shall receive the reward of the just. and whoever shall give only a cup of cold water to the meanest of you, considering him as my disciple, shall most assuredly be far from losing his reward.

Και

When

Και εγενετο ὁτε ετελεσεν ὁ Ιησους διατασσων τοις δωδεκα μαθηταις ἀυτου, μετεβη εκειθεν, του διδασκειν και κηρυσσειν εν ταις πολεσιν αυτων: ὁ δε Ιωαννης ακουσας εν τῳ δεσμωτηριῳ τα εργα του Χριστου, πεμψας δυο των μαθητων ἀυτου, ειπεν αυτῳ, συ ει ὁ ερχομενος, η ἑτερον προσδοκωμεν? και αποκριθεις ὁ Ιησους, ειπεν αυτοις: πορευθεντες απαγγειλατε Ιωαννη ἁ ακουετε και βλεπετε: τυφλοι αναβλεπουσι, και χωλοι περιπατουσι, λεπροι καθαριζονται, και κωφοι ακουουσι, νεκροι εγειρονται, και πτωχοι ευαγγελιζονται. και μακαριος εστιν ὁς εαν μη σκανδαλισθη εν εμοι.

When Jesus had made an end of giving his twelve disciples their instructions, he departed thence to go and preach to the Jews in their cities: in the mean time John having heard in his confinement of the actions of Christ, he sent two of his disciples to ask him, art thou he that was to come, or must we expect another? Jesus answered them, go and relate to John, what you hear and what you see: the blind recover their sight, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, and the poor have the gospel preached to them. and happy is he who does not stumble at my appearance.

Τουτων δε πορευομενων, ηρξατο ὁ Ιησους λεγειν τοις οχλοις περι Ιωαννου: τι εξηλθετε εις την ερημον θεασασθαι? καλαμον ὑπο ανεμου σαλευομενον? αλλα τι εξηλθετε ιδειν? ανθρωπον εν μαλακοις ἱματιοις ημφιεσμενον? ιδου, οἱ τα μαλακα φορουντες, εν τοις οικοις των βασιλεων εισιν. αλλα τι εξηλθετε ιδειν? προφητην? ναι, λεγω ὑμιν, και περισσοτερον προφητου. ὁυτος γαρ εστι περι ὁυ γεγραπται: "ιδου, εγω αποστελλω τον "αγ-

*As they departed, Jesus said to the people, speaking of John, what did ye go to see in the desert? a reed shaken with the wind? what did ye go to see? a man dress'd in rich apparel? why, they that are so array'd belong to the court: or did you go to see a prophet? yes, and be assured, one superiour to a prophet. for it is he that is meant in that passage, * "behold, I send my mes-"senger before thy face, "who shall prepare thy way "before*

* Mal. iii. 1.

" αγγελον μου προ προσω-
" που σου, ὃς κατασκευασει
" την ὁδον σου εμπροσ-
11 " θεν σου." αμην λεγω ὑ-
μιν, ουκ εγηγερται εν γεννη-
τοις γυναικων μειζων Ιωαννου
του Βαπτιστου: ὁ δε μι-
κροτερος εν τῃ βασιλειᾳ των
ουρανων, μειζων αυτου εσ-
12 τιν. απο δε των ἡμερων Ιω-
αννου του Βαπτιστου ἑως
αρτι, ἡ βασιλεια των ου-
ρανων βιαζεται, και βιασ-
13 ται ἁρπαζουσιν αυτην. παν-
τες γαρ οἱ προφηται και ὁ
νομος ἑως Ιωαννου προεφητευ-
14 σαν. και ει θελετε δεξασθαι,
αυτος εστιν Ηλιας ὁ μελλων
15 ερχεσθαι. ὁ εχων ωτα α-
16 κουειν, ακουετω. τινι δε ὁ-
μοιωσω την γενεαν ταυτην?
ὁμοια εστι παιδιοις εν α-
γορᾳ καθημενοις, και προσ-
φωνουσι τοις ἑταιροις ἀυτων,
17 και λεγουσιν, " πυλησαμεν
" ὑμιν, και ουκ ωρχησασ-
" θε, εθρηνησαμεν ὑμιν, και
18 " ουκ εκοψασθε." ηλθε γαρ
Ιωαννης μητε εσθιων, μητε
πινων, και λεγουσι, δαιμο-
19 νιον εχει. ηλθεν ὁ ὑιος του
ανθρωπου εσθιων, και πινων,
και λεγουσιν, ιδου ανθρωπος
φαγος και οινοποτης, τελω-
νων φιλος και ἁμαρτωλων:
" και εδικαιωθη ἡ σοφια
" απο των τεκνων ἀυτης."

" *before thee.*" *I declare* 11
unto you, among the whole
race of prophets, there ne-
ver appear'd a greater
than John the Baptiſt: (not-
withſtanding, he that is
leaſt in the kingdom of the
Meſſiah is greater than he.) 12
for ever ſince the appear-
ance of John the Baptiſt
the goſpel kingdom is as it
were invaded, and people of
the moſt violent paſſions en-
ter into it with zeal. for* 13
all the prophets and the law
were your guides, till the com-
ing of John. and if ye will 14
believe me, he is the Elias
that was to come. he that 15
hath ears to hear, let him
hear. but to what ſhall I 16
compare this generation? they
are like children ſitting in the
markets, and calling out to
their fellows, " *if we play* 17
" *a merry tune, you are*
" *not for dancing; if we*
" *act a mournful part,*
" *you are not in the hu-*
" *mour.*" *ſo John came* 18
with faſting and abſtinence,
and they ſay, he is mad.
the ſon of man does not ab- 19
ſtain from eating and drink-
ing, and they cry there's a
glutton, and a ſot, a friend
of publicans and ſinners:
" *but wiſdom is juſtified by*
" *her children.*"

Τοτε *Then*

* John i. 17. Heb. i. 1.

Τοτε ηρξατο ονειδιζειν τας πολεις εν αις εγενοντο αι πλειστα δυναμεις αυτου, οτι ου μετενοησαν. ουαι σοι Χοραζιν, ουαι σοι Βηθσαιδα, οτι ει εν Τυρῳ και Σιδωνι εγενοντο αι δυναμεις αι γενομεναι εν υμιν, παλαι αν εν σακκῳ και σποδῳ μετενοησαν. πλην λεγω υμιν, Τυρῳ και Σιδωνι ανεκτοτερον εσται εν ημερᾳ κρισεως, η υμιν. και συ Καπερναουμ, η εως του ουρανου υψωθεισα, εως αδου καταβιβασθηση: οτι ει εν Σοδομοις εγενοντο αι δυναμεις αι γενομεναι εν σοι, εμειναν αν μεχρι της σημερον. πλην λεγω υμιν, οτι γη Σοδομων ανεκτοτερον εσται εν ημερᾳ κρισεως, η σοι.

Then he began to upbraid the towns where moſt of his miracles were wrought, for their not being converts. wo unto thee, Chorazin, wo unto thee, Bethſaida: for if the miracles which were done among you, had been done in Tyre and Sidon, they would have repented long ago in ſackcloth and aſhes. I declare unto you, Tyre and Sidon ſhall be treated with leſs ſeverity at the day of judgment than you. and thou, Capernaum, which art exalted to heaven, ſhalt be brought to deſtruction: for if the miracles which have been done in thee, had been done in Sodom, it would have ſubſiſted even to this day. I tell you likewiſe, that in the day of judgment, Sodom ſhall be treated with leſs ſeverity than you.

Εν εκεινῳ τῳ καιρῳ αποκριθεις ὁ Ιησους, ειπεν, "Εξομολογουμαι σοι, πατερ, "Κυριε του ουρανου και "της γης, οτι απεκρυψας "ταυτα απο σοφων και "συνετων, και απεκαλυψας "αυτα νηπιοις. ναι ὁ πα"τηρ, οτι ουτως εγενετο ευ"δοκια εμπροσθεν σου. παν"τα μοι παρεδοθη υπο του "πατρος μου: και ουδεις "επιγινωσκει τον υιον, ει "μη ὁ πατηρ: ουδε τον πα-

At the ſame time Jeſus, continuing his diſcourſes, ſaid, "I thank thee, O father, "Lord of heaven and earth, "for having revealed unto "babes what thou haſt hid "from the wiſe and prudent. "even ſo it is, father, for "ſuch has been thy will. "my father has inſtructed "me in every thing: and "no one knoweth the ſon, "except the father: nor "does any one know the "father,

" πατερα τις επιγινωσκει,
" ει μη ὁ υἱος, και ὡ εαν
" βουληται ὁ υἱος αποκα-
" λυψαι."

28 Δευτε προς με παντες οἱ κοπιωντες και πεφορτισμενοι, καγω αναπαυσω ὑμας. 29 αρατε τον ζυγον μου εφ' ὑμας, και μαθετε απ' εμου, ὁτι πραος ειμι, και ταπεινος τη καρδια: και ευρησετε αναπαυσιν ταις ψυχαις ὑμων. 30 ὁ γαρ ζυγος μου χρηστος, και το φορτιον μου ελαφρον εστιν.

1 Εν εκεινῳ τῳ καιρῳ επορευθη ὁ Ιησους τοις σαββασι δια των σποριμων, οἱ δε μαθηται αυτου επεινασαν, και ηρξαντο τιλλειν σταχυας, 2 και εσθιειν. οἱ δε φαρισαιοι ιδοντες, ειπον αυτῳ, ιδου, οἱ μαθηται σου ποιουσιν ὁ ουκ εξεστι ποιειν εν σαββατῳ. 3 ὁ δε ειπεν αυτοις, ουκ ανεγνωτε τι εποιησε Δαβιδ, ὁτε επεινασεν και οἱ μετ' αυτου, 4 πως εισηλθεν εις τον οικον του Θεου, και τους αρτους της προθεσεως εφαγεν, ὁυς ουκ εξον ην αυτῳ φαγειν, ουδε τοις μετ' αυτου, ει μη 5 τοις ἱερευσι μονοις? η ουκ ανεγνωτε εν τῳ νομῳ, ὁτι τοις σαββασιν οἱ ἱερεις εν τῳ ἱερῳ το σαββατον βεβηλουσι, και αναιτιοι εισι? 6 λεγω δε ὑμιν ὁτι του ἱερου μειζον εστιν ωδε.

" *father, except the ſon,*
" *and he to whom the ſon*
" *is pleaſed to reveal him.*"

Believe in me, all ye that labour under oppreſſion, and I will give you relief. take my yoke upon you, and learn to be meek like me, and of an humble temper: and ye ſhall enjoy tranquillity of mind. for my yoke is eaſy, and my burden is light.

*At that time as Jeſus paſs'd through the corn on the ſabbath day, his diſciples being hungry, pluck'd the ears of corn, and fell to eating. the Phariſees ſeeing that, ſaid to him, ſee, your diſciples are doing what is unlawful to do on the ſabbath-day. he anſwer'd them, * have ye not read what David and the reſt of the company did when they were hungry, how he entred into the houſe of God, and did eat the ſhew-bread, which it was not lawful either for him or his company to eat, but only for the prieſts? or have ye not obſerved in the law, what a work the prieſts made in the temple on the ſabbath-day, without being blamed? now I tell you, that the work now*

* 1 Sam. xxi. 6.

7 ὡδε· ει δε εγνωκειτε τι εστιν, "ελεον θελω και ου "θυσιαν," ουκ αν κατεδικασατε τους αναιτιους.
8 Κυριος γαρ εστι του σαββατου ὁ υἱος του ανθρωπου.

9 Και μεταβας εκειθεν, ηλθεν εις την συναγωγην αυ-
10 των· και ιδου, ανθρωπος ην την χειρα εχων ξηραν: και επηρωτησαν αυτον, λεγοντες, ει εξεστι τοις σαββασι θεραπευειν? ινα κατη-
11 γορησωσιν αυτου. ὁ δε ειπεν αυτοις, τις εσται εξ ὑμων ανθρωπος, ὁς ἑξει προβατον ἑν, και εαν εμπεση τουτο τοις σαββασιν εις βοθυνον, ουχι κρατησει αυτο και εγε-
12 ρει? ποσῳ ουν διαφερει ανθρωπος προβατου? ὡστε εξεστι, τοις σαββασι καλως
13 ποιειν? τοτε λεγει τῳ ανθρωπῳ: εκτεινον την χειραν σου; και εξετεινε, και αποκατεσταθη ὑγιης, ὡς ἡ αλλη.
14 Οἱ δε Φαρισαιοι συμβουλιον ελαβον κατ' αυτου εξελθοντες, ὁπως αυτον απολε-
15 σωσιν. ὁ δε Ιησους γνους ανεχωρησεν εκειθεν, και ηκολουθησαν αυτῳ οχλοι πολλοι, και εθεραπευσεν αυτους
16 παντας. και επετιμησεν αυτοις, ινα μη φανερον αυτον ποιη-

now in hand, is of greater conſequence than that of the temple.
if ye had known the meaning of that expreſſion, "I "will have mercy and not "ſacrifice," * ye would not have condemned the guiltleſs. 7
for the ſabbath is ſubſervient to men. 8

At his departure thence, he went into their ſynagogue. 9
where they brought a man with a withered hand: and asked him this inſnaring queſtion, is it lawful to heal on the ſabbath-day? and he anſwer'd, which of you all that ſhould have one of his ſheep fall into a pit on the ſabbath-day, would not beſtir himſelf, and lift it out? is not a man of much greater conſequence than a ſheep? how lawful then is it to do good offices on the ſabbath-day? then ſaith he to the man, ſtretch out thy hand: and he ſtretched it out; and it was made as ſound as the other. 10 11 12 13

Upon this the Phariſees went out of the ſynagogue, and form'd a conſpiracy againſt his life. but Jeſus perceiving their deſign, withdrew himſelf thence, accompany'd by great multitudes, and he healed all their ſick, charging them not to diſco- 14 15 16

* Hoſ. vi. 6.

17 ποιησωσιν· ὁπως πληρωθῃ
το ῥηθεν δια Ησαιου του
18 προφητου, λεγοντος; " ιδου
" ὁ παις μου, ὁν ἡρετισα, ὁ
" αγαπητος μου, εις ὁν ευ-
" δοκησεν ἡ ψυχη μου:
" θησω το πνευμα μου ἐπ'
" αυτον, και κρισιν τοις
19 " εθνεσιν απαγγελει. ουκ
" ερισει, ουδε κραυγασει, ου-
" δε ακουσει τις εν ταις
" πλατειαις την φωνην αυ-
20 " του. καλαμον συντετριμ-
" μενον ου κατεαξει, και
" λινον τυφομενον ου σβεσει,
" ἑως αν εκβαλῃ εις νικος
21 " την κρισιν. και ἐν τῳ ονο-
" ματι αυτου εθνη ελπιουσι."

22 Τοτε προσηνεχθη αυτῳ δαιμονιζομενος, τυφλος και κωφος: και εθεραπευσεν αυτον, ὡστε τον τυφλον και κωφον και λαλειν και βλε-
23 πειν. και ἐξισταντο παντες οἱ οχλοι, και ελεγον, " Μητι
" ουτος εστιν ὁ υἱος Δαβιδ?"
24 οἱ δε Φαρισαιοι ακουσαντες, ειπον, ουτος ουκ εκβαλλει τα δαιμονια, ει μη ἐν τῳ Βεελζε-βουλ αρχοντι των δαιμο-νιων.

25 Ειδως δε ὁ Ιησους τας ἐν-θυμησεις αυτων, ειπεν αυτοις, πασα βασιλεια μερισθεισα καθ' ἑαυτης, ερημουται, και πασα πολις ἡ οικια μερισθει-σα καθ' ἑαυτης, ου σταθη-
26 σεται. και ει ὁ σατανας τον σα-

ver him. so that what was 17
said by * Esaias the prophet,
was fulfill'd; " behold, my 18
" servant whom I have
" chosen, my beloved in
" whom my soul is well
" pleased: I will put my
" spirit upon him, and he
" shall shew justice to the
" nations. he shall not strive, 19
" nor cry, neither shall any
" man hear his voice in the
" streets. a bruised reed 20
" shall he not break, and
" smoaking flax shall he not
" quench, till he hath made
" justice victorious. and in 21
" his name shall the Gen-
" tiles trust."

Then they brought to him 22
a demoniac, who was both
blind and dumb: and he cu-
red him so effectually, that
he recovered both his speech
and his sight; which made 23
the people cry out with a-
mazement, " Is not this the
" son of David?" but the 24
Pharisees upon hearing this
said, he exorcizes devils, by
virtue only of Beelzebub the
prince of the devils.

Jesus perceiving what they 25
surmized, said to them, any
kingdom once divided against
itself will soon be desolate:
nor can any city or house di-
vided against itself, long sub-
sist. if satan expels satan, 26
he

* Isa. xlii. 1.

σαταναν εκβαλλει, εφ' εαυτον εμερισθη, πως ουν σταθησεται ἡ βασιλεια αυτου?
27 και ει εγω εν Βεελζεβουλ εκβαλλω τα δαιμονια, οἱ υἱοι ὑμων εν τινι εκβαλλουσι? δια τουτο αυτοι ὑμων εσον-
28 ται κριται. ει δε εγω εν πνευματι Θεου εκβαλλω τα δαιμονια, αρα εφθασεν εφ' ὑμας
29 ἡ βασιλεια του Θεου. η πως δυναται τις εισελθειν εις την οικιαν του ισχυρου, και τα σκευη αυτου διαρπασαι, εαν μη πρωτον δησῃ τον ισχυρον, και τοτε την οικιαν αυτου διαρπασει?

30 "Ο μη ων μετ' εμου, κατ' "εμου εστι: και ὁ μη συ- "ναγων μετ' εμου, σκορπι-
31 "ζει." δια τουτο λεγω ὑμιν, πασα ἁμαρτια και βλασφημια αφεθησεται τοις ανθρωποις; ἡ δε του πνευματος βλασφημια ουκ αφεθησε-
32 ται τοις ανθρωποις. και ὁς αν ειπῃ λογον κατα του ὑιου του ανθρωπου, αφεθησεται αυτῳ ὁς δ' αν ειπῃ κατα του πνευματος του ἁγιου, ουκ αφεθησεται αυτῳ ουτε εν τῳ νυν αιωνι, ουτε εν τῳ μελλοντι.

33 Η ποιησατε το δενδρον καλον, και τον καρπον αυτου καλον; η ποιησατε το δενδρον σαπρον, και τον καρπον αυτου σαπρον: εκ γαρ του καρπου το δενδρον γινωσκε-
34 ται. γεννηματα εχιδνων, πως δυ-

he is divided againſt himſelf; how then ſhall his kingdom laſt? and if I by Beelzebub exorcize devils, by whom do your children exorcize them? wherefore even they ſhall be your judges. but if I exorcize devils by the ſpirit of God, then the kingdom of God is ſet up among you. beſides, how could any one enter into the houſe of a man of might to rob him of his goods, except he firſt maſter the ſtrong man? and then indeed he might plunder his houſe.

"He that is not for me, is againſt me: and he "that is not active for me, "is a Deſerter." wherefore I declare to you, all manner of ſin and blaſphemy ſhall be forgiven men; but blaſpheming the holy Spirit ſhall not be forgiven them. and if any one ſpeaks againſt the ſon of man, it may be forgiven him: but if any one ſpeaks againſt the holy ſpirit, it ſhall not be forgiven him, neither in this age, nor in that to come.

Either allow the tree to be good, and its fruit good; or elſe ſay the tree is corrupt, and its fruit corrrupt: for a tree is diſtinguiſhed by its fruit. O degenerate race, how can ye, wicked as ye

δυνασθε αγαθα λαλειν, πονηροι οντες? εκ γαρ "του "περισσευματος της καρδιας
35 "το στομα λαλει." ὁ αγαθος ανθρωπος εκ του αγαθου θησαυρου εκβαλλει τα αγαθα: και ὁ πονηρος ανθρωπος εκ του πονηρου θησαυρου εκβαλ-
36 λει πονηρα. λεγω δε ὑμιν ὁτι παν ῥημα αργον, ὁ εαν λαλησωσιν ὁι ανθρωποι, αποδωσουσι περι αυτου λογον
37 εν ἡμερᾳ κρισεως. εκ γαρ των λογων σου δικαιωθησῃ, και εκ των λογων σου καταδικασθησῃ.

38 Τοτε απεκριθησαν τινες των Γραμματεων και Φαρισαιων, λεγοντες, διδασκαλε, θελομεν απο σου σημειον ιδειν.
39 ὁ δε αποκριθεις, ειπεν αυτοις, γενεα πονηρα και μοιχαλις σημειον επιζητει; και σημειον ου δοθησεται αυτῃ, ει μη το σημειον Ιωνα του προφητου.
40 ὡσπερ γαρ ην Ιωνας εν τῃ κοιλιᾳ του κητους τρεις ἡμερας και τρεις νυκτας: ὁυτως εσται ὁ ὑιος του ανθρωπου εν τῃ καρδιᾳ της γης τρεις ἡ-
41 μερας και τρεις νυκτας. ανδρες Νινευιται αναστησονται εν τῃ κρισει μετα της γενεας ταυτης, και κατακρινουσιν αυτην: ὁτι μετενοησαν εις το κηρυγμα Ιωνα; και ιδου, πλειον Ιωνα ὡδε.
42 βασιλισσα νοτου εγερθησεται εν τῃ κρισει μετα της γενεας ταυτης, και κατα-

are, utter any thing that is good? for "'tis the over-"flowing of the heart that "the mouth discharges." a good man out of the good 35
treasure produces good things: and an evil man, out of the evil treasure, produces evil things. but I declare unto 36
you, that men shall give an account at the day of judgment, of every scandalous expression they utter. for by 37
thy words thou shalt be justified, and by thy words thou shalt be condemned.

Then certain of the Scribes 38
and of the Pharisees said, master, we should be glad you would shew us some miracle. but he answered them, 39
this wicked degenerate race demand a miracle; but no other miracle shall they have, except that of the prophet Jonas. for as Jonas was 40
three days and three nights in the whale's belly: so shall the son of man be three days and three nights in the heart of the earth. the men of 41
Nineveh shall rise in judgment against this generation, and shall condemn it, because they were converted at the preaching of Jonas, and now there is one superiour to Jonas here. the queen of the 42
south shall rise up at the day of judgement against this ge-

κρινει

κρινει αυτην: ὁτι πλθεν εκ των περατων της γης ακουσαι την σοφιαν Σολομωντος: και ιδου πλειον Σολομωντος ωδε.

43 Οταν δε το ακαθαρτον πνευμα εξελθη απο του ανθρωπου, διερχεται δι' ανυδρων τοπων, ζητουν αναπαυσιν, 44 και ουχ ευρισκει. τοτε λεγει, επιστρεψω εις τον οικον μου, οθεν εξηλθον; και ελθον, ευρισκει σχολαζοντα, σεσαρωμενον, και κεκοσμημενον. 45 τοτε πορευεται, και παραλαμβανει μεθ' εαυτου επτα ετερα πνευματα πονηροτερα εαυτου, και εισελθοντα κατοικει εκει: και γινεται τα εσχατα του ανθρωπου εκεινου χειρονα των πρωτων. ουτως εσται και τη γενεα ταυτη τη πονηρα.

46 Ετι δε αυτου λαλουντος τοις οχλοις, ιδου, η μητηρ και οι αδελφοι αυτου ειστηκεισαν εξω, ζητουντες αυτω 47 λαλησαι. ειπε δε τις αυτω, ιδου, η μητηρ σου και οι αδελφοι σου εξω εστηκασι, 48 ζητουντες σοι λαλησαι. ὁ δε αποκριθεις, ειπε τω ειποντι αυτω: τις εστιν η μητηρ μου, και τινες εισιν οι αδελ- 49 φοι μου? και εκτεινας την χειρα αυτου επι τους μαθητας αυτου, ειπεν, ιδου η μητηρ μου, και οι αδελφοι 50 μου. οστις γαρ αν ποιηση το

neration, and ſhall condemn it: for ſhe came from the remote parts of the earth to hear the wiſdom of Solomon, and now a greater than Solomon is here.

When an unclean ſpirit is 43
gone out of a man, he roams about the deſerts, ſeeking reſt, and findeth none. I will re- 44
turn then, ſays he, into my houſe, which I have quitted; and when he is come, he findeth it empty, ſwept, and garniſhed. then he goes and 45
takes ſeven other ſpirits beſides himſelf, but more miſchievous than himſelf, and they all enter in and lodge there: ſo that the laſt ſtate of that man is worſe than the firſt. juſt ſo ſhall it likewiſe fare with this wicked generation.

Now while he was talking 46
to the people, his mother and his brothers ſtood without, deſiring to ſpeak with him. then ſome body ſaid to him, 47
your mother and your brothers are without, and deſire to ſpeak with you. but Je- 48
ſus anſwered the man that told him, who is my mother? and who are my brothers? and holding out his hand 49
towards his diſciples, ſee there, ſaid he, my mother, and my brothers. for who- 50
ſoever ſhall do the will of my

father,

το θελημα του πατρος μου του εν ουρανοις, αυτος μου αδελφος, και αδελφη, και μητηρ εστιν.

father, who is in heaven, he is my brother, and ſiſter, and mother.

1 Εν δε τη ημερα εκεινη εξελθων ο Ιησους απο της οικιας, εκαθητο παρα την θαλασ-
2 σαν. και συνηχθησαν προς αυτον οχλοι πολλοι, ωστε αυτον εις το πλοιον εμβαντα καθησθαι: και πας ο οχλος επι τον αιγιαλον ειστηκει.

The ſame day went Jeſus out of the houſe, and ſat by the ſea-ſide. and there was ſo great a croud of people got about him, that he was oblig'd to go into a bark, where he ſat, while the people all ſtood on the ſhore.

3 Και ελαλησεν αυτοις πολλα εν παραβολαις, λεγων, ιδου, εξηλθεν ο σπειρων του
4 σπειρειν. και εν τω σπειρειν αυτον, α μεν επεσε παρα την οδον: και ηλθε τα πετεινα, και κατεφαγεν αυτα.
5 αλλα δε επεσεν επι τα πετρωδη, οπου ουκ ειχε γην πολλην: και ευθεως εξανετειλε, δια το μη εχειν βα-
6 θος γης: ηλιου δε ανατειλαντος εκαυματισθη, και δια το μη εχειν ριζαν, εξηρανθη.
7 αλλα δε επεσεν επι τας ακανθας, και ανεβησαν αι ακανθαι, και απεπνιξαν αυ-
8 τα. αλλα δε επεσεν επι την γην την καλην, και εδιδου καρπον, ο μεν εκατον, ο δε εξηκοντα, ο δε τριά-
9 κοντα. ο εχων ωτα ακουειν, ακουετω.

Then he talk'd to them much in parables, and ſaid, a ſower went out to ſow. and in ſowing, part of the grain fell in the high-way, and the fowls light and peck'd them up: another part fell upon ſtony places, where it had not much earth: and it ſoon ſprung up, becauſe the ſoil was ſhallow: ſo that as the ſun aroſe it was ſcorched, and for want of root, withered away. another part fell among thorns: and the thorns grew up and choked it. but another part falling upon good ſoil, became fruitful, ſome grains yielding an hundred, ſome ſixty, and ſome thirty. he that hath ears to hear, let him hear.

10 Και προσελθοντες οι μαθηται, ειπον αυτω: διατι εν παραβολαις λαλεις αυ-
11 τοις? ο δε αποκριθεις, ειπεν αυ-

And the diſciples came, and ſaid to him, why do you ſpeak to them in parables? to whom he anſwered, be-

cauſe

αυτοις· ὁτι ὑμιν δεδοται γνωναι τα μυστηρια της βασιλειας των ουρανων, εκεινοις 12 δε ου δεδοται. ὁστις γαρ εχει δοθησεται αυτῳ, και περισσευθησεται; ὁστις δε ουκ εχει, και ὁ εχει, αρθη- 13 σεται απ' αυτου. δια τουτο εν παραβολαις αυτοις λαλω, ὁτι βλεποντες ου βλεπουσι, και ακουοντες ουκ α- 14 κουουσιν, ουδε συνιουσι. και αναπληρουται αυτοις ἡ προφητεια Ησαιου, ἡ λεγουσα, "ακοῃ ακουσετε, και ου "μη συνητε: και βλεποντες βλεψετε, και ου μη 15 "ιδητε. επαχυνθη γαρ ἡ "καρδια του λαου τουτου, "και τοις ωσι βαρεως η- "κουσαν, και τους οφθαλ- "μους αὐτων εκαμμυσαν, "μηποτε ιδωσι τοις οφθαλ- "μοις, και τοις ωσιν ακου- "σωσι, και τῃ καρδια συ- "νωσι, και επιστρεψωσι, "και ιασωμαι αυτους." 16 ὑμων δε μακαριοι ὁι οφθαλ- μοι, ὁτι βλεπουσι: και τα 17 ωτα ὑμων, ὁτι ακουει. α- μην γαρ λεγω ὑμιν, ὁτι πολ- λοι προφηται και δικαιοι επεθυμησαν ιδειν ἁ βλεπετε, και ουκ ειδον: και ακουσαι ἁ ακουετε, και ουκ ηκου- σαν.

cause you are allowed to know the mysteries of the gospel-dispensation, but to them it is not allowed. for to him 12 *that uses what he has, shall be given, and he shall have abundantly: but from him that uses it not, shall be taken away, even what he hath. therefore speak I to* 13 *them in parables: because they over-look what they see: and are inattentive to what they hear, neither will they comprehend. and in them is* 14 *fulfilled that prophecy of Esaias,* * "*by hearing ye shall* "*hear, and shall not under-* "*stand: and seeing ye shall* "*see, and shall not perceive.* "*for the heart of this peo-* 15 "*ple is waxed gross, and* "*their ears are dull of hear-* "*ing, and their eyes they* "*have closed; lest at any* "*time they should see with* "*their eyes, and hear with* "*their ears, and under-* "*stand with their heart,* "*and should be converted,* "*and I should heal them.*" *but happy are you that your* 16 *eyes have sight; and that your ears have their hearing. for I declare unto you, that* 17 *many prophets and just men have desired to see what ye see, and have not seen it: and to hear what ye hear, and have not heard it.*

Υμεις

Hear

* Isa. vi. 9.

18 Υμεις ουν ακουσατε την παραβολην του σπειροντος.
19 παντος ακουοντος τον λογον της βασιλειας, και μη συνιεντος, ερχεται ὁ πονηρος, και ἁρπαζει το εσπαρμενον εν τῃ καρδιᾳ αυτου: ουτος ἐστιν ὁ παρα την ὁδον σπαρεις.
20 ὁ δε επι τα πετρωδη σπαρεις, ουτος εστιν ὁ τον λογον ακουων, και ευθυς μετα χαρας λαμβανων αυτον:
21 ουκ εχει δε ῥιζαν εν ἑαυτω, αλλα προσκαιρος εστι: γενομενης δε θλιψεως ἡ διωγμου δια τον λογον, ευθυς σκανδαλιζεται.
22 ὁ δε εις τας ακανθας σπαρεις, ουτος εστιν ὁ τον λογον ακουων: και ἡ μεριμνα του αιωνος τουτου, και ἡ απατη του πλουτου συμπνιγει τον λογον, και ακαρπος γινεται.
23 ὁ δε επι την γην την καλην σπαρεις, ουτος εστιν ὁ τον λογον ακουων και συνιων: ὁς δη καρποφορει, και ποιει, ὁ μεν ἑκατον, ὁ δε ἑξηκοντα, ὁ δε τριακοντα.

Hear then the meaning of 18
this parable of the ſower.
when any one heareth the 19
doctrine of the goſpel, and
conſiders it not, then comes
the wicked one, and catches
away what was ſown in his
heart: he is the perſon meant
by the high-way, where
ſome of the ſeed was ſown:
but the ſtony ground, where 20
other ſeed fell, denotes the
man that heareth the word,
and at firſt receives it with
pleaſure: but having no 21
root in him he has only an oc-
caſional faith: for as ſoon
as any oppreſſion or perſecu-
tion ariſes upon account of
the goſpel, he preſently re-
lapſes. he that is meant by 22
the thorny ground, where o-
ther ſeed fell, is one that
heareth the word: which by
cares of this life, and the
deceitful love of riches, is ſoon
ſtifled, and becomes unfruit-
ful: but the ground that 23
received the grain, repreſents
thoſe, who hear the word,
and conſider it, who all be-
come fruitful, ſome in one
degree, and ſome in another.

24 Αλλην παραβολην παρεθηκεν αυτοις, λεγων. ωμοιωθη ἡ βασιλεια των ουρανων ανθρωπῳ σπειροντι καλον σπερμα εν τῳ αγρῳ αὐτου.
25 εν δε τῳ καθευδειν τους ανθρωπους, ηλθεν αυτου ὁ εχθρος,

Another parable he pro- 24
pos'd to them in theſe words.
the ſtate of the goſpel in this
world may be compar'd to
a man who ſowed good grain
in his field: but while the 25
people ſlept, his enemy came

and

εχθρος, και εσπειρε ζιζανια ανα μεσον του σιτου, και
26 απηλθεν. ὁτε δε εβλαστησεν ὁ χορτος, και καρπον εποιησε, τοτε εφανη και τα
27 ζιζανια. προσελθοντες δε οἱ δουλοι του οικοδεσποτου, ειπον αυτῳ, Κυριε, ουχι καλον σπερμα εσπειρας εν τῳ σῳ αγρῳ? ποθεν ουν εχει τα
28 ζιζανια? ὁ δε εφη αυτοις, εχθρος ανθρωπος τουτο εποιησεν· οἱ δε δουλοι ειπον αυτῳ, θελεις ουν απελθοντες
29 συλλεξωμεν αυτα? ὁ δε εφη, ου, μηποτε συλλεγοντες τα ζιζανια, εκριζωσητε ἁμα αυ-
30 τοις τον σιτον. αφετε συναυξανεσθαι αμφοτερα μεχρι του θερισμου: και εν τῳ καιρῳ του θερισμου ερω τοις θεριστοις: συλλεξατε πρωτον τα ζιζανια, και δησατε αυτα εις δεσμας, προς το κατακαυσαι αυτα: τον δε σιτον συναγαγετε εις την αποθηκην μου.

and sowed tares among the wheat, and went his way.
but when the blade was 26
sprung up, and bore grain, the tares appeared too. So the 27
servants of the yeoman came and said, Sir, did not you sow your field with good grain: how comes it then to have tares? 'tis some ene- 28
my, said he, has done this. the servants replied, shall we go then and pull them up? no, said he, lest in pulling up 29
the tares, you should root up the wheat with them. 30
let both grow together till the harveſt: and in the time of harveſt I will thus direct the reapers, first of all gather the tares, and bind them in bundles to burn them: then lodge the wheat in my barn.

31 Αλλην παραβολην παρεθηκεν αυτοις; λεγων, ὁμοια εστιν ἡ βασιλεια των ουρανων κοκκῳ σιναπεως, ὁν λαβων ανθρωπος εσπειρεν εν
32 τῳ αγρῳ ἁυτου. ὁ μικροτερον μεν εστι παντων των σπερματων, ὁταν δε αυξηθῃ, μειζον των λαχανων εστι: και γινεται δενδρον, ὡστε ελθειν τα πετεινα του ουρανου, και κατασκηνουν εν τοις κλαδοις αυτου.

He propos'd another pa- 31
rable to them, which was this; the goſpel-ſtate is like a grain of muſtard-ſeed which a man took to ſow in his field. 'tis one in- 32
deed of the ſmalleſt grains: but when it is grown, it is the largeſt of the pulſe kind, and becomes a tree: ſo that the birds of the air come and lodge in its branches.

33 Αλλην παραβολην ελαλησεν αυτοις; ομοια εστιν η βασιλεια των ουρανων ζυμη, ην λαβουσα γυνη ενεκρυψεν εις αλευρου σατα τρια, εως ου εζυμωθη ολον.

34 Ταυτα παντα ελαλησεν ο Ιησους εν παραβολαις τοις οχλοις, και χωρις παραβολης
35 ουκ ελαλει αυτοις. οπως πληρωθη το ρηθεν δια του προφητου, λεγοντος, "ανοιξω "εν παραβολαις το στομα "μου, ερευξομαι κεκρυμ- "μενα απο καταβολης κοσ- "μου."

36 Τοτε αφεις τους οχλους, ηλθεν εις την οικιαν ο Ιησους, και προσηλθον αυτω οι μαθηται αυτου, λεγοντες, φρασον ημιν την παραβολην των
37 ζιζανιων του αγρου. ο δε αποκριθεις, ειπεν αυτοις: ο σπειρων το καλον σπερμα, εστιν ο υιος του ανθρωπου.
38 ο δε αγρος εστιν ο κοσμος: το δε καλον σπερμα, ουτοι εισιν οι υιοι της βασιλειας: τα δε ζιζανια, εισιν οι υιοι
39 του πονηρου: ο δε εχθρος ο σπειρας αυτα, εστιν ο διαβολος: ο δε θερισμος, συντελεια του αιωνος εστιν: οι δε θερισται, αγγελοι εισιν.
40 ωσπερ ουν συλλεγεται τα ζιζανια, και πυρι καιεται, ουτως εσται εν τη συντελεια του αιωνος τουτου.
41 αποστελει ο υιος του ανθρωπου

Another of his parables 33
was this; the goſpel-ſtate is like unto leaven, which a woman took and mixt with three meaſures of meal, till the whole was leavened.

All theſe things ſpake Je- 34
ſus to the multitude in parables, and did not diſcourſe to them without ſome parable.
ſo that this ſaying of the pro- 35
phet was fulfilled, "I will "talk in parables, I will "utter what has been kept "ſecret from the foundation "of the world."

Then Jeſus leaving the 36
multitude, went into the houſe: and his diſciples coming to him, ſaid, explain to us the parable of the tares of the field. he anſwered them, 37
he that ſoweth the good ſeed, 38
is the ſon of man: the field is the world: the good ſeed are the children of the kingdom: but the tares are the children of the wicked one:
the enemy that ſowed them is 39
the devil: the harveſt is the concluſion of the age: and the reapers are the angels.
as then the tares are gathered 40
and burnt in the fire; ſo ſhall it be at the concluſion of the age. the ſon of man ſhall 41
ſend forth his angels, and they ſhall gather out of his kingdom all that make others of-

fend,

θρωπου τους αγγελους αυτου,
και συλλεξουσιν εκ της βα-
σιλειας αυτου παντα τα
σκανδαλα, και τους ποιουν-
42 τας την ανομιαν; και βα-
λουσιν αυτους εις την καμι-
νον του πυρος: εκει εσται ο
κλαυθμος και ο βρυγμος των
43 οδοντων. τοτε οι δικαιοι εκ-
λαμψουσιν ως ο ηλιος, εν τη
βασιλειᾳ του πατρος αυτων.
ο εχων ωτα ακουειν, ακουετω.
44 Παλιν ομοια εστιν η βα-
σιλεια των ουρανων θησαυ-
ρῳ κεκρυμμενῳ εν τῳ αγρῳ, ον
ευρων ανθρωπος εκρυψε, και
απο της χαρας αυτου υπα-
γει, και παντα οσα εχει, πω-
λει, και αγοραζει τον αγρον
45 εκεινον.
Παλιν ομοια εστιν η βασι-
λεια των ουρανων ανθρωπῳ
46 εμπορῳ, ζητουντι καλους
μαργαριτας: ος ευρων ενα
πολυτιμον μαργαριτην, α-
πελθων πεπρακε παντα οσα
47 ειχε, και ηγορασεν αυτον.
Παλιν ομοια εστιν η βα-
σιλεια των ουρανων σαγηνῃ
βληθειση εις την θαλασσαν,
48 και εκ παντος γενους συνα-
γαγουσῃ: ην, οτε επληρω-
θη, αναβιβασαντες επι τον
αιγιαλον, και καθισαντες,
συνελεξαν τα καλα εις αγ-
49 γεια, τα δε σαπρα εξω ε-
βαλον. ουτως εσται εν τῃ
συντελειᾳ του αιωνος: εξε-
λευσονται οι αγγελοι, και
αφο-

fend, and those who do iniquity; and shall cast them 42
into a furnace of fire: there shall be wailing and gnashing of teeth. then shall the just 43
shine out like the sun, in the kingdom of their father. he that hath ears to hear, let him hear.

Again, the kingdom of hea- 44
ven is like a treasure hid in a field: a man finds this treasure and buries it again, then goes in great joy, sells all that he hath, and purchases that field.

Again, the heavenly king- 45
dom is like a merchant-man, who is in quest of curious pearls: and meeting with one 46
of great value, presently sells all that he has to make the purchase.

Again, the gospel-kingdom 47
is like a net that is cast into the sea, and draws all sorts of fish: when it 48
is full, they drag it to shore, then sit down, and pick out the good to lay by, but throw the bad away. so it shall be at the end 49
of the world: the angels shall come forth, and after they have separated

αφοριουσι τους πονηρους εκ
50 μεσου των δικαιων, και βα-
λουσιν αυτους εις την κα-
μινον του πυρος: εκει εσται
ὁ κλαυθμος και ὁ βρυγμος των
οδοντων.

51 Λεγει αυτοις ὁ Ιησους,
συνηκατε ταυτα παντα? λε-
γουσιν αυτω, ναι Κυριε.
52 ὁ δε ειπεν αυτοις, δια τουτο
πας γραμματευς μαθητευθεις
εις την βασιλειαν των ου-
ρανων, ὁμοιος εστιν ανθρω-
πω οικοδεσποτη, ὁστις εκ-
βαλλει εκ του θησαυρου αὐ-
του καινα και παλαια.

53 Και εγενετο, ὁτι ετελεσεν
ὁ Ιησους τας παραβολας
54 ταυτας, μετηρεν εκειθεν. και
ελθων εις την πατριδα αὐτου,
εδιδασκεν αυτους εν τη συ-
ναγωγη αυτων: ὡστε εκ-
πλητεσθαι αυτους, και
λεγειν, ποθεν τουτω ἡ σο-
φια αὐτη, και αἱ δυναμεις?
55 ουχ ὁυτος εστιν ὁ του τεκ-
τονος υἱος? ουχι ἡ μητηρ
αυτου λεγεται Μαριαμ, και
οἱ αδελφοι αυτου Ιακωβος,
και Ιωσης, και Σιμων, και
56 Ιουδας? και αἱ αδελφαι
αυτου ουχι πασαι προς ἡ-
μας εισι? ποθεν ουν τουτω
57 ταυτα παντα? και εσκαν-
δαλιζοντο εν αυτω. ὁ δε Ιη-
σους ειπεν αυτοις, ὁυκ εστι
προφητης ατιμος, ει μη εν τη
πατριδι αὐτου, και εν τη
58 οικια αὐτου. και ουκ εποιησεν
εκει δυναμεις πολλας, δια την
απιστιαν αυτων.

the wicked from the juſt, 50
they ſhall caſt the wicked
into the furnace of fire:
there ſhall be wailing and
gnaſhing of teeth.

Then Jeſus ſaid to them, 51
have ye underſtood all this?
they reply'd, yes, Lord. then 52
ſaid he to them, thus every
teacher who is inſtructed in
the doctrine of the goſpel,
is like the maſter of a family,
who taketh out of his trea-
ſure things new and old.

When Jeſus had finiſhed 53
theſe parables, he departed
thence. and when he was come 54
into his native country, he
taught them in their ſynagogue,
in ſuch a manner that they
cry'd out with aſtoniſhment,
how came this man by all
this wiſdom, and extraordi-
nary power? is not this the 55
carpenter's ſon? is not Mary
his mother? and James, and
Joſes, and Simon, and Ju-
das, are they not his bro-
thers? and his ſiſters, don't 56
they live juſt by us? how
came he then by all this?
and they were ſcandaliz'd at 57
him. but Jeſus ſaid to them,
a prophet is not without ho-
nour, except in his own coun-
try and in his own family.
and he did not many miracles 58
there, becauſe of their incre-
dulity.

At

1 Εν εκεινῳ τῳ καιρῳ ηκουσεν Ηρωδης ὁ τετραρχης την
2 ακοην Ιησου, και ειπε τοις παισιν αὐτου: ὁυτος εστιν Ιωαννης ὁ Βαπτιστης, αυτος ηγερθη απο των νεκρων, και δια τουτο αἱ δυναμεις
3 ενεργουσιν εν αυτῳ. ὁ γαρ Ηρωδης κρατησας τον Ιωαννην, εδησεν αυτον, και εθετο εν φυλακῃ, δια Ηρωδιαδα την γυναικα Φιλιππου
4 του αδελφου αὐτου. ελεγε γαρ αυτῳ ὁ Ιωαννης, ουκ
5 ἐξεστι σοι εχειν αυτην. και θελων αυτον αποκτειναι, εφοβηθη τον οχλον, ὁτι ὡς
6 προφητην αυτον ειχον. γενεσιων δε αγομενων του Ηρωδου, ωρχησατο ἡ θυγατηρ της Ηρωδιαδος εν τῳ μεσῳ, και
7 ηρεσε τῳ Ηρωδῃ. ὁθεν μεθ' ὁρκου ὡμολογησεν αυτῃ δουναι ὁ εαν αιτησεται. ἡ δε,
8 προβιβασθεισα ὑπο της μητρος αὐτης: δος μοι, φησιν, ὡδε επι πινακι την κεφαλην
9 Ιωαννου του Βαπτιστου. και ελυπηθη ὁ βασιλευς, δια δε τους ὁρκους, και τους συνανακειμενους, εκελευσε δοθηναι.
10 και πεμψας απεκεφαλισε τον Ιωαννην εν τῃ φυλακῃ.
11 και ηνεχθη ἡ κεφαλη αυτου επι πινακι, και εδοθη τῳ κορασιῳ, και ηνεγκε τῃ
12 μητρι αὐτης. και προσελθοντες οἱ μαθηται αυτου, ηραν το σωμα, και εθαψαν αυτο, και ελθοντες

At that time Herod the 1
tetrarch heard of the fame
of Jeſus, and ſaid to his 2
ſervants, this is John the
baptiſt, he is riſen from the
dead, and conſequently is in-
veſted with miraculous power.
for Herod having ſecur'd 3
John, bound him, and put
him in priſon to pleaſe He-
rodias, his brother Philip's
wife. for John had ſaid to 4
him, it is not lawful for
thee to have her. he would 5
have put him to death, but
for fear of the people, who
reckoned him a prophet. but 6
when Herod's birth-day was
kept, the daughter of Hero-
dias danced in publick, and
made ſuch an impreſſion upon
Herod, that he promiſed 7
her upon oath, to give what-
ever ſhe ſhould ask; who 8
being before inſtructed by her
mother, pray, ſaid ſhe, or-
der John Baptiſt's head to
be brought here in a charger.
and the king relented: ne- 9
vertheleſs out of regard to
the oath, and to thoſe who ſat
with him at table, he com-
manded it to be brought to her.
and purſuant to order, John 10
was beheaded in the priſon,
whence his head was brought 11
in a charger, and given to
the young lady, who carried
it to her mother. upon which, 12
his diſciples came to take a-

way

θοντες απηγγειλαν τῳ Ιησου.

way the body, and having buried it, they went to tell Jesus what had happened.

13 Και ακουσας ὁ Ιησους, ανεχωρησεν εκειθεν εν πλοιῳ εις ερημον τοπον κατ' ιδιαν. και ακουσαντες οἱ οχλοι, ηκολουθησαν αυτῳ πεζῃ 14 απο των πολεων. και εξελθων ὁ Ιησους, ειδε πολυν οχλον: και εσπλαγχνισθη επ' αυτους, και εθεραπευσε τους αρρωστους αυτων.

When Jesus heard that, 13 he embark'd, to retire privately to a desert place: of which the people being inform'd, they followed him on foot out of the cities. as Je- 14 sus landed, he saw a great multitude, and was touch'd with compassion towards them, and healed their sick.

15 Οψιας δε γενομενης, προσηλθον αυτῳ οἱ μαθηται αυτου, λεγοντες, ερημος εστιν ὁ τοπος, και ἡ ὡρα ηδη παρηλθεν: απολυσον τους οχλους, ἱνα απελθοντες εις τας κωμας, αγορασωσιν ἑαυτοις 16 βρωματα. ὁ δε Ιησους ειπεν αυτοις, ου χρειαν εχουσιν απελθειν, δοτε αυτοις 17 ὑμεις φαγειν. οἱ δε λεγουσιν αυτῳ, ουκ εχομεν ὡδε ει μη πεντε αρτους και δυο ιχθυας. 18 ὁ δε ειπε, φερετε μοι αυτους 19 ὡδε. και κελευσας τους οχλους ανακλιθηναι επι τους χορτους, λαβων τους πεντε αρτους και τους δυο ιχθυας, αναβλεψας εις τον ουρανον, ευλογησε; και κλασας, εδωκε τοις μαθηταις τους αρτους, οἱ δε μαθηται τοις 20 οχλοις: και εφαγον παντες, και εχορτασθησαν: και ηραν το περισσευον των κλασματων,

At evening his disciples 15 came to him, saying, this is a desert place, and dinner-time is now past; send the multitude away, that they may go to buy themselves provisions in the villages. but Jesus said to them, that's 16 needless, let them eat what you have. we have nothing 17 here, said they, but five loaves, and two fishes. bring 18 them hither, said he. then 19 giving orders for the company to sit down on the grass, he took the five loaves, and the two fishes, and looking up to heaven, he gave thanks; then breaking the loaves into pieces, he gave them to his disciples, and the disciples to the company: who all of them eat, 20 and were filled: and they carried away twelve baskets full of fragments that were left.

των, δωδεκα κοφινους πλη-
21 ρεις. οἱ δε εσθιοντες ησαν
ανδρες ὡσει πεντακισχιλιοι,
χωρις γυναικων και παιδιων.
22 Και ευθεως ηναγκασεν ὁ
Ιησους τους μαθητας εμ-
βηναι εις το πλοιον, και
προαγειν αυτον εις το περαν,
εως οὐ απολυση τους οχλους.
23 και απολυσας τους οχλους,
ανεβη εις το ορος κατ' ιδιαν
προσευξασθαι, οψιας δε γε-
24 νομενης, μονος ην εκει. το
δε πλοιον ηδη μεσον της θα-
λασσης ην, βασανιζομενον
ὑπο των κυματων, ην γαρ
25 εναντιος ὁ ανεμος. τεταρτη
δε φυλακη της νυκτος α-
πηλθε προς αυτους ὁ Ιησους,
περιπατων επι της θαλασ-
26 σης. και ιδοντες αυτον οἱ
μαθηται επι την θαλασσαν
περιπατουντα, εταραχθησαν,
λεγοντες, ὁτι φαντασμα εσ-
τι; και απο του φοβου ε-
27 κραξαν. ευθεως δε ελαλησεν
αυτοις ὁ Ιησους, λεγων, θαρ-
σειτε, εγω ειμι, μη φοβεισθε.
28 αποκριθεις δε αυτω ὁ Πε-
τρος, ειπε, Κυριε, ει συ ει,
κελευσον με προς σε ελθειν
29 επι τα ὑδατα. ὁ δε ειπεν,
ελθε, και καταβας απο του
πλοιου ὁ Πετρος, περιεπα-
τησεν επι τα ὑδατα, ελθειν
30 προς τον Ιησουν. Βλεπων
δε τον ανεμον ισχυρον, εφο-
βηθη. και αρξαμενος κατα-
ποντιζεσθαι, εκραξε, λεγων,
31 Κυριε, σωσον με. ευθεως δε ὁ
Ιησους

left. now they that had 21
eaten, were about five thou-
ſand men, beſide women and
children.

Preſently after Jeſus ob- 22
liged his diſciples to embark,
and croſs over to the other
ſide before him, whilſt he
diſmiſs'd the people. and 23
when he had diſmiſs'd them,
he retired by himſelf to a
mountain to pray: where
he ſtay'd all alone till the
latter part of the evening.
by this time the veſſel 24
was half ſea over, violent-
ly toſs'd with the waves,
for the wind was contrary.
at the dawn of day, Je- 25
ſus came to them walking on
the ſea. the diſciples ſeeing 26
him walking on the ſea, cry'd
out in a fright, an appari-
tion; and they ſcream'd for
fear. but Jeſus immediately 27
call'd to them, take courage,
ſaid he, it is I, don't be
afraid. Peter anſwered, 28
Lord, ſaid he, if it be you,
bid me come upon the water
to you. Jeſus ſaid, come. 29
and Peter getting out of the
ſhip, walk'd on the water to
go to Jeſus. but finding the 30
wind boiſterous, he was a-
fraid: and beginning to ſink,
cried out, Lord, ſave me.
immediately Jeſus ſtretched 31
out his hand, and caught him,
diffident man, ſaid he, why

were

Ιησους εκτεινας την χειρα, επελαβετο αυτου, και λεγει αυτω, ολιγοπιστε, εις τι 32 εδιστασας? και εμβαντων αυτων εις το πλοιον, εκοπασεν ο ανεμος. 33 οι δε εν τω πλοιω, ελθοντες προσεκυνησαν αυτω, λεγοντες, αληθως Θεου υιος ει.

34 Και διαπερασαντες, ηλθον εις την γην Γεννησαρετ. 35 και επιγνοντες αυτον οι ανδρες του τοπου εκεινου, απεστειλαν εις ολην την περιχωρον εκεινην, και προσηνεγκαν αυτω παντας τους 36 κακως εχοντας, και παρεκαλουν αυτον, ινα μονον αψωνται του κρασπεδου του ιματιου αυτου: και οσοι ηψαντο, διεσωθησαν.

1 Τοτε προσερχονται τω Ιησου οι απο Ιεροσολυμων Γραμματεις και Φαρισαιοι, 2 λεγοντες, διατι οι μαθηται σου παραβαινουσι την παραδοσιν των πρεσβυτερων? ου γαρ νιπτονται τας χειρας αυτων, οταν αρτον εσθιωσιν. 3 ο δε αποκριθεις, ειπεν αυτοις, διατι και υμεις παραβαινετε την εντολην του Θεου, δια την παραδοσιν 4 υμων? ο γαρ Θεος ενετειλατο, λεγων, "τιμα τον "πατερα και την μητερα; "και, ο κακολογων πατερα "η μητερα, θανατω τελευ- 5 "τατω." υμεις δε λεγετε, ος αν ειπη τω πατρι, η τη μη-

were you in ſuſpence? and when they were come into 32
the ſhip, the wind ceaſed. then they that were in the 33
ſhip, came and worſhipped him, ſaying, of a truth thou art the ſon of God.

When they were over, they 34
came into the territory of Genneſaret. where being 35
known by the people of that place, they ſent about all that country, and preſented to him all that were diſeaſed, praying him to let them only 36
touch the hem of his garment: and as many as touch'd it were made perfectly whole.

Then the Scribes and Pha- 1
riſees, who were of Jeruſalem, came to him and ſaid, why do your diſciples violate 2
the tradition of our anceſtors, in not waſhing their hands when they eat bread? but he anſwered them, why 3
do you violate the law of God to follow your tradition? for this is a commandment of 4
God, * "honour thy father "and mother; and, † he "that curſes father or mo- "ther, let him be puniſh'd "with death." but your 5
doctrine is this, if any man declares to his father or mother, that whatever he has to give

* Exod. xx. 12. † xxi. 17.

μητρι: Δωρον, ὁ εαν εξ εμου ωφεληθης; και ου μη τιμησῃ τον πατερα αὐτου, 6 η την μητερα αὐτου. και ηκυρωσατε την εντολην του Θεου δια την παραδοσιν ὑμων. 7 ὑποκριται, καλως προεφητευσε περι ὑμων Ησαιας, λεγων, 8 "εγγιζει μοι ὁ λαος ουτος, "τοις χειλεσι με τιμᾳ: ἡ δε "καρδια αυτων πορρω απε- "χει απ' εμου. ματην δε 9 "σεβονται με, διδασκοντες "διδασκαλιας, ενταλματα "ανθρωπων."

10 Και προσκαλεσαμενος τον οχλον, ειπεν αυτοις, ακουε- 11 τε και συνιετε. ου το εισερχομενον εις το στομα κοινοι τον ανθρωπον: αλλα το εκπορευομενον εκ του στοματος, τουτο κοινοι τον ανθρωπον.

12 Τοτε προσελθοντες οἱ μαθηται αυτου, ειπον αυτῳ, οιδας, ὁτι οἱ Φαρισαιοι ακουσαντες τον λογον, εσκανδα- 13 λισθησαν? ὁ δε αποκριθεις, ειπε, πασα φυτεια, ἡν ουκ εφυτευσεν ὁ πατηρ μου ὁ 14 ουρανιος, εκριζωθησεται. αφετε αυτους: ὁδηγοι εισι τυφλοι τυφλων. τυφλος δε τυφλον εαν ὁδηγῃ, αμφοτεροι εις βοθυνον πεσουνται. 15 αποκριθεις δε ὁ Πετρος, ειπεν αυτῳ, Φρασον ἡμιν την παραβο-

give for their relief is dedicated to the temple; he is not oblig'd to regard his father or his mother. thus have 6 ye diſannull'd the commandment of God by your tradition. the prophecy of E- 7 ſaias exactly ſuits ſuch hypocrites as you; * "this peo- 8 "ple, ſays he, draw nigh to "me, they honour me with "their lips: while their "hearts are far from me. "but in vain they worſhip 9 "me, teaching for doctrines "the inſtitutions of men."

Then he called the mul- 10 titude and ſaid to them, hear and underſtand. that 11 which entereth by the mouth is not what defiles a man: but what defiles the man is that which is diſcharged by the mouth.

Thereupon his diſciples 12 drawing nigh, ſaid, did you obſerve, how the Phariſees were ſcandalized at your diſcourſe? but he anſwer- 13 ed, every plantation which my heavenly father hath not planted ſhall be rooted up. let them alone: they are 14 blind leaders of the blind. now if the blind lead the blind, both ſhall fall into the ditch. then Peter ſaid 15 to him, tell us the meaning

* Iſa. xxix. 13.

16 ραβολην ταυτην. ὁ δε Ιη-
σους ειπεν, ακμην και ὑμεις
17 ασυνετοι εστε? ουπω νοειτε,
ὁτι παν το εισπορευομενον
εις το στομα, εις την κοιλιαν
χωρει, και εις αφεδρωνα εκ-
18 βαλλεται? τα δε εκπορευο-
μενα εκ του στοματος, εκ
της καρδιας εξερχεται, κἀ-
κεινα κοινοι τον ανθρωπον.
19 εκ γαρ της καρδιας εξερχονται
διαλογισμοι πονηροι, φονοι,
μοιχειαι, πορνειαι, κλοπαι,
ψευδομαρτυριαι, βλασφη-
20 μιαι. ταυτα εστι τα κοι-
νουντα τον ανθρωπον: το
δε ανιπτοις χερσι φαγειν, ου
κοινοι τον ανθρωπον.

21 Και εξελθων εκειθεν ὁ Ιη-
σους, ανεχωρησεν εις τα με-
22 ρη Τυρου και Σιδωνος. και
ιδου, γυνη Χαναναια απο
των ὁριων εκεινων εξελθου-
σα, εκραυγασεν, αυτῳ λε-
γουσα, ελεησον με Κυριε,
ὑιε Δαβιδ, ἡ θυγατηρ μου
23 κακως δαιμονιζεται. ὁ δε
ουκ απεκριθη αυτῃ λογον,
και προσελθοντες ὁι μαθηται
αυτου, ηρωτων αυτον, λε-
γοντες; απολυσον αυτην,
24 ὁτι κραζει οπισθεν ἡμων. ὁ
δε αποκριθεις, ειπεν, ουκ α-
πεσταλην ει μη εις τα προ-
βατα τα απολωλοτα οικου
25 Ισραηλ. ἡ δε ελθουσα προσ-
εκυνησεν αυτῳ, λεγουσα:
26 Κυριε, βοηθει μοι. ὁ δε α-
ποκριθεις, ειπεν, ουκ εστι
καλον λαβειν τον αρτον
των

of that expreſſion. and Je- 16
ſus ſaid, are ye alſo yet
without underſtanding? do 17
not ye yet conceive, that
whatever enters at the mouth,
paſſes to the belly, and is
diſcharged downwards? but 18
what proceeds out of the
mouth, is deriv'd from the
heart, and that defiles the
man. out of the heart pro- 19
ceed evil deſigns, murders,
adulteries, fornications, thefts,
falſe teſtimony, ſlanders.
theſe are the things which 20
defile a man: but to eat
without waſhing one's hands,
that does not defile a man.

Then Jeſus went thence, 21
and retir'd towards the
diſtrict of Tyre and Sidon.
and there came a woman of 22
Canaan from thoſe quarters,
and cried out to him, have
mercy on me, O Lord, thou
ſon of David; my daughter
is grievouſly tormented by
a demon. but Jeſus not mak- 23
ing her any anſwer, his diſ-
ciples came and entreated
him to grant her requeſt;
for, ſaid they, ſhe is very
importunate with us. but 24
he anſwered, my commiſſion
was only to the loſt ſheep of
the houſe of Iſrael. how- 25
ever ſhe advanc'd, and
throwing her ſelf at his feet,
cried, O Lord, aſſiſt me.
but he anſwered, it is not 26

των τεκνων, και βαλειν τοις
27 κυναριοις. ἡ δε ειπε, ναι
Κυριε, και γαρ τα κυναρια
εσθιει απο των ψιχιων των
πιπτοντων απο της τρα-
πεζης των κυριων αὐτων.
28 τοτε αποκριθεις ὁ Ιησους, ει-
πεν αυτῃ, ω γυναι, μεγαλη
σου ἡ πιστις: γενηθητω σοι
ὡς θελεις. και ιαθη ἡ θυγατηρ
αυτης απο της ὡρας εκεινης.
29 Και μεταβας εκειθεν ὁ Ιη-
σους, ηλθε παρα την θαλασ-
σαν της Γαλιλαιας: και α-
ναβας εις το ορος, εκαθητο
30 εκει. και προσηλθον αυτῳ
οχλοι πολλοι, εχοντες μεθ'
ἑαυτων χωλους, τυφλους,
κωφους, κυλλους, και ἑτερους
πολλους: και ερριψαν αυτους
παρα τους ποδας του Ιησου,
και εθεραπευσεν αυτους:
31 ὡστε τους οχλους θαυ-
μασαι, βλεποντας κωφους
λαλουντας, κυλλους ὑγι-
εις, χωλους περιπατουντας,
και τυφλους βλεποντας:
και εδοξασαν τον θεον Ισ-
ραηλ.
32 Ο δε Ιησους προσκαλεσα-
μενος τους μαθητας αὐτου,
ειπε, Σπλαγχνιζομαι επι
τον οχλον, ὁτι ηδη ἡμερας
τρεις προσμενουσι μοι, και
ουκ εχουσι τι φαγωσι, και
απολυσαι αυτους νηστεις ου
θελω, μηποτε εκλυθωσιν εν
33 τῃ ὁδῳ. και λεγουσιν αυ-
τῳ οἱ μαθηται αυτου, πο-
θεν

just to take the childrens bread, and throw it to puppies. 'tis true, Lord, said she: yet even puppies eat of the crumbs which fall from their master's table. 27
then Jesus answered her, O woman, great is thy faith: as you desire, be it done. and her daughter was healed from that very hour. 28

Jesus having left that place, drew nigh to the sea of Galilee, and went up a mountain, where he sat down. there a great crowd of people came to him, bringing with them the lame, blind, dumb, maimed, and many others, and laid them down at Jesus feet, and he healed them: insomuch that the people wondred when they perceived the dumb to speak, the maimed to be heal'd, the lame to walk, and the blind to see: and they glorified the God of Israel. 29 30 31

Then Jesus called his disciples, and said to them, I am concern'd for this people; they have attended me now three days, without eating: I will not send them away fasting, lest they faint by the way. but his disciples said to him, how can we get bread enough in the de- 32 33

θεν ἡμιν εν ερημια αρτοι τοσουτοι, ὡστε χορτασαι οχλον τοσουτον? και λεγει αυτοις ὁ Ιησους, ποσους αρτους εχετε? οἱ δε ειπον, ἑπτα, και ολιγα ιχθυδια. και εκελευσε τοις οχλοις αναπεσειν επι την γην. και λαβων τους ἑπτα αρτους και τους ιχθυας, ευχαριστησας, εκλασε, και εδωκε τοις μαθηταις αὐτου: οἱ δε μαθηται τῳ οχλῳ. και εφαγον παντες, και εχορτασθησαν: και ἡραν το περισσευον των κλασματων, ἑπτα σπυριδας πληρεις. οἱ δε εσθιοντες ησαν τετρακισχιλιοι ανδρες, χωρις γυναικων και παιδιων. και απολυσας τους οχλους, ενεβη εις το πλοιον, και ηλθεν εις τα ὁρια Μαγαδαν.

Και προσελθοντες οἱ Φαρισαιοι και Σαδδουκαιοι, πειραζοντες επηρωτησαν αυτον σημειον εκ του ουρανου επιδειξαι αυτοις. ὁ δε αποκριθεις, ειπεν αυτοις; (οψιας γενομενης λεγετε, ευδια: πυρραζει γαρ ὁ ουρανος. και πρωι, σημερον χειμων: πυρραζει γαρ στυγναζων ὁ ουρανος. ὑποκριται, το μεν προσωπον του ουρανου γινωσκετε διακρινειν, τα δε σημεια των καιρων ου δυνασθε?) γενεα πονηρα και μοιχαλις σημειον επιζητει; και σημειον ου δοθησηται αυτῃ, ει

sert to satisfy such a multitude? Jesus asked, how many loaves have ye? they reply'd, seven, and a few small fish. and he bid the people sit down on the ground. then taking the seven loaves, and the fish, he gave thanks, and distributed them, by pieces, to his disciples, and the disciples to the multitude. so that they all eat, and were satiated: the superfluous fragments they carried off, amounting to seven baskets full: though the guests were to the number of four thousand men, beside women and children. then dismissing the multitude, he embark'd, and came to the coast of Magada.

Then the Pharisees and the Sadducees came, with a captious design, and desired him to show them some miracle in the sky. but he answered them, in the evening you foretel fair weather: when the sky is of a bright red. and in the morning, a foul day: when the sky is of a dusky red. hypocrites, can ye judge of the appearance of the sky, and yet not discern the signs of these times? a wicked degenerate race demand a miracle; but no miracle shall

ει μη το σημειον Ιωνα του προφητου. και καταλιπων αυτους, απηλθε.

5 Και ελθοντες οι μαθηται αυτου εις το περαν, επελα-
6 θοντο αρτους λαβειν. ο δε Ιησους ειπεν αυτοις, ορατε και προσεχετε απο της ζυμης των Φαρισαιων και Σαδ-
7 δουκαιων. οι δε διελογιζοντο εν εαυτοις, λεγοντες, οτι
8 αρτους ουκ ελαβομεν. γνους δε ο Ιησους, ειπεν αυτοις, τι διαλογιζεσθε εν εαυτοις, ολιγοπιστοι, οτι αρτους ουκ
9 ελαβετε? ουπω νοειτε, ουδε μνημονευετε τους πεντε αρτους των πεντακισχιλιων, και ποσους κοφινους ελαβε-
10 τε? ουδε τους επτα αρτους των τετρακισχιλιων, και ποσας σπυριδας ελα-
11 βετε? πως ου νοειτε, οτι ου περι αρτου ειπον υμιν, προσεχειν απο της ζυμης των Φαρισαιων και Σαδ-
12 δουκαιων? τοτε συνηκαν οτι ουκ ειπε προσεχειν απο της ζυμης του αρτου, αλλ απο της διδαχης των Φαρισαιων και Σαδδουκαιων.

13 Ελθων δε ο Ιησους εις τα μερη Καισαρειας της Φιλιππου, ηρωτα τους μαθη-
14 τας αυτου, λεγων, τινα με λεγουσιν οι ανθρωποι ειναι? τον υιον του ανθρωπου? οι δε

ſhall they have beſide that of the prophet Jonas. and ſo leaving them, he went away.

Now at their departure to 5
go to the other ſide, his diſciples had forgot to take bread.
and Jeſus ſaid to them, have 6
a care of the leaven of the **Phariſees, and of the Sadducees. upon which they* 7
ſaid to one another, this comes from our not taking any bread. which Jeſus per- 8
ceiving, he ſaid, diſtruſtful men, why do ye trouble your heads about forgetting the bread? where's your under- 9
ſtanding? don't you remember the five loaves among five thouſand and how many baſkets ye took away? nor the 10
ſeven loaves among the four thouſand, and how many baskets ye carried away?
why, can't you perceive, that 11
in cautioning you to beware of the leaven of the Phariſees, and of the Sadducees, I did not ſpeak of bread? then they 12
*perceived, he did not caution them againſt the leaven of bread, but againſt the * Phariſaick and Sadducean doctrine.*

As Jeſus was going to the 13
diſtrict of Ceſarea Philippi, he asked his diſciples, what do people ſay of me? that I am a common man? they 14
replied, ſome think you are John

* See Mark viii. 15.

δε ειπον, οἱ μεν, Ιωαννην τον Βαπτιστην: αλλοι δε, Ηλιαν: ετεροι δε, Ιερεμιαν, 15 η ενα των προφητων. λεγει αυτοις, ὑμεις δε τινα με λεγετε ειναι? 16 αποκριθεις δε Σιμων Πετρος, ειπε, συ ει ὁ Χριστος ὁ ὑιος του Θεου του ζωντος. 17 και αποκριθεις ὁ Ιησους, ειπεν αυτῳ, μακαριος ει Σιμων βαρ Ιωνα, ὁτι σαρξ και αἱμα ουκ απεκαλυψε σοι, αλλ' ὁ πατηρ μου, ὁ εν τοις ουρανοις. 18 καγω δε σοι λεγω, ὁτι συ ει Πετρος, και επι ταυτῃ τῃ πετρᾳ οικοδομησω μου την εκκλησιαν, και πυλαι ᾅδου ου κατισχυσουσιν αυτης. 19 και δωσω σοι τας κλεις της βασιλειας των ουρανων: και ὁ εαν δησης επι της γης, εσται δεδεμενον εν τοις ουρανοις: και ὁ εαν λυσης επι της γης, εσται λελυμενον εν τοις ουρανοις.

*John the Baptiſt, ſome Elias, and others Jeremias, or one of the prophets. but what, 15 ſaid he, do you take me to be? Simon Peter made an- 16 ſwer, thou art Chriſt the ſon of the living God. to whom 17 Jeſus reply'd, bleſſed art thou Simon, ſon of Jona: for 'tis not man that hath revealed this unto thee, but my father who is in heaven. and I tell thee like- 18 wiſe, that thou art Peter, and upon this rock I will hereafter build my * church: and † death ſhall not prevail againſt it. and I will give 19 you the keys of the goſpel-kingdom: and whatſoever thou ſhalt bind on earth, ſhall be bound in heaven: and whatſoever thou ſhalt looſe on earth, ſhall be looſed in heaven.*

20 Τοτε διεστειλατο τοις μαθηταις αὐτου, ἱνα μηδενι ειπωσιν, ὁτι αυτος εστιν ὁ 21 Χριστος. απο τοτε ηρξατο ὁ Ιησους δεικνυειν τοις μαθηταις αὐτου, ὁτι δει αυτον απελθειν εις Ιεροσολυμα, και πολλα παθειν απο των πρεσβυτερων και αρχιερεων, και γραμματεων, και αποκτανθηναι, και τῃ τριτῃ ἡμερᾳ 22 εγερθηναι. και προσλαβομενος

Then he charged his diſ- 20 ciples not to tell any man that he was the Chriſt. from that time began Jeſus 21 to let his diſciples know that he ſhould go to Jeruſalem, there ſuffer many indignities from the ſenators, chief prieſts, and ſcribes, be put to death, and be raiſed again the third day. then Peter tak- 22 ing him aſide, began to expoſtulate

* Eph. ii. 20. *Ye are built upon the foundation of the Apoſtles*, &c. Rev. xxi. 14. † Job xxxviii. 17. Iſa. xxxviii. 10. Wiſd. xvi. 13. Rev. i. 18.

μενος αυτον ὁ Πετρος, ηρξατο επιτιμαν αυτῳ, λεγων, Ιλεως σοι Κυριε: ου μη εσται σοι τουτο. 23 ὁ δε στραφεις, ειπε τῳ Πετρῳ, ὑπαγε οπισω μου σατανα, σκανδαλον μου ει: ὁτι ου φρονεις τα του Θεου, αλλα τα των ανθρωπων.

24 Τοτε ὁ Ιησους ειπε τοις μαθηταις αὐτου, ει τις θελει οπισω μου ελθειν, απαρνησασθω ἑαυτον, και αρατω τον σταυρον αὐτου, και 25 ακολουθειτω μοι. ὁς γαρ αν θελῃ την ψυχην αὐτου σωσαι, απολεσει αυτην: ὁς δ' αν απολεσῃ την ψυχην αὐτου ἑνεκεν εμου, ευρησει αυ- 26 την. τι γαρ ωφελειται ανθρωπος, εαν τον κοσμον ὁλον κερδησῃ, την δε ψυχην αὐτου ζημιωθῃ? ἡ τι δωσει ανθρωπος ανταλλαγμα της 27 ψυχης αὐτου? μελλει γαρ ὁ υἱος του ανθρωπου ερχεσθαι εν τῃ δοξῃ του πατρος αὐτου, μετα των αγγελων αὐτου: και τοτε αποδωσει ἑκαστῳ, κατα την πραξ- 28 ιν αυτου. αμην λεγω ὑμιν, εισι τινες των ὡδε ἑστωτες, ὁιτινες ου μη γευσωνται θανατου, ἑως αν ἰδωσι τον υἱον του ανθρωπου ερχομενον εν τῃ βασιλεια αὐτου.

1 Και μεθ' ἡμερας ἑξ παραλαμβανει ὁ Ιησους τον Πετρον, και Ιακωβον, και Ιωαννην τον αδελφον αὐτου: και

postulate with him, saying, God forbid, Sir, this should ever happen to you. but he 23 frown'd upon Peter, and said, out of my sight pernicious obstacle to my designs; your views are all worldly, regardless of what is divine.

Then addressing himself to 24 his disciples, if any man, said he, would follow me, let him renounce himself, take up his cross, and so follow me. for 25 whosoever will save himself, shall be a looser: and whosoever shall suffer loss for my sake, shall be a gainer. what advantage is it to a 26 man to gain the whole world at the price of his life? or what would not a man pay down to preserve his life? for the son 27 of man shall come in the glory of his father, with his angels; and then shall he make retribution to every man according to his works. I declare unto you, some 28 are here present, who shall not die, till they have seen the son of man enter into his kingdom.

After six days, Jesus took 1 Peter, James, and John his brother, in private to the top of a high mountain.

and

και αναφερει αυτους εις ορος
2 υψηλον κατ' ιδιαν. και με-
τεμορφωθη εμπροσθεν αυτων,
και ελαμψε το προσωπον
αυτου ως ο ηλιος: τα δε
ιματια αυτου εγενετο λευκα
3 ως το φως. και ιδου, ωφ-
θησαν αυτοις Μωσης και Η-
λιας, μετ' αυτου συλλα-
4 λουντες. αποκριθεις δε ο Πε-
τρος, ειπε τω Ιησου: Κυριε,
καλον εστιν ημας ωδε ειναι:
ει θελεις, ποιησωμεν ωδε τρεις
σκηνας, σοι μιαν, και Μω-
ση μιαν, και μιαν Ηλια.
5 ετι αυτου λαλουντος ι-
δου, νεφελη φωτεινη επεσ-
κιασεν αυτους: και ιδου,
φωνη εκ της νεφελης, λεγου-
σα, "ουτος εστιν ο υιος μου
"ο αγαπητος, εν ω ευδοκησα:
6 "αυτου ακουετε." και ακου-
σαντες οι μαθηται, επεσον
επι προσωπον αυτων, και
7 εφοβηθησαν σφοδρα. και
προσελθων ο Ιησους, ηψατο
αυτων, και ειπεν, εγερθητε, και
8 μη φοβεισθε. επαραντες δε τους
οφθαλμους αυτων, ουδενα ει-
δον, ει μη τον Ιησουν μονον.
9 Και καταβαινοντων αυ-
των απο του ορους, ενετει-
λατο αυτοις ο Ιησους, λε-
γων, μηδενι ειπητε το ορα-
μα, εως ου ο υιος του αν-
θρωπου εκ νεκρων αναστη.
10 και επηρωτησαν αυτον οι μα-
θηται αυτου, λεγοντες, τι ουν
οι Γραμματεις λεγουσιν, οτι
11 Ηλιαν δει ελθειν πρωτον? ο δε
Ιησους

and was transfigured before 2
them; his face did shine as
the sun, and his raiment was
white as the light. and pre- 3
sently they saw Moses and
Elias converſing with him.
then Peter addreſs'd him- 4
ſelf to Jeſus, Lord, ſaid
he, it is good for us to ſtay
here: if you pleaſe, let us
make three tabernacles here,
one for you, one for Moſes,
and one for Elias. while he 5
was ſpeaking, a bright cloud
ſurrounded them: and ſud-
denly a voice broke out of the
cloud, ſaying, "this is my
"beloved ſon, in whom I
"am well pleaſed; hear ye
"him." and when the 6
diſciples heard it, they fell
on their face, and were in a
terrible fright. but Jeſus 7
came and touched them, and
ſaid, ariſe, be not afraid.
and when they had lift 8
up their eyes, they ſaw
Jeſus all alone.

As they went down the 9
mountain, Jeſus gave them
this charge, don't ſpeak of
the viſion, ſaid he, to any
body, till the ſon of man
be riſen again from the dead:
but his diſciples asked him, 10
why then do the Scribes
ſay, that Elias muſt firſt
come? Jeſus anſwered, 'tis 11
true

Ιησους αποκριθεις, ειπεν αυτοις, Ηλιας μεν ερχεται πρωτον, και αποκαταστησει παντα. 12 λεγω δε υμιν, οτι Ηλιας ηδη ηλθε, και ουκ επεγνωσαν αυτον, αλλ' εποιησαν αυτω οσα ηθελησαν. ουτω και ο υιος του ανθρωπου μελλει πασχειν 13 υπ' αυτων. τοτε συνηκαν οι μαθηται, οτι περι Ιωαννου του Βαπτιστου ειπεν αυτοις.

14 Και ελθοντων αυτων προς τον οχλον, προσηλθεν αυτω ανθρωπος, γονυπετων αυτω, 15 και λεγων, Κυριε, ελεησον μου τον υιον, οτι σεληνιαζεται, και κακως πασχει: πολλακις γαρ πιπτει εις το πυρ, και πολλακις εις το υδωρ. 16 και προσηνεγκα αυτον τοις μαθηταις σου, και ουκ ηδυνηθησαν αυτον θεραπευσαι. 17 αποκριθεις δε ο Ιησους, ειπεν, ω γενεα απιστος και διεστραμμενη, εως ποτε εσομαι μεθ' υμων; εως ποτε ανεξομαι υμων; φερετε μοι αυτον 18 ωδε. και επετιμησεν αυτω ο Ιησους, και εξηλθεν απ' αυτου το δαιμονιον, και εθεραπευθη ο παις απο της ωρας εκεινης. 19 τοτε προσελθοντες οι μαθηται τω Ιησου κατ' ιδιαν, ειπον, διατι ημεις ουκ ηδυνηθημεν εκβαλειν 20 αυτο? ο δε Ιησους ειπεν αυτοις, δια την απιστιαν υμων: αμην γαρ λεγω υμιν, εαν εχητε πιστιν ως κοκκον σινα-

true, Elias was to come first and ſet all things right. but I tell you, that Elias is already come, tho' they knew him not, but treated him in an arbitrary manner; with ſuch uſage as the ſon of man ſhall likewiſe ſuffer at their hands. then the diſciples perceiv'd, that what he ſaid was meant of John the Baptiſt. 12 13

And when they were come to the multitude, a man came kneeling to him, and cry'd, Lord, have mercy on my ſon, for he is grievouſly afflicted with the epilepſy; he often falls into the fire, and frequently into the water. I preſented him to your diſciples, but they could not cure him. upon which Jeſus anſwered, incredulous and perverſe generation, how long ſhall I be with you? how long ſhall I ſuffer you? bring him hither to me. and Jeſus rebuked the demon, and he departed out of him: ſo that the child was cured from that very hour. then came the diſciples to Jeſus in private, and ſaid, why could not we caſt him out? becauſe of your incredulity, ſaid Jeſus: for I tell you truly, if ye had ever ſo little faith, ye might ſay to this mountain, remove hence 14 15 16 17 18 19 20

σιναπεως, ερειτε τω ορει τουτω, μεταβηθι εντευθεν εκει, και μεταβησεται; και ουδεν
21 αδυνατησει υμιν. (τουτο δε το γενος ουκ εκπορευεται, ει μη εν προσευχη και νηστεια.)
22 Αναστρεφομενων δε αυτων εν τη Γαλιλαια, ειπεν αυτοις ο Ιησους, μελλει ο υιος του ανθρωπου παραδιδοσθαι
23 εις χειρας ανθρωπων: και αποκτενουσιν αυτον, και τη τριτη ημερα εγερθησεται. και ελυπηθησαν σφοδρα.
24 Ελθοντων δε αυτων εις Καπερναουμ, προσηλθον οι τα διδραχμα λαμβανοντες τω Πετρω, και ειπον, ο διδασκαλος υμων ου τελει τα
25 διδραχμα? λεγει, ναι. και οτε εισηλθεν εις την οικιαν, προεφθασεν αυτον ο Ιησους, λεγων, τι σοι δοκει, Σιμων? οι βασιλεις της γης απο τινων λαμβανουσι τελη, η κηνσον? απο των υιων αυτων,
26 η απο των αλλοτριων? λεγει αυτω ο Πετρος, απο των αλλοτριων. Εφη αυτω ο Ιησους, αραγε ελευθεροι εισιν οι
27 υιοι. Ινα δε μη σκανδαλισωμεν αυτους, πορευθεις εις την θαλασσαν, βαλε αγκιστρον, και τον αναβαντα πρωτον ιχθυν αρον, και ανοιξας το στομα αυτου, ευρησεις στατηρα, εκεινον λαβων, δος αυτοις αντι εμου και σου.

to yonder place, and it ſhould remove; and nothing would be too difficult for you. however, ſuch a diſtemper is not to be removed but by prayer and faſting.

Some time after, while they were in Galilee, Jeſus ſaid to them, the ſon of man will be betrayed into the hands of men: they will kill him, but the third day he ſhall be raiſed again. at which they were exceeding ſorry.

And when they were come to Capernaum, they that received tribute for the temple came to Peter, and ſaid, does not your maſter pay tribute? he ſaid, yes. and when he was come into the houſe, Jeſus prevented him, ſaying, what think you Simon? of whom do the kings of the earth take cuſtom or tribute? of their own children, or of others? Peter ſaid, of others. Jeſus anſwered, then are the children free. however, leſt we ſhould give offence, go you to the ſea, throw in a hook, and take the firſt fiſh that ſtrikes: then open its jaws, and you will find a piece of money: that take, and give it to them for me and thee.

1 Εν εκεινη τη ωρα προσηλ-
θον οι μαθηται τω Ιησου,
λεγοντες, τις αρα μειζων εσ-
τιν εν τη βασιλεια των ου-
2 ρανων? και προσκαλεσα-
μενος ὁ Ιησους παιδιον, εστη-
σεν αυτο εν μεσω αυτων,
3 και ειπεν, αμην λεγω υμιν,
εαν μη στραφητε, και γε-
νησθε ως τα παιδια, ου μη
εισελθητε εις την βασιλειαν
4 των ουρανων. ὁστις ουν τα-
πεινωση ἑαυτον ως το παι-
διον τουτο, ουτος εστιν ὁ
μειζων εν τη βασιλεια των
5 ουρανων. και ὁς εαν δεξη-
ται παιδιον τοιουτον ἐν επι
τω ονοματι μου, εμε δεχε-
ται.

6 Ος δ' αν σκανδαλιση ἑνα
των μικρων τουτων, των πι-
στευοντων εις εμε, συμφερει
αυτω, ἱνα κρεμασθη μυλος
ονικος επι τον τραχηλον αυ-
του, και καταποντισθη εν
τω πελαγει της θαλασσης.
7 ουαι τω κοσμω απο των
σκανδαλων, αναγκη γαρ εστιν
ελθειν τα σκανδαλα, πλην
ουαι τω ανθρωπω εκεινω δι
ου το σκανδαλον ερχεται.
8 ει δε ἡ χειρ σου, η ὁ
πους σου σκανδαλιζει σε,
εκκοψον αυτα, και βαλε
απο σου: καλον σοι εσ-
τιν εισελθειν εις την ζωην
χωλον η κυλλον, η δυο χει-
ρας η δυο ποδας εχον-
τα βληθηναι εις το πυρ το
αιω-

At the ſame time came 1
the diſciples to Jeſus, ſaying,
who is to be the greateſt in
the kingdom of the Meſſiah?
and Jeſus called a child to 2
him, ſet him in the midſt of
them, and ſaid, I declare 3
to you, except ye lay aſide
your ambition, and become
as children, ye ſhall not en-
ter into the kingdom of the
Meſſias. he therefore who 4
ſhall become as void of am-
bition as this child, he ſhall
be greateſt in the kingdom of
the Meſſiah. and whoever 5
ſhall receive one that is like
ſuch a child, in my name,
receiveth me.

But whoever ſhall occaſion 6
ſuch an humble believer to
fall off from the faith, it
were better for him that a
mill-ſtone were hang'd about
his neck, and that he were
plung'd to the bottom of the
ſea. wo unto the world, be- 7
cauſe of ſuch ſcandals: tho'
it cannot be, but that ſuch
occaſions of relapſing ſhould
happen: yet wo to that man
by whom the ſcandal cometh.
wherefore if thy hand or thy 8
foot occaſions thee to relapſe,
lop them off, and caſt them
away: it is better for thee
to enter into life halt or
maimed, rather than having
two hands or two feet, to

9 αιωνιον. και ει ὁ οφθαλμος σου σκανδαλιζει σε, εξελε αυτον, και βαλε απο σου: καλον σοι εστι μονοφθαλμον εις την ζωην εισελθειν, η δυο οφθαλμους εχοντα βληθηναι εις την * γεενναν του πυρος.
10 ορατε μη καταφρονησητε ενος των μικρων τουτων: λεγω γαρ υμιν, ὁτι οἱ αγγελοι αυτων εν ουρανοις δια παντος βλεπουσι το προσωπον του πατρος μου, του εν ουρα-
11 νοις. ηλθε γαρ ὁ υἱος του ανθρωπου σωσαι το απολωλος.

12 Τι υμιν δοκει, εαν γενηται τινι ανθρωπῳ ἑκατον προβατα, και πλανηθῃ ἑν ἐξ αυτων, ουχι αφεις τα ενενηκονταεννεα, επι τα ορη πορευθεις,
13 ζητει το πλανωμενον? και εαν γενηται ευρειν αυτο, αμην λεγω υμιν, ὁτι χαιρει επ αυτῳ μαλλον, η επι τοις ενενηκονταεννεα, τοις μη πεπλανη-
14 μενοις. ὁυτως ουκ εστι θελημα εμπροσθεν του πατρος ὑμων, του εν ουρανοις, ινα απολητα ἑις των μικρων τουτων.

15 Εαν δε ἁμαρτηση εις σε ὁ αδελφος σου, ὑπαγε, και ελεγξον αυτον μεταξυ σου και αυτου μονου: εαν σου ακουσῃ,

be cast into everlasting fire. *and if thine eye occasions* 9
thee to relapse, pluck it out,
and cast it from thee: it is
better for thee to enter into
life with one eye, rather
than having two to be cast
into hell-fire. *take care not* 10
to despise one of such an
humble disposition: for I
tell you, that in heaven their
angels are continually at-
tending the presence of my
father who is in heaven:
from whence the son of man 11
is come, in order to save those
that were lost.

If a man has an hundred 12
sheep, and one of them should
go astray, do you think he
would not leave the ninety
and nine in the mountains,
and go in search for that
which was gone astray?
and if he happen to find it, 13
you may be sure he is more
affected with that one, than
with the ninety and nine
which went not astray. *in* 14
like manner your heavenly fa-
ther would not that any person
of such humility should be lost.

Now in case such a bro- 15
ther do you an injury, go
and expostulate with him in
private: if he repents, thou
hast

* Gehenna *is derived from the* Hebrew Gi *hinnom.* Jer. vii. 31. *They have built the high places of* Topher, *which is in the* valley of the Son of Hinnom, *to burn their sons and their daughters in the fire. the* Jews *made use of the expression to signify Hell.* Mat. v. 29, 30. Isa. xxxiii. 14.

κουσῃ, εκερδησας τον αδελ-
16 φον σου. εαν δε μη ακουσῃ,
παραλαβε μετα σου ετι ενα
η δυο, ινα επι στοματος δυο
μαρτυρων η τριων σταθῃ
17 παν ρημα. εαν δε παρακου-
σῃ αυτων, ειπε τῃ εκκλησια,
εαν δε και της εκκλησιας πα-
ρακουσῃ, εστω σοι ωσπερ
ο εθνικος και ο τελωνης.
18 αμην λεγω υμιν, "οσα εαν
"δησητε επι της γης, εσται
"δεδεμενα εν τῳ ουρανῳ,
"και οσα εαν λυσητε επι
"της γης, εσται λελυμενα
"εν τῳ ουρανῳ."

19 Παλιν λεγω υμιν, οτι
εαν δυο υμων συμφωνησω-
σιν επι της γης περι παντος
πραγματος ου εαν αιτησων-
ται, γενησεται αυτοις παρα
του πατρος μου, του εν
20 ουρανοις. ου γαρ εισι δυο η
τρεις συνηγμενοι εις το εμον
ονομα, εκει ειμι εν μεσῳ αυτων.
21 Τοτε προσελθων αυτω ο
Πετρος, ειπε, Κυριε, ποσα-
κις αμαρτησει εις εμε ο αδελ-
φος μου, και αφησω αυτῳ?
22 εως επτακις? λεγει αυτῳ ο
Ιησους: ου λεγω σοι, εως
επτακις: αλλ' εως εβδομη-
κοντακις επτα.

23 Δια τουτο ωμοιωθη η βα-
σιλεια των ουρανων ανθρωπῳ
βασιλει, ος ηθελησε συναραι
λογον μετα των δουλων αυ-
24 του. αρξαμενου δε αυτου
συναρειν, προσηνεχθη αυτῳ

2 εις

haſt ſaved thy brother. 16
if he will not hear thee, then take with thee one or two more, that the remonſtrances of two or three perſons may have its effect. if he 17
does not relent, tell it to the church: but if he is not moved by the church, ſhow him no more regard than you would to a pagan or a publican. I declare unto you, 18
"*whatever things ye diſallow*
"*on earth, are diſallow'd by*
"*heaven: and whatever*
"*ye authorize on earth, are*
"*authoriz'd by heaven.*"

I aſſure you, that if two 19
of you ſhall live in agreement together, whatever they ask ſhall be granted to them by my heavenly father. for 20
where two or three are aſſembled in my name, there am I in the midſt of them.

Then Peter advancing to 21
him, ſaid, Lord, if my brother injures me, how many injuries muſt I forgive him? muſt I forgive him ſeven? Jeſus anſwered, I tell thee 22
not only ſeven: but ſeventy times ſeven.

In this reſpect the goſpel- 23
kingdom may be repreſented by that of a temporal prince, who had a mind to call his ſervants to account. when 24
he had begun to reckon, one

was

εἰς ὀφειλέτης μυριων ταλαν-
25 των. μη εχοντος δε αυτου
αποδουναι, εκελευσεν αυτον
ὁ κυριος αυτου πραθηναι, και
την γυναικα αυτου, και τα
τεκνα, και παντα ὁσα ειχε,
26 και αποδοθηναι. πεσων ουν
ὁ δουλος προσεκυνει αυτῳ,
λεγων, Κυριε, μακροθυμησον
επ' εμοι, και παντα σοι απο-
27 δωσω. σπλαγχνισθεις δε ὁ
κυριος του δουλου εκεινου, α-
πελυσεν αυτον, και το δα-
28 νειον αφηκεν αυτῳ. εξελθων
δε ὁ δουλος εκεινος, ευρεν ενα
του συνδουλων αυτου, ὁς
ωφειλεν αυτῳ εκατον δηνα-
ρια: και κρατησας αυτον
επνιγε, λεγων, αποδος μοι,
29 ει τι οφειλεις. πεσων ουν ὁ
συνδουλος αυτου εις τους πο-
δας αυτου, παρεκαλει αυτον,
λεγων, μακροθυμησον επ'
εμοι, και παντα αποδωσω
30 σοι. ὁ δε ουκ ηθελεν: αλλ'
απελθων, εβαλεν αυτον εις
φυλακην, εως ου αποδῳ το
31 οφειλομενον. ιδοντες δε ὁι
συνδουλοι αυτου τα γενο-
μενα, ελυπηθησαν σφοδρα:
και ελθοντες, διεσαφησαν τῳ
κυριῳ αυτων παντα τα γενο-
32 μενα. τοτε προσκαλεσα-
μενος αυτον ὁ κυριος αυτου,
λεγει αυτῳ, δουλε πονηρε,
πασαν την οφειλην εκεινην
αφηκα σοι, επει παρεκαλε-
33 σας με: ουκ εδει και σε
ελεησαι τον συνδουλον σου,
ὡς και εγω σε ηλεησα?

και

was brought to him indebted
the sum of ten thousand ta-
lents. but being insolvent, 25
his lord gave orders that he,
with his wife, and children,
and all that he had, should
be sold for payment. the 26
servant therefore fell prostrate
before him, and cry'd out,
Lord, allow me but time
and I will pay the whole.
upon which the lord of that 27
vassal, touch'd with compas-
sion, gave him his liberty,
and discharged him of the
debt. but this very servant 28
presently after met with one
of his fellow-servants, who
owed him an hundred pence:
and violently seizing him,
said, pay me the debt. and 29
his fellow-servant fell at his
feet, and embraced him, say-
ing, allow me time, and I
will pay thee all. which he 30
would not allow: but im-
mediately threw him into
prison, till he should pay
the debt. his fellow-servants 31
upon seeing this were very
much concern'd, and went
to acquaint their master with
what had pass'd. then his 32
lord order'd him to be call'd,
and said to him, O thou
wicked slave, I forgave thee
all thy debt, upon your re-
quest: should not you then 33
have had the like compassion
for thy fellow servant as I

had

34 και οργισθεις ὁ κυριος αυτου παρεδωκεν αυτον τοις βασανισταις, ἑως ὁυ αποδῳ παν το οφειλομενον αυτῳ.
35 ὁυτω και ὁ πατηρ μου ὁ επουρανιος ποιησει ὑμιν, εαν μη αφητε ἑκαστος τῳ αδελφῳ ἀυτου απο των καρδιων ὑμων τα παραπτωματα αυτων.

1 Και εγενετο ὁτε ἑτελεσεν ὁ Ιησους τους λογους τουτους, μετηρεν απο της Γαλιλαιας, και ηλθεν εις τα ὁρια της Ιουδαιας, περαν του
2 Ιορδανου: και ηκολουθησαν αυτῳ ὀχλοι πολλοι: και εθεραπευσεν αυτους εκει.
3 Και προσηλθον ἀυτῳ ὁι Φαρισαιοι, πειραζοντες αυτον, και λεγοντες, ει ἐξεστιν ανθρωπῳ απολυσαι την γυναικα ἀυτου κατα πασαν
4 αιτιαν? ὁ δε αποκριθεις, ειπεν αυτοις, ουκ ανεγνωτε, ὁτι ὁ ποιησας απ' αρχης, αρσεν και θηλυ εποιησεν αυ-
5 τους? και ειπεν, " ἑνεκεν " τουτου καταλειψει αν- " θρωπος τον πατερα και " την μητερα, και προσκολ- " ληθησεται τῃ γυναικι " ἀυτου, και ἐσονται ὁι
6 " ὁυο εις σαρκα μιαν". ὡστε ουκετι εισι ὁυο, αλλα σαρξ μια. ὁ ουν ὁ Θεος συνεζευξεν,
7 ανθρωπος μη χωριζετω. λεγουσιν αυτῳ, τι ουν Μωσης ενετειλατο ὁυναι βιβλιον αποστασιου, και απολυσαι
8 αυτην? λεγει αυτοις, ὁτι Μωσης

had for thee? ſo that his 34
lord in great diſpleaſure de-
livered him to the jayler till
he ſhould pay the whole debt.
in the ſame manner will my 35
heavenly father likewiſe treat
you, if ye do not ſincerely
forgive every one the treſpaſ-
ſes of his brother.

When Jeſus had finiſhed 1
theſe diſcourſes, he departed
from Galilee, and came into
the confines of Judea, on
the other ſide Jordan:
where multitudes of people 2
followed him, and he healed
their ſick.

The Phariſees likewiſe 3
came to him, and maliciouſly
propos'd this queſtion, may a
man lawfully put away his
wife at diſcretion? and 4
he anſwered them, have ye
not read, that when the
creator, at the beginning,
made male and female, he 5
ſaid, " for this cauſe ſhall
" a man leave father and
" mother, and be attach'd
" to his wife: and they two
" ſhall be one fleſh?" ſo 6
that they are not now two,
but one. what therefore
God hath joined together,
let not man put aſunder.
why then, ſaid they, did 7
Moſes permit to give a writ
of divorce to repudiate the
wife? he anſwer'd them, 8
'twas becauſe of your per-

verſe

Μωσης προς την σκληροκαρδιαν υμων επετρεψεν υμιν απολυσαι τας γυναικας υμων: απ' αρχης δε ου γεγονεν ουτω.
9 λεγω δε υμιν, οτι ος αν απολυση την γυναικα αυτου, μη επι πορνεια, και γαμηση αλλην, μοιχαται: και ο απολελυμενην γαμησας, μοι-
10 χαται. λεγουσιν αυτω οι μαθηται αυτου: ει ουτως εστιν η αιτια του ανθρωπου μετα της γυναικος, ου συμ-
11 φερει γαμησαι. ο δε ειπεν αυτοις, ου παντες χωρουσι τον λογον τουτον, αλλ' οις
12 δεδοται. εισι γαρ ευνουχοι, οιτινες εκ κοιλιας μητρος εγεννηθησαν ουτω: και εισιν ευνουχοι, οιτινες ευνουχισθησαν υπο των ανθρωπων: και εισιν ευνουχοι, οιτινες ευνουχισαν εαυτους δια την βασιλειαν των ουρανων. ο δυναμενος χωρειν, χωρειτω.

13 Τοτε προσηνεχθη αυτω παιδια, ινα τας χειρας επιθη αυτοις, και προσευξηται: οι δε μαθηται επετιμησαν
14 αυτοις. ο δε Ιησους ειπεν, αφετε τα παιδια, και μη κωλυετε αυτα ελθειν προς με: των γαρ τοιουτων εστιν η
15 βασιλεια των ουρανων. και επιθεις αυτοις τας χειρας, επορευθη εκειθεν.

verſe temper that Moſes ſuffered you to repudiate your wives: but from the beginning this was not in practice.
9 and I tell you, that whoever ſhall put away his wife, except it be for adultery, and ſhall marry another, he committeth adultery: and whoſo marrieth her that is put away, cauſeth her to commit adultery.
10 thereupon his diſciples ſaid, if the caſe betwęen man and wife be ſuch, it is beſt not to marry.
11 but he reply'd, 'tis not every man can live ſingle, but only ſuch as have the gift of continency.
12 as there are ſome eunuchs, who were ſuch from their very birth: and others who were made ſuch by men: ſo there are ſome who have made themſelves eunuchs for the ſake of religion. he that can bear the ſtate of celibacy, let him bear it.

13 Then they brought children to him in order to have his bleſſing: and the diſciples rebuked them.
14 but Jeſus ſaid, let the children alone, and don't hinder them from coming to me: for of ſuch does the goſpel-kingdom conſiſt.
15 and he laid his hands upon them, and departed thence.

Και

Im-

16 Και ιδου, εἰς προσελθων, ειπεν αυτῳ, διδασκαλε α-
γαθε, τι αγαθον ποιησω, ἱνα
17 εχω ζωην αιωνιον? ὁ δε ει-
πεν αυτῳ, τι με λεγεις αγα-
θον? ουδεις αγαθος, ει με εἰς,
ὁ Θεος. ει δε θελεις εισελθειν
εις την ζωην, τηρησον τας
18 εντολας. λεγει αυτῳ,ποι-
ας? ὁ δε Ιησους ειπε, το,
" ου φονευσεις, ου μοιχευ-
" σεις, ου κλεψεις, ου ψευ-
19 " δομαρτυρησεις, τιμα τον
" πατερα σου, και την μη-
" τερα, (και, αγαπησεις τον
" πλησιον σου ὡς σεαυτον.")
20 λεγει αυτῳ ὁ νεανισκος, παν-
τα ταυτα εφυλαξαμην εκ
νεοτητος μου, τι ετι ὑστε-
21 ρω? εφη αυτῳ ὁ Ιησους, ει
θελεις τελειος ειναι, ὑπαγε,
πωλησον σου τα ὑπαρκοντα,
και δος πτωχοις: και ἑξεις
θεσαυρον εν ουρανῳ. και δευ-
22 ρο, ακολουθει μοι. ακουσας
δε ὁ νεανισκος τον λογον, α-
πηλθε λυπουμενος: ην γαρ
23 εχων κτηματα πολλα. ὁ δε
Ιησους ειπε τοις μαθηταις αὐ-
του, αμην λεγω ὑμιν, ὁτι
δυσκολως πλουσιος εισελευσε-
ται εις την βασιλειαν των
24 ουρανων. παλιν δε λεγω ὑ-
μιν, ευκοπωτερον εστι καμη-
λον δια τρυπηματος ῥαφιδος
διελθειν, η πλουσιον εις την
βασιλειαν του Θεου εισελ-
25 θειν. ακουσαντες δε ὁι μα-
θηται αυτου, ἑξεπλησσοντο
σφο-

Immediately one came near 16
him, ſaying, good maſter, what
good ſhall I do, to obtain eter-
nal life? and he ſaid to him, 17
why do you ſtile me good? there
is but one that is good, that
is God. but if you would enter
into life, keep the command-
ments. he reply'd, which? 18
Jeſus ſaid, " thou ſhalt do no
" murder, thou ſhalt not com-
" mit adultery, thou ſhalt
" not ſteal, thou ſhalt not
" bear falſe witneſs, honour 19
" thy father and thy mother:
" and, thou ſhalt love thy
" neighbour as thyſelf." the 20
young man anſwer'd, all theſe
things have I practis'd from
my youth: what is it that is
further required? Jeſus ſaid, 21
if thou wilt be perfect, go ſell
your eſtate, give the value to
the poor, and you ſhall have
treaſure in heaven: then come
and follow me. but when the 22
young man heard that, he went
away dejected: for he had
great poſſeſſions. then ſaid Je- 23
ſus to his diſciples, I declare
unto you, it will be difficult
for a rich man to enter into
the goſpel kingdom. I tell 24
you again, it is eaſier for a
cable to go through the eye
of a needle, than for a rich
man to enter into the di-
vine kingdom. when his diſ- 25
ciples heard this, they were

σφοδρα, λεγοντες, τις αρα
26 δυναται σωθηναι ? εμ-
βλεψεις δε ὁ Ιησους, ειπεν
αυτοις, παρα ανθρωποις του-
το αδυνατον εστι, παρα δε
Θεῳ παντα δυνατα εστι.
27 Τοτε αποκριθεις ὁ Πετρος,
ειπεν αυτῳ, ἰδου, ἡμεις αφη-
καμεν παντα, και ηκολουθη-
σαμεν σοι, τι αρα εσται ἡ-
28 μιν ? ὁ δε Ιησους ειπεν αυ-
τοις, αμην λεγω ὑμιν, ὁτι
ὑμεις οἱ ακολουθησαντες μοι
εν τῃ παλιγγενεσιᾳ, ὁταν κα-
θισῃ ὁ ὑιος του ανθρωπου
επι θρονου δοξης ἀυτου, κα-
θισεσθε και ὑμεις επι δωδεκα
θρονους, κρινοντες τας δωδε-
29 κα φυλας του Ισραηλ. και
πας ὁς αφηκεν οικιαν, ἡ αδελ-
φους, ἡ αδελφας, ἡ πατερα,
ἡ ματερα, ἡ γυναικα, ἡ τεκ-
να, ἡ αγρους, ἑνεκεν του ο-
νοματος μου, ἑκατονταπλα-
σιονα ληψεται, και ζοην αι-
30 ωνιον κληρονομησει. πολλοι
δε εσονται πρωτοι, εσχατοι ;
και εσκατοι, πρωτοι.
1 Ομοια γαρ εστιν ἡ βασιλεια
των ουρανων ανθρωπῳ οικο-
δεσποτῃ, ὁστις εξηλθεν ἁμα
πρωι μισθωσασθαι εργατας
εις τον αμπελωνα ἀυτου.
2 συμφωνησας δε μετα των ερ-
γατων εκ δηναριου την ἡμε-
ραν, απεστειλεν αυτους εις τον
3 αμπελωνα ἀυτου. και εξελ-
θων περι την τριτην ὡραν,
ειδεν αλλους ἑστωτας εν τῃ
4 αγορᾳ αργους. κἀκεινοις ειπεν,
ὑπα-

exceedingly amazed, saying, who then can be saved? but 26
Jesus looking at them, said, however impracticable this is to men, all things are possible to God.

Then said Peter, but we, 27
who have left every thing to follow thee; what advantage shall we get by it? Jesus 28
reply'd, I declare unto you, that in the new age, when the son of man shall sit in the throne of his glory, ye that have followed me shall likewise sit upon twelve thrones, judging the twelve tribes of Israel. and every 29
one that abandons his family, his brothers, or sisters, or father, or mother, or wife, or children, or lands for my sake, shall receive in that age an hundred times the value, and shall inherit hereafter everlasting life. but many 30
that are first shall be last; and the last shall be first.

For the kingdom of the 1
Messiah is like a family, the master whereof went out early in the morning to hire labourers for his vineyard. having 2
agreed with them for a penny a day, he sent them to his vineyard. he went 3
out about the third hour, and saw others standing idle in the market-place, and said to them, go ye likewise 4

ὑπαγετε και ὑμεις εις τον αμπελωνα, και ὁ ἐαν ᾖ δικαιον, δωσω ὑμιν: οἱ δε απηλθον. παλιν εξελθων περι ἑκτην και ενατην ὡραν, εποιησεν ὡσαυτως. περι δε την ἑνδεκατην ὡραν εξελθων, ἑυρεν αλλους ἑστωτας αργους, και λεγει αυτοις, τι ὡδε ἑστηκατε ὁλην την ἡμεραν αργοι? λεγουσιν αυτῳ, ὁτι ουδεις ἡμας εμισθωσατο. λεγει αυτοις, ὑπαγετε και ὑμεις εις τον αμπελωνα, και ὁ ἐαν ᾖ δικαιον, ληψεσθε. ὀψιας δε γενομενης, λεγει ὁ κυριος του αμπελωνος τῳ επιτροπῳ ἀυτου, καλεσον τους ἐργατας, και αποδος αυτοις τον μισθον, ἀρξαμενος απο των εσχατων, ἑως των πρωτων. και ελθοντες οἱ περι την ἑνδεκατην ὡραν, ελαβον ανα δηναριον. ελθοντες δε οἱ πρωτοι, ενομισαν ὁτι πλειονα ληψονται, και ελαβον και αυτοι ανα δηναριον. λαβοντες δε εγογγυζον κατα του οικοδεσποτου, λεγοντες, ὁτι ὁυτοι οἱ εσχατοι μιαν ὡραν εποιησαν, και ισους ἡμιν αυτους εποιησας, τοις βαστασασι το βαρος της ἡμερας, και τον καυσωνα. ὁ δε αποκριθεις, ειπεν ἑνι αυτων, εταιρε, ουκ αδικω σε, ουκι δηναριου συνεφωνησας μοι? αρον το σον, και ὑπαγε, θελω δε τουτῳ τῳ εσχατῳ δουναι ὡς και σοι. ἡ ουκ ἐξεστι μοι ποιησαι ὁ θελω εν τοις εμοις? ἡ ὁ ὀφθαλ-

wiſe to my vineyard, and I will give you what is reaſonable: accordingly they went thither. about the ſixth and ninth hour he went out again, and gave the like directions. at laſt, about the eleventh hour he went out, and found others ſtanding idle, and ſaid to them, why do you ſtand idling thus all day long? they anſwer'd him, becauſe we are not hired; go work then, ſaid he, in my vineyard, and I will give you what's reaſonable. ſo when even was come, the maſter of the vineyard ſaid to his ſteward, call the labourers, and give them their hire, beginning from the laſt to the firſt. they then that were hired about the eleventh hour, came and received every man his penny. laſt of all they came who were hired firſt, expecting to have received more, but they had only a penny a man, who upon the receipt of it fell a murmuring againſt the maſter, and cry'd, theſe laſt have work'd but an hour, and you put them upon the level with us, who have born the whole fatigue and heat of the day. but he anſwered one of them, friend, I do thee no wrong: did not you agree for a penny a day? take your due, and be gone: I will give the laſt the

16 οφθαλμος σου πονηρος εστιν, ὁτι εγω αγαθος ειμι ? ουτως εσονται οἱ εσχατοι, πρωτοι, και οἱ πρωτοι, εσχατοι: πολλοι γαρ εισι κλητοι, ολιγοι δε εκλεκτοι.

17 Και αναβαινων ὁ Ιησους εις Ιεροσολυμα, παρελαβε τους δωδεκα μαθητας κατ' ιδιαν εν τῃ ὁδῳ, και ειπεν 18 αυτοις, ιδου, αναβαινομεν εις Ιεροσολυμα, και ὁ υἱος του ανθρωπου παραδοθησεται τοις αρχιερευσι και Γραμματευσι, και κατακρινουσιν 19 αυτον θανατῳ, και παραδωσουσιν αυτον τοις εθνεσιν εις το εμπαιξαι, και μαστιγωσαι, και σταυρωσαι: και τῃ τριτῃ ἡμερᾳ αναστησεται.

20 Τοτε προσηλθεν αυτῳ ἡ μητηρ των υἱων Ζεβεδαιου, μετα των υἱων αὐτης, προσκυνουσα, και αιτουσα τι 21 παρ' αυτου. ὁ δε ειπεν αυτῃ, τι θελεις ? λεγει αυτῳ, ειπε ἱνα καθισωσιν ουτοι οἱ δυο υἱοι μου, εἱς εκ δεξιων σου, και εἱς εξ ευωνυμων, εν 22 τῃ βασιλειᾳ σου. αποκριθεις δε ὁ Ιησους, ειπεν, ουκ οιδατε τι αιτεισθε. δυνασθε πιειν το ποτηριον, ὁ εγω μελλω πινειν, (και το βαπτισμα ὁ εγω βαπτιζομαι, βαπτισθηναι) ? λεγουσιν αυτῳ, 23 δυναμεθα. και λεγει αυτοις, το μεν ποτηριον μου πιεσθε, και το βαπτισμα ὁ εγω βαπ-

same I give you. can't I do what I will with my own? because I am bountiful, are you invidious? thus the laſt 16 *ſhall be firſt, and the firſt laſt: for though many are invited, few have precedence.*

As Jeſus was on the way 17 *to Jeruſalem, he took the twelve diſciples in private, and ſaid to them, we are* 18 *now going to Jeruſalem, where the ſon of man will be betrayed to the chief prieſts, and to the Scribes, who will condemn him to die, and deliver him up* 19 *to the Gentiles, to be inſulted, ſcourged, and crucified: but the third day he ſhall riſe again.*

Then the mother of Zebe- 20 *dee's children, with her two ſons, came and threw herſelf at his feet, deſiring a favour of him. and he* 21 *ſaid to her, what would you have? grant, ſaid ſhe, when you are upon the throne, that theſe my two ſons may ſit, the one on thy right hand, and the other on the left. but Jeſus anſwered* 22 *them, ye know not what ye ask. can ye bear to drink of the cup that I ſhall drink of, and to be baptized with the baptiſm that I am baptized with? they ſaid to him, we can. he replied,* 23

ye

βαπτιζομαι, βαπτισθησεσθε: το δε καθισαι εκ δεξιων μου και εξ ευωνυμων μου, ουκ εστιν εμον δουναι, αλλ' οις ἡτοιμασται ὑπο του
24 πατρος μου. και ακουσαντες οι δεκα, ηγανακτησαν περι
25 των δυο αδελφων. ὁ δε Ιησους προσκαλεσαμενος αυτους, ειπεν, οιδατε ὁτι οι αρχοντες των εθνων κατακυριευουσιν αυτων, και οι μεγαλοι κατεξουσιαζουσιν αυτων.
26 ουχ ὁυτως δε εσται εν ὑμιν: αλλ' ὁς εαν θελῃ εν ὑμιν μεγας γενεσθαι, εστω ὑμων
27 διακονος. και ὁς εαν θελῃ εν ὑμιν ειναι πρωτος, εστω
28 ὑμων δουλος. ὡσπερ ὁ ὑιος του ανθρωπου ουκ ἡλθε διακονηθηναι, αλλα διακονησαι, και δουναι την ψυχην ἀυτου λυτρον αντι πολλων.

ye shall indeed drink of my cup, and be baptized with the baptism that I am baptized with: but to sit on my right hand, and on my left, I cannot grant to any but those whom my father has destin'd thereto. upon hearing this, the other ten disciples were moved with indignation against the two brothers. but Jesus calling them to him, said, ye know that the princes of the Gentiles exercise arbitrary dominion over them, and they that are great exercise their authority. but it must not be so among you: on the contrary, whoever would rise among you, let him be your minister. and whoever would be chief among you, let him be your servant. as the son of man came not to be ministred unto, but to minister, and to give his life a ransom for all.

29 Και εκπορευομενων αυτων απο Ιεριχω, ηκολουθησεν αυ-
30 τω οχλος πολυς. και ιδου, δυο τυφλοι καθημενοι παρα την ὁδον, ακουσαντες ὁτι Ιησους παραγει, εκραξαν, λε-
31 γοντες, "ελεησον ἡμας Κυ-
"ριε, ὑιος Δαβιδ." ὁ δε οχλος επετιμησεν αυτοις, ἱνα σιωπησωσιν: οι δε μειζον εκραζον, λεγοντες, ελεησον ἡμας
32 Κυριε, ὑιος Δαβιδ. και στας ὁ Ιησους εφωνησεν αυτους, και

At their departure from Jericho, a great multitude followed him. and there were two blind men sitting by the way-side, who hearing that Jesus was passing by, cried out, "have mercy on us, O "Lord, thou son of David." and the people reprimanded them, to make them hold their tongue: but they bawl'd out the more, have mercy on us, O Lord, thou son of

David.

ειπε, τι θελετε ποιησω υμιν ?
33 λεγουσιν αυτω, Κυριε, ινα
ανοιχθωσιν ημων οι οφθαλμοι.
34 σπλαγχνισθεις δε ο Ιησους,
ηψατο των οφθαλμων αυ-
των: και ευθεως ανεβλεψαν
αυτων οι οφθαλμοι, και ηκο-
λουθησαν αυτω.

David. then Jesus stood 32
still, and calling them, said,
what would ye have me do
for you ? they said to him, 33
grant Lord that we may have
sight. Jesus then having com- 34
passion on them, touched their
eyes: and immediately they
had their sight, and they fol-
lowed him.

1 Και οτε ηγγισαν εις Ιερο-
σολυμα, και ηλθον εις Βηθ-
φαγη προς το ορος των ελαι-
ων, τοτε ο Ιησους απεστειλε
2 δυο μαθητας, λεγων αυτοις,
πορευθητε εις την κωμην την
απεναντι υμων, και ευθεως
ευρησετε ονον δεδεμενην, και
πωλον μετ' αυτης: λυσαν-
3 τες αγαγετε μοι. και εαν
τις υμιν ειπη τι, ερειτε, οτι
ο Κυριος αυτων χρειαν εχει,
ευθεως δε αποστελει αυτους.
4 τουτο δε ολον γεγονεν, ινα
πληρωθη το ρηθεν δια του
5 προφητου, λεγοντες, " ει-
" πατε τη θυγατρι Σιων,
" ιδου, ο βασιλευς σου ερχε-
" ται σοι πραυς, και επι-
" βεβηκως επι ονον, και
" πωλον υιον υποζυγιου."
6 πορευθεντες δε οι μαθηται,
και ποιησαντες καθως προσε-
7 ταξεν αυτοις ο Ιησους, ηγα-
γον την ονον και τον πωλον,
και επεθηκαν επανω αυτων
τα ιματια αυτων, και επε-
8 καθισεν επανω αυτων. ο δε
πλειστος οχλος εστρωσαν
εαυτων

When they drew nigh to 1
Jerusalem, and were come
to Bepthphage, to the mount
of Olives, Jesus dispatched
two disciples, saying, go to 2
yonder village, and you will
immediately find an ass tied,
and a colt with her: loose
them, and bring them to me.
if any man oppose you, say, 3
the Lord wants them; and
then he will send them. 4
all this was done, that it might
be fulfilled which was spo-
ken by the prophet, saying, 5
" * *tell ye the daughter of*
" *Sion, behold, thy king*
" *cometh unto thee, meek,*
" *and sitting on an ass, even*
" *a colt, the fole of an ass.*"
and the disciples went, and 6
having done as Jesus com-
manded them, they brought 7
the ass with the colt, threw
their clothes on them, and
mounted him thereon: a- 8
bundance of people spread
their garments upon the
ground; others lop'd down
branches

* Zech. ix. 9.

εαυτων τα ιματια εν τη οδω: αλλοι δε εκοπτον κλαδους απο των δενδρων, και εστρωννυον εν τη οδω: 9 οι δε οχλοι οι προαγοντες και οι ακολουθουντες, εκραζον, λεγοντες, "Ωσαννα τω υιω "Δαβιδ: ευλογημενος ο "ερχομενος εν ονοματι Κυ"ριου, Ωσαννα εν τοις υψι10 "στοις." και εισελθοντος αυτου εις Ιερασολυμα, εσεισθη πασα η πολις, λεγουσα, 11 τις εστιν ουτος? οι δε οχλοι ελεγον, ουτος εστιν Ιησους ο προφητης, ο απο Ναζαρετ της Γαλιλαιας.

12 Και εισηλθεν ο Ιησους εις το ιερον (του Θεου), και εξεβαλε παντας τους πωλουντας και αγοραζοντας εν τω ιερω, και τας τραπεζας των κολλυβιστων κατεστρεψε, και τας καθεδρας των πωλουντων τας περιστερας. 13 και λεγει αυτοις, γεγραπται, "ο οικος μου, οικος προσευ"χης κληθησεται, υμεις δε "αυτον εποιησατε σπη"λαιον ληστων".

14 Και προσηλθον αυτω τυφλοι και χωλοι εν τω ιερω, 15 και εθεραπευσεν αυτους. ιδοντες δε οι αρχιερεις και οι Γραμματεις τα θαυμασια α εποιησε, και τους παιδας κραζοντας εν τω ιερω, και λεγοντας, "Ωσαννα τω υιω 16 "Δαβιδ;" ηγανακτησαν, και

branches from the trees, and ſtrewed them in the way: while the crowd that were 9 *marching before, and behind, cried out, "Hoſanna to the "ſon of David: bleſſed is* 1 *"he that cometh in the name "of the Lord, Hoſanna, "Hoſanna." and when he* 10 *was come into Jeruſalem, all the city was in an uproar, ſaying, who is this? and* 11 *the crowd ſaid, 'tis Jeſus the prophet of Nazareth in Galilee.*

Then Jeſus entered into 12 *the temple of God, drove out all thoſe that ſold and bought in the temple, overthrew the tables of the money-changers, and the ſtalls of thoſe that ſold doves, and ſaid* 13 *to them, it is written, "* * *my houſe ſhall be the "houſe of prayer, but ye "have made it a den of "thieves."*

Then the blind and the lame 14 *came to him in the temple, and he healed them: but* 15 *when the chief prieſts and Scribes ſaw the wonders that he did, and the young people crying in the temple, "Hoſanna to the ſon of Da"vid;" they were full of in-*

digna-

* Jer. vii. 11.

ειπον

ειπον αυτῳ, ακουεις τι ουτοι λεγουσιν? ὁ δε Ιησους λεγει αυτοις, ναι, ουδεποτε ανεγνωτε, "ὁτι εκ στοματος νη-
"πιων και θηλαζοντων κα-
17 "τηρτισω αινον?" και καταλιπων αυτους, εξηλθεν εξω της πολεως εις Βηθανιαν, και ηυλισθη εκει.

18 Πρωιας δε επαναγων εις
19 την πολιν, επεινασε. και ιδων συκην μιαν επι της ὁδου, ηλθεν επ' αυτην, και ουδεν ευρεν εν αυτῃ ει μη φυλλα μονον, και λεγει αυτῃ, μηκετι εκ σου καρπος γενηται εις τον αιωνα. και εξηρανθη
20 παραχρημα ἡ συκη. και ιδοντες οἱ μαθηται, εθαυμασαν, λεγοντες, πως παραχρημα εξηρανθη ἡ συκη?
21 αποκριθεις δε ὁ Ιησους, ειπεν αυτοις, αμην λεγω ὑμιν, εαν εχητε πιστιν, και μη διακριθητε, ου μονον το της συκης ποιησετε, αλλα καν τῳ ορει τουτῳ ειπητε: αρθητι, και βληθητι εις την θαλασσαν,
22 γενησεται. και παντα ὁσα αν αιτησητε εν τῃ προσευχῃ, πιστευοντες, λημψεσθε.

23 Και ελθοντι αυτῳ εις το ἱερον, προσηλθον αυτῳ διδασκοντι οἱ αρχιερεις και οἱ πρεσβυτεροι του λαου, λεγοντες, εν ποια εξουσια ταυτα ποιεις? και τις σοι εδωκε την

dignation. and said to him, 16
do you hear what they say? yes, said Jesus; have ye never read, * *"out of the "mouth of babes and suck-"lings I will make a con-"sort of praise?" then* 17
leaving them, he went out of the city to Bethany, where he stay'd that night.

In the morning as he re- 18
turned into the city, he was a hungry. when seeing a 19
fig-tree by the way, he came to it, and finding nothing thereon, but bare leaves, said to it, may you never more bear fruit. and presently the fig-tree withered away. up- 20
on which the disciples said to one another, much surpriz'd, how came the fig-tree to wither away so suddenly? Je- 21
sus answered them, I declare to you, if ye have a full assurance of faith, ye shall not only be able to do this to a fig-tree, but if ye should even say to this mountain, be thou removed, and cast into the sea; it should be done. and whatever ye shall 22
ask in prayer, with faith, ye shall receive.

When he was come into the 23
temple, the chief priests and the magistrates came to him as he was teaching, and said, by what authority dost thou these things? and who gave thee

* Psal. viii. 2.

24 την εξουσιαν ταυτην? αποκριθεις δε ὁ Ιησους, ειπεν αυτοις, ερωτησω ὑμας κἀγω λογον ἑνα, ὁν εαν ειπητε μοι, κἀγω ὑμιν ερω εν ποιᾳ εξου-
25 σιᾳ ταυτα ποιω. το βαπτισμα Ιωαννου ποθεν ην? εξ ουρανου, η εξ ανθρωπων? ὁι δε διελογιζοντο παρ' ἑαυτοις, λεγοντες, εαν ειπωμεν, εξ ουρανου, ερει ἡμιν, διατι ουν
26 ουκ επιστευσατε αυτῳ. εαν δε ειπωμεν, εξ ανθρωπων, φοβουμεθα τον οχλον, παντες γαρ εχουσι τον Ιωαννην ὡς
27 προφητην. και αποκριθεντες τῳ Ιησου, ειπον, ουκ οιδαμεν: ἡφη αυτοις και αυτος, ουδε εγω λεγω ὑμιν εν ποιᾳ εξουσιᾳ ταυτα ποιω.

28 Τι δε ὑμιν δοκει? ανθρωπος ειχε τεκνα δυο, και προσελθων τῳ πρωτῳ, ειπε, τεκνον, ὑπαγε, σημερον εργαζου
29 εν τῳ αμπελωνι μου. ὁ δε αποκριθεις, ειπεν, ου θελω: ὑστερον δε μεταμεληθεις, α-
30 πηλθε. και προσελθων τῳ ἑτερῳ, ειπεν ὡσαυτως. ὁ δε αποκριθεις, ειπεν, εγω κυριε; 31 και ουκ απηλθε. τις εκ των δυο εποιησε το θελημα του πατρος? λεγουσιν αυτῳ, ὁ πρωτος. λεγει αυτοις ὁ Ιησους, αμην λεγω ὑμιν, ὁτι ὁι τελωναι και αἱ πορναι προαγουσιν ὑμας εις την βασι-
32 λειαν του Θεου. ηλθε γαρ προς ὑμας Ιωαννης εν ὁδῳ δικαι-

thee this authority? and Jesus answered them, let me ask you one question, if ye answer me that, I shall likewise satisfy you by what authority I do these things. the baptism of John, whence was it? was it a divine or a human Institution? and they reasoned thus with themselves, if we say, it was divine; he will say, then, why did ye not believe him? but if we say, it was merely human, we are obnoxious to the people; for all hold John as a prophet. So they made answer, we cannot tell. and Jesus said, neither shall I tell you, by what authority I do these things.

But what do you think of this? a man had two sons, and coming to the first, he said, son, go, work to-day in my vineyard. I won't, said he: but afterward he chang'd his mind, and went. then he came to the other, and bid him do the same. and he answered, yes, sir; but went not. which of the two obey'd his father? they said, the first. Jesus reply'd, I declare to you, that the publicans and licentious people enter into the gospel kingdom before you. for John instructed you in the way of righteousness, and ye believed him not: but the

καιοσυνης, και ουκ επιστευσατε αυτω, οι δε τελωναι και αι πορναι επιστευσαν αυτω, υμεις δε ιδοντες ου μετεμεληθητε υστερον, του πιστευσαι αυτω.

publicans and the licentious believed him. and tho' you saw that, you did not yet repent, so as to believe him.

33 Αλλην παραβολην ακουσατε: ανθρωπος τις ην οικοδεσποτης, οστις εφυτευσεν αμπελωνα, και φραγμον αυτω περιεθηκε, και ωρυξεν εν αυτω ληνον, και ωκοδομησε πυργον, και εξεδοτο αυτον γεωργοις, και απεδημησεν. 34 οτε δε ηγγισεν ο καιρος των καρπων, απεστειλε τους δουλους αυτου προς τους γεωργους, λαβειν τους καρπους αυτου. 35 και λαβοντες οι γεωργοι τους δουλους αυτου, ον μεν εδειραν, ον δε απεκτειναν, ον δε ελιθοβολησαν. 36 παλιν απεστειλεν αλλους δουλους πλειονας των πρωτων, και εποιησαν αυτοις ωσαυτως. 37 υστερον δε απεστειλε προς αυτους τον υιον αυτου, λεγων, εντραπησονται τον υιον μου. 38 οι δε γεωργοι ιδοντες τον υιον, ειπον εν εαυτοις, ουτος εστιν ο κληρονομος, δευτε, αποκτειναμεν αυτον, και κατασχωμεν την κληρονομιαν αυτου. 39 και λαβοντες αυτον, εξεβαλον εξω του αμπελωνος, και απεκτειναν. 40 οταν ουν ελθη ο κυριος του αμπελωνος, τι ποιησει τοις γεωργοις εκεινοις? λε-

Hear another parable: a 33 *certain landlord planted a vineyard, hedged it round, set up a wine-press in it, and built a tower, then lett it out to tenants, and went into a foreign country. and when* 34 *the fruit-season came on, he sent his servants to the tenants, to receive the fruits of it. but they seiz'd his ser-* 35 *vants, beat some, killed one, and stoned another. then* 36 *he sent a greater number of servants, than at first: who met with the same treatment. but last of all, he sent his* 37 *son, saying, they will reverence my son. but when the* 38 *tenants saw the son, they said among themselves, this is the heir, come, let us kill him, and then seize on his inheritance. so seizing upon* 39 *him, they turn'd him out of the vineyard, and slew him. when the master therefore of* 40 *the vineyard comes, what will he do to those tenants? they answered, he will* 41 *give those wretches no quarter, and will let out his vineyard to such as shall duly*

41 λεγουσιν αυτῳ, κακους κακως απολεσει αυτους, και τον αμπελωνα εκδοσεται αλλοις γεωργοις, οἱ τινες αποδωσουσιν αυτῳ τους καρπους εν τοις καιροις αυτων.

42 Λεγει αυτοις ὁ Ιησους, ουδεποτε ανεγνωτε εν ταις γραφαις, "λιθον ὁν απεδοκιμασαν οἱ οικοδομουντες, ουτος "εγενηθη εις κεφαλην γωνιας, "παρα κυριου εγενετο αὐτη, "και εστι θαυμαστη εν οφ-
43 "θαλμοις ἡμων;" δια τουτο λεγω ὑμιν, ὁτι αρθησεται αφ' ὑμων ἡ βασιλεια του Θεου, και δοθησεται εθνει ποιουντι τους καρπους αυ-
44 της. και ὁ πεσων επι τον λιθον τουτον, συνθλασθησεται, εφ' ὁν δ' αν πεση, λικμησει αυτον.

45 Και ακουσαντες οἱ αρχιερεις και οἱ Φαρισαιοι τας παραβολας αυτου, εγνωσαν
46 ὁτι περι αυτων λεγει. και ζητουντες αυτον κρατησαι, εφοβηθησαν τους οχλους, επειδη ὡς προφητην αυτον ειχον.

1 Και αποκριθεις ὁ Ιησους, παλιν ειπεν αυτοις εν παρα-
2 βολαις, λεγων, ὡμοιωθη ἡ βασιλεια των ουρανων ανθρωπῳ βασιλει, ὁστις εποιησε
3 γαμους τῳ ὑιῳ αὐτου. και απεστειλε τους δουλους αὐτου καλεσαι τους κεκλημενους εις τους γαμους, και ουκ

ly account for the profits thereof.

Jeſus reply'd, did ye ne- 42
ver read in the ſcriptures,
*" * that very ſtone which the*
" builders rejected, is be-
" come the principal ſtone
" of the angle, this the
" Lord effected, and it is
" marvellous in our eyes."
wherefore I declare to you, 43
the goſpel diſpenſation ſhall be taken from you, and given to a nation that ſhall make a pro-
per uſe thereof. and whoſo- 44
ever ſhall ſtumble at this ſtone, ſhall be broken: but on whom-ſoever it ſhall fall, he ſhall be entirely cruſh'd.

When the chief prieſts and 45
Phariſees had heard his para-bles, they perceived that he meant them. and they endea- 46
voured to ſeize him, but were afraid of the multitude, becauſe they took him for a prophet.

And Jeſus continued to 1
ſpeak to them in parables, and ſaid, the kingdom of the 2
Meſſiah is ſuch, as when a certain king made a wedding-feaſt for his ſon. he ſent out 3
his ſervants to call thoſe that were invited to the wedding: but they would not come.

* Pſal. cxviii. 22.

4 ουκ ηθελον ελθειν. παλιν απεστειλεν αλλους δουλους, λεγων, ειπατε τοις κεκλημενοις, ιδου, το αριστον μου ητοιμασα, οι ταυροι μου και τα σιτιστα τεθυμενα, και παντα ετοιμα, δευτε εις τους
5 γαμους. οι δε αμελησαντες, απηλθον, ο μεν εις τον ιδιον αγρον, ο δε εις την εμποριαν
6 αυτου. οι δε λοιποι, κρατησαντες τους δουλους αυτου,
7 υβρισαν, και απεκτειναν. ακουσας δε ο βασιλευς εκεινος ωργισθη, και πεμψας τα στρατευματα αυτου, απωλεσε τους φονεις εκεινους, και την πολιν αυτων ενεπρησε.
8 τοτε λεγει τοις δουλοις αυτου, ο μεν γαμος ετοιμος εστιν, οι δε κεκλημενοι ουκ
9 ησαν αξιοι. πορευεσθε ουν επι τας διεξοδους των οδων, και οσους αν ευρητε, καλε-
10 σατε εις τους γαμους. και εξελθοντες οι δουλοι εκεινοι εις τας οδους, συνηγαγον παντας οσους ευρον, πονηρους τε και αγαθους, και επλησ-
11 θη ο γαμος ανακειμενων. εισελθων δε ο βασιλευς θεασασθαι τους ανακειμενους, ειδεν εκει ανθρωπον ουκ ενδε-
12 δυμενον ενδυμα γαμου. και λεγει αυτω, εταιρε, πως εισηλθες ωδε μη εχων ενδυμα
13 γαμου? ο δε εφιμωθη. τοτε ειπεν ο βασιλευς τοις διακονοις, δησαντες αυτου ποδας και χειρας, αρατε αυτον,

και

then he ſent out other ſervants, ſaying, tell thoſe who are invited, I have prepared my dinner: my oxen and my fatlings are killed, and every thing is ready: come to the entertainment. but inſtead of ſhowing any regard, they went their ways, one to his farm, another to his traffick. others ſeiz'd his ſervants, outrageouſly abuſed them, and ſlew them. when the king was informed of this, he was greatly incenſed, and having order'd his forces to march, he put thoſe murderers to death, and laid their city in aſhes. then he ſaid to his ſervants, the feaſt is ready, but they who were invited were very unworthy. go therefore into the high ſtreets, and as many as ye find, invite to the marriage: accordingly they went about the ſtreets, and aſſembled all they met indifferently, both good and bad: ſo that the hall was furniſhed with gueſts. but upon the king's coming in to ſee the gueſts, he obſerv'd one there without a wedding garment: and he ſaid to him, friend, how came you in hither, without a wedding garment? and he was ſpeechleſs. then ſaid the king to the ſervants, bind him hand and foot, take him away, and turn him out in

the

και εκβαλετε εις το σκοτος το εξωτερον: εκει εσται ὁ κλαυθμος και ὁ βρυγμος των
14 οδοντων. πολλοι γαρ εισι κλητοι, ολιγοι δε εκλεκτοι.
15 Τοτε πορευθεντες οἱ Φαρισαιοι, συμβουλιον ελαβον ὁπως αυτον παγιδευσωσιν εν
16 λογῳ. και αποστελλουσιν αυτῳ τους μαθητας αὐτων μετα των Ηρωδιανων, λεγοντες; διδασκαλε, οιδαμεν ὁτι αληθης ει, και την ὁδον του Θεου εν αληθειᾳ διδασκεις, και ου μελει σοι περι ουδενος: ου γαρ βλεπεις εις προσωπον
17 ανθρωπων. ειπε ουν ἡμιν, τι σοι δοκει? εξεστι δουναι κην-
18 σον Καισαρι, ἡ ου? γνους δε ὁ Ιησους την πονηριαν αυτων, ειπε, τι με πειραζετε
19 ὑποκριται? επιδειξατε μοι το νομισμα του κηνσου. οἱ δε προσηνεγκαν αυτῳ δηνα-
20 ριον. και λεγει αυτοις, τινος ἡ εικων αὐτη και ἡ επιγραφη?
21 λεγουσιν αυτῳ, Καισαρος. τοτε λεγει αυτοις, αποδοτε ουν τα Καισαρος, Καισα-
ρι: και τα του Θεου, τῳ
22 Θεῳ. και ακουσαντες εθαυμασαν, και αφεντες αυτον, απηλθον.

the dark: there ſhall be weeping and gnaſhing of teeth.
thus many are called, but few 14
are converted.

Upon this the Phariſees 15
withdrew, and conſulted how they might inſnare him in his diſcourſe. they diſpatch'd 16
therefore ſome of their diſciples, together with the Herodians, who thus addreſs'd themſelves to him; maſter, we know that you are ſincere, and faithfully teach the divine law without fear or flattery: for you have no regard to the outward quality of men. tell us therefore, what 17
is your opinion? is it lawful to pay tribute to Ceſar, or no? but Jeſus perceiving their ma- 18
lice, ſaid, why, hypocrites, would you inſnare me? ſhew 19
me the tribute money. and they brought him a penny. and he 20
ſaid unto them, whoſe image and inſcription is this? they 21
anſwer'd, Ceſar's. then ſaid he to them, render therefore unto Ceſar, the things which are Ceſar's: and unto God, the things that are God's. on 22
hearing this, they were filled with admiration, and ſo leaving him, they went their way.

23 Εν εκεινῃ τῃ ἡμερᾳ προσηλθον αυτῳ Σαδδουκαιοι, οἱ λεγοντες μη ειναι αναστασιν,
24 και επηρωτησαν αυτον, λεγοντες,

About that time the Sad- 23
ducees, who ſay there is no future life, came and propos'd this queſtion, maſter, 24
ſaid,

γοντες, διδασκαλε, Μωσης
ειπεν, εαν τις αποθανη μη
41 εχων τεκνα, επιγαμβρευσει ὁ
αδελφος αυτου την γυναικα
αυτου, και αναστησει σπερ-
25 μα τῳ αδελφῳ αὐτου. ησαν δε
παρ' ἡμιν ἑπτα αδελφοι, και
ὁ πρωτος γαμησας ετελευ-
τησε, και μη εχων σπερμα,
αφηκε την γυναικα αὐτου τῳ
26 αδελφῳ αὐτου· ὁμοιως και
ὁ δευτερος, και ὁ τριτος, ἑως
27 των ἑπτα. ὑστερον δε παν-
28 των απεθανε και ἡ γυνη. εν
τῃ ουν αναστασει, τινος
των ἑπτα εσται γυνη? παντες γαρ εσχον αυτην.
29 αποκριθεις δε ὁ Ιησους, ει-
πεν αυτοις, πλανασθε, μη
ειδοτες τας γραφας, μηδε
30 την δυναμιν του Θεου. εν
γαρ τῃ αναστασει ουτε
γαμουσιν, ουτε εκγαμιζονται,
αλλ' ὡς αγγελοι του Θεου εν
31 ουρανῳ εισι. περι δε της
αναστασεως των νεκρων ουκ
ανεγνωτε το ῥηθεν ὑμιν ὑπο
32 του Θεου, λεγοντος, "εγω
"ειμι ὁ Θεος Αβρααμ, και ὁ
"Θεος Ισαακ, και ὁ Θεος Ια-
"κωβ?" ουκ εστιν ὁ Θεος,
Θεος νεκρων, αλλα ζωντων.
33 και ακουσαντες οἱ οχλοι,
ἐξεπλησσοντο επι τῃ διδαχῃ
34 αυτου. οἱ δε Φαρισαιοι α-
κουσαντες ὁτι εφιμωσε τους
Σαδ-

said they, by the law of Moses, in case a man die without children, his brother is oblig'd to marry his wife, in order to perpetuate his brother's name. now there happen'd among us seven brothers, the first married but died without issue, leaving his wife to his brother: the same happen'd to the second, and the third, and so on to the seventh. last of all the woman died too: now if there be another life after this, whose wife shall she be of the seven? for they all married her. Jesus answered them, you are mistaken, for want of a true notion of the scriptures, and of the divine power. for in the other life after this, there will be no such thing as marriage; but they will be as the angels of God in heaven. now as to the state of life after death, have ye not read that expression of God himself, "* I am the God of Abra-
"ham, and the God of I-
"saac, and the God of Ja-
"cob?" God is not a benefactor to the dead, but to the living. when the people heard this, they were astonished at his

* Exod. iii. 6.

Σαδδουκαιους, συνηχθησαν επι το αυτο.

his doctrine. but the Pharisees hearing that he had dumb-founded the Sadducees, they met together in council.

35 Και επηρωτησεν εις εξ αυτων νομικος, πειραζων αυ-
36 τον, και λεγων, διδασκαλε, ποια εντολη μεγαλη εν τω
37 νομω? ὁ δε Ιησους ειπεν αυτω, "αγαπησεις Κυριον "τον Θεον σου εν ὁλη τη "καρδια σου, και εν ὁλη "τη ψυχη σου, και εν ὁλη
38 "τη διανοια σου." αὑτη εστι πρωτη και μεγαλη εν-
39 τολη. δευτερα δε ὁμοια αυτη, "αγαπησεις τον πλη-"σιον σου ὡς σεαυτον."
40 εν ταυταις ταις δυσιν εντολαις ὁλος ὁ νομος και οἱ προφηται κρεμανται.

In the mean time one of them, a Doctor of the law, to try him, started this question, master, which is the most important commandment of the law? Jesus said to him, "thou shalt love the "Lord thy God with all "thy heart, and with all "thy soul, and with all thy "mind." this is the first and most important precept, and the second has an affinity with it, "thou shalt "love thy neighbour as thy "self." these two precepts comprehend the substance of all the law and the prophets.

35 36 37 38 39 40

41 Συνηγμενων δε των Φαρισαιων, επηρωτησεν αυτους
42 ὁ Ιησους, λεγων, τι ὑμιν δοκει περι του Χριστου? τινος ὑιος εστι? λεγουσιν αυτω,
43 του Δαβιδ. λεγει αυτοις, πως ουν Δαβιδ εν πνευματι Κυριον αυτον καλει, λεγων,
44 "ειπεν ὁ Κυριος τω Κυριω "μου, καθου εκ δεξιων μου, "εως αν θω τους εχθρους "σου ὑποποδιον των πο-
45 "δων σου?" ει ουν Δαβιδ καλει αυτον Κυριον, πως
46 ὑιος αυτου εστι? και ουδεις εδυνατο αυτω αποκριθηναι λογον, ουδε ετολμησε τις

While the Pharisees were still assembled, Jesus asked them, what think ye of Christ? whose son is he to be? they answered, David's. how comes it then, said he, that David by inspiration calls him Lord, in these words, " the Lord said "unto my Lord, sit thou "on my right hand, till I "make thine enemies thy "footstool?" why then does David call him Lord, if He be David's son? but not a man was able to answer him a word, and from that time there*

41 42 43 44 45 46

* Psal. cx. 1.

ἐις ἀπ' ἐκεινης της ἡμερας
ἐπερωτησαι αὐτον ουκετι.

1 Τοτε ὁ Ιησους ἐλαλησε
τοις ὀχλοις και τοις μαθηταις
2 αὐτου, λεγων, ἐπι της Μω-
σεως καθεδρας ἐκαθισαν οἱ
Γραμματεις και οἱ Φαρισαιοι.
3 παντα ουν ὁσα αν ειπωσιν
ὑμιν τηρειν, τηρειτε και ποι-
ειτε, κατα δε τα ἐργα αὐ-
των μη ποιειτε, λεγουσι γαρ,
4 και ου ποιουσι. δεσμευουσι
γαρ φορτια βαρεα και δυσ-
βαστακτα, και ἐπιτιθεασιν
ἐπι τους ωμους των ἀνθρω-
πων, τῳ δε δακτυλῳ αὐτων
ου θελουσι κινησαι αὐτα.
5 παντα δε τα ἐργα αὐτων
ποιουσι προς το θεαθηναι
τοις ἀνθρωποις, πλατυνουσι
δε τα φυλακτηρια αὐτων,
και μεγαλυνουσι τα κρασπε-
6 δα των ἱματιων αὐτων. φι-
λουσι τε την πρωτοκλισιαν
ἐν τοις δειπνοις, και τας
πρωτοκαθεδριας ἐν ταις συνα-
7 γωγαις, και τους ασπασμους
ἐν ταις ἀγοραις, και καλεισθαι
ὑπο των ἀνθρωπων, ῥαββι,
ῥαββι.

8 Υμεις δε μη κληθητε ῥαββι,
ἐις γαρ ἐστιν ὑμων ὁ διδασ-
καλος, παντες δε ὑμεις, ἀ-
9 δελφοι ἐστε. και πατερα
μη καλεσητε ὑμων ἐπι της
γης, ἐις γαρ ἐστιν ὁ πατηρ ὑ-
10 μων, ὁ ἐν τοις ουρανοις. μη-
δε κληθητε καθηγηται, ἐις
γαρ ὑμων ἐστιν ὁ καθηγητης,
11 ὁ Χριστος. ὁ δε μειζων ὑμων
ἐσται

there was no body so hardy as to ask him any more questions.

Then Jesus addressing himself to the people, and to his disciples, said, the Scribes and the Pharisees sit in Moses's chair. therefore whatever moral precepts they bid you observe, those observe and practise; but don't follow their example: for they preach one thing, and practise another. for they load men with intolerable impositions, and will not take the least pains to ease them of the burthen: they do nothing but out of ostentation, their phylacterys are broader, and the fringes of their garments are larger than those of others: they affect the uppermost place at feasts, the principal chair in the synagogues, to be saluted in publick places, and to have men address to them with the title of Doctor, Doctor.

But don't you assume that title, for you have but one doctor, who is the Christ; as for you, you are all brethren alike. don't stile any one among you, Father upon earth; for he alone is your father, who is in heaven. neither take the title of masters, for you have but one master, who

12 εσται υμων διακονος. οστις δε υψωσει εαυτον, ταπεινωθησεται, και οστις ταπεινωσει εαυτον, υψωθησεται.

13 Ουαι υμιν, Γραμματεις και Φαρισαιοι υποκριται, οτι κατεσθιετε τας οικιας των χηρων, και προφασει μακρα προσευχομενοι, δια τουτο ληψεσθε περισσοτερον κρι-
14 μα. ουαι δε υμιν, Γραμματεις και Φαρισαιοι υποκριται, οτι κλειετε την βασιλειαν των ουρανων εμπροσθεν των ανθρωπων, υμεις γαρ ουκ εισερχεσθε, ουδε τους εισερχομενους αφιετε εισελθειν.
15 ουαι υμιν, Γραμματεις και Φαρισαιοι υποκριται, οτι περιαγετε την θαλασσαν και την ξηραν, ποιησαι ενα προσηλυτον, και οταν γενηται, ποιειτε αυτον υιον γεεννης δι-
16 πλοτερον υμων. ουαι υμιν, οδηγοι τυφλοι, οι λεγοντες, ος αν ομοση εν τω ναω, ουδεν εστιν, ος δ' αν ομοση εν τω χρυσω του ναου, οφειλει.
17 μωροι και τυφλοι, τις γαρ μειζων εστιν, ο χρυσος, η ο ναος ο αγιαζων τον χρυσον?
18 και, ος εαν ομοση εν τω θυσιαστηριω, ουδεν εστιν, ος δ' αν ομοση εν τω δωρω τω
19 επανω αυτου, οφειλει. μωροι και τυφλοι, τι γαρ μειζον, το δωρον, η το θυσιαστηριον το αγιαζον

is the Meſſias. he that is greateſt among you ſhall be your ſervant. for whoſoever 12
exalts himſelf, ſhall be abaſed; and he that humbles himſelf, ſhall be exalted.

Wo unto you, Scribes and 13
Phariſees, hypocrites, who prey upon the eſtates of widows, under the pretext of making long prayers; therefore ye ſhall be puniſh'd with the greater ſeverity.
wo unto you, Scribes and 14
Phariſees, hypocrites, who ſhut up the kingdom of heaven againſt men: for ye not only refuſe to go in your ſelves, but hinder thoſe that would.
wo unto you, Scribes and 15
*Phariſees, hypocrites, who ranſack ſea and land to make one proſelyte, and when he is gain'd, ye make him deſerve * Gehenna much more than your ſelves. wo unto* 16
you, ye blind guides, who ſay, if any man ſwear by the temple he is under no obligation: but if he ſwear by the gold of the temple, he is bound by his oath. ye blind 17
fools, which is moſt ſacred, the treaſure of the temple, or the temple that makes the treaſure ſacred? again, if 18
any one ſwear by the altar, he is under no engagement: but if he ſwear by the gift

* See Ch. xviii. 9.

20 ἁγιάζον τὸ δῶρον? ὁ οὖν ὀμόσας ἐν τῷ θυσιαστηρίῳ, ὀμνύει ἐν αὐτῷ, καὶ ἐν πᾶσι
21 τοῖς ἐπάνω αὐτοῦ· καὶ ὁ ὀμόσας ἐν τῷ ναῷ, ὀμνύει ἐν αὐτῷ, καὶ ἐν τῷ κατοι-
22 κοῦντι αὐτόν· καὶ ὁ ὀμόσας ἐν τῷ οὐρανῷ, ὀμνύει ἐν τῷ θρόνῳ τοῦ Θεοῦ, καὶ ἐν τῷ καθημένῳ ἐπάνω αὐτοῦ.
23 οὐαὶ ὑμῖν, Γραμματεῖς καὶ Φαρισαῖοι ὑποκριταί, ὅτι ἀποδεκατοῦτε τὸ ἡδύοσμον, καὶ τὸ ἄνηθον, καὶ τὸ κύμινον, καὶ ἀφήκατε τὰ βαρύτερα τοῦ νόμου, τὴν κρίσιν, καὶ τὸν ἔλεον, καὶ τὴν πίστιν· ταῦτα ἔδει ποιῆσαι,
24 κἀκεῖνα μὴ ἀφιέναι. ὁδηγοὶ τυφλοί, οἱ διυλίζοντες τὸν κώνωπα, τὴν δὲ * κάμηλον
25 καταπίνοντες. οὐαὶ ὑμῖν, Γραμματεῖς καὶ Φαρισαῖοι ὑποκριταί, ὅτι καθαρίζετε τὸ ἔξωθεν τοῦ ποτηρίου καὶ τῆς παροψίδος, ἔσωθεν δὲ γέμουσιν ἐξ ἁρπαγῆς καὶ ἀκρασίας.
26 Φαρισαῖε τυφλέ, καθάρισον πρῶτον τὸ ἐντὸς τοῦ ποτηρίου καὶ τῆς παροψίδος, ἵνα γένηται καὶ τὸ ἐκτὸς αὐτῶν
27 καθαρόν. οὐαὶ ὑμῖν Γραμματεῖς καὶ Φαρισαῖοι ὑποκριταί, ὅτι παρομοιάζετε τάφοις κεκονιαμένοις, οἵτινες ἔξωθεν μὲν φαίνονται ὡραῖοι, ἔσωθεν δὲ γέμουσιν ὀστέων νεκρῶν, καὶ πάσης ἀκαθαρσίας.
28 οὕτω καὶ ὑμεῖς ἔξωθεν μὲν φαίνεσθε τοῖς ἀνθρώποις δίκαιοι, ἔσω-

that is upon it, he is bound thereby. ye blind fools, 19
which is most sacred, the gift, or the altar that makes the gift sacred? whoever 20
swears by the altar, swears not only by the altar, but by every thing upon it. and 21
whoever swears by the temple, swears by it, and by him that dwelleth therein. and 22
he that swears by heaven, swears by the throne of God, and by him that sitteth thereon. woe unto you, Scribes and 23
Pharisees, hypocrites, who pay tithe of mint, anise, and cummin, but neglect those more important matters of the law, justice, mercy, and fidelity: these were the things ye ought to have practis'd, without neglecting however the other matters. ye blind 24
guides, who strain your liquor for a gnat, and swallow a beetle. woe unto you, Scribes 25
and Pharisees, hypocrites; for ye clean the outside of the cup, and of the plate, but within they are full of rapine and impurity. thou blind 26
Pharisee, cleanse first the inside of the cup and plate, that the outside may be likewise clean. woe unto you, Scribes 27
and Pharisees, hypocrites; for ye are like whited sepulchres, which to outward appearance are fine. but within

* f. χέραν. Lev. xi. 41. every creeping thing—is an abomination.

εσωθεν δε μεστοι εστε υπο-
29 κρισεως και ανομιας. ουαι
υμιν Γραμματεις και Φαρι-
σαιοι υποκριται, οτι οικο-
δομειτε τους ταφους των
προφητων, και κοσμειτε τα
30 μνημεια των δικαιων. και
λεγετε, ει ημεν εν ταις ημε-
ραις των πατερων ημων, ουκ
αν ημεν κοινωνοι αυτων εν
31 τω αιματι των προφητων.
ωστε μαρτυρειτε εαυτοις,
οτι υιοι εστε των φονευσαν-
32 των τους προφητας. και υ-
μεις πληρωσατε το μετρον
33 των πατερων υμων. οφεις,
γεννηματα εχιδνων, πως φυ-
γητε απο της κρισεως της
34 γεεννης ? δια τουτο, ιδου,
εγω αποστελλω προς υμας
προφητας, και σοφους, και
Γραμματεις, και εξ αυτων
αποκτενειτε και σταυρωσε-
τε, και εξ αυτων μαστιγω-
σετε εν ταις συναγωγαις υ-
μων, και διωξετε απο πο-
35 λεως εις πολιν. οπως ελθη
εφ' υμας παν αιμα δικαιον, εκ-
χυνομενον επι της γης, απο
του αιματος Αβελ του δι-
καιου, εως του αιματος Ζα-
χαριου υιου Βαραχιου, ον ε-
φονευσατε μεταξυ του ναου
36 και του θυσιαστηριου. α-
μην λεγω υμιν, οτι ηξει ταυτα
παντα επι την γενεαν ταυ-
την.

in are full of dead mens bones, and all sort of filth. just so 28
ye put on an air of probity in the sight of men, but within are full of hypocrisy and iniquity. wo unto you, Scribes 29
and Pharisees, hypocrites; because ye build the tombs of the prophets, and garnish the sepulchres of the just, and say, 30
if we had liv'd in the time of our forefathers, we would not have been accessory with them in shedding the blood of the prophets. whereby you 31
yourselves own that ye are indeed the children of those who killed the prophets, children 32
that can't fail to fill up the measure of your fathers iniquities. ye serpents, ye 33
brood of vipers, how can ye escape the punishment of Gehenna? wherefore I shall 34
send you prophets, and wise men, and Scribes; you will kill some, and crucify others, many will ye scourge in your synagogues, and persecute them from city to city. so that you 35
*may be charg'd with all the innocent blood shed upon earth, from the blood of Abel the just, unto the blood of Zacharias *, the son of Barachias, whom ye slew between the temple and the altar. I declare* 36
unto you, all these things shall befall this generation.

Ι-

* 2 Chron. xxiv. 20.

37 Ιερουσαλημ, Ιερουσαλημ,
ἡ αποκτεινουσα τους προφη-
τας, και λιθοβολουσα τους
απεσταλμενους προς αὐτην,
ποσακις ηθελησα επισυναγα-
γειν τα τεκνα σου, ὁν τροπον
επισυναγει ορνις τα νοσσια ἑ-
αυτης ὑπο τας πτερυγας, και
38 ουκ ηθελησατε ? ιδου, α-
φιεται ὑμιν ὁ οικος ὑμων ερη-
39 μος. λεγω γαρ ὑμιν, ου μη
με ιδητε απ' αρτι, ἑως αν ει-
πητε, " ευλογημενος ὁ ερχο-
" μενος εν ονοματι Κυριου."

1 Και ἐξελθων ὁ Ιησους επο-
ρευετο απο του ἱερου, και
προσηλθον οἱ μαθηται αυτου
επιδειξαι αυτῳ τας οικοδομας
2 του ἱερου. ὁ δε Ιησους ειπεν
αυτοις, βλεπετε παντα ταυ-
τα ; αμην λεγω ὑμιν, ου μη
αφεθῃ ὡδε λιθος επι λιθον, ὁς
ου καταλυθησεται.

3 Καθημενου δε αυτου επι
του ορους των ελαιων, προ-
σηλθον αυτῳ οἱ μαθηται
κατ' ἰδιαν, λεγοντες, ειπε ἡ-
μιν, ποτε ταυτα εσται, και
τι το σημειον της σης πα-
ρουσιας, και της συντελειας
του αιωνος ?

4 Και αποκριθεις ὁ Ιησους,
ειπεν αυτοις, βλεπετε μητις
5 ὑμας πλανησῃ. πολλοι γαρ ε-
λευσονται επι τῳ ονοματι μου,
λεγοντες, εγω ειμι ὁ Χριστος,
6 και πολλους πλανησουσι. μελ-
λησετε δε ακουειν πολεμους,
και ακοας πολεμων, ὁρατε μη
θροεισθε,

O Jeruſalem, Jeruſalem, 37
who killeſt the prophets, and
ſtoneſt them that are ſent
unto thee, how often would
I have gathered thy children
together, even as a hen gather-
eth her chickens under her
wings, but ye would not!
know, that your habitation 38
ſhall be ſoon turned into a
deſert. for I tell you, after a 39
while, ye ſhall not ſee me
again, till ye ſhall cry out,
" Bleſſed is he that cometh
" in the name of the Lord."

As Jeſus was going from 1
the temple, his diſciples came
and deſired him to take a
view of the buildings. *Je-* 2
ſus ſaid to them, obſerve this
vaſt ſtructure, I tell you for
certain, there ſhall not be any
part of it left ſtanding, but it
ſhall be all thrown into ruins.

And when he was upon 3
the mount of Olives, the diſ-
ciples came to him in private,
and ſaid, tell us when ſhall
theſe things be ? and what
ſhall be the ſign of thy coming,
and of the end of this age ?

Jeſus anſwered them, take 4
care not to be deceived by any
one : for many ſhall come 5
in my name, ſaying, I am
the Chriſt : and ſhall de-
ceive many. *ye ſhall hear* 6
likewiſe of wars, and ru-
mours of wars : take care

not

θροεισθε: δει γαρ ταυτα γε-
νεσθαι, αλλ' ουπω εστι το
7 τελος. εγερθησεται γαρ εθνος,
επι εθνος, και βασιλεια επι
βασιλειαν, και εσονται λιμοι
και λοιμοι, και σεισμοι κατα
8 τοπους. παντα δε ταυτα
9 αρχη ωδινων. τοτε παρα-
δωσουσιν υμας εις θλιψιν,
και αποκτενουσιν υμας, και
εσεσθε μισουμενοι υπο παν-
των των εθνων, δια το
10 ονομα μου. και τοτε σκαν-
δαλισθησονται πολλοι, και
αλληλους παραδωσουσι, και
11 μισησουσιν αλληλους. και
πολλοι ψευδοπροφηται εγερ-
θησονται, και πλανησουσι
12 πολλους. και δια το πλη-
θυνθηναι την ανομιαν, ψυ-
γησεται η αγαπη των πολ-
13 λων. ὁ δε υπομεινας εις τε-
14 λος, ουτος σωθησεται. και
κηρυχθησεται τουτο το ευαγ-
γελιον της βασιλειας εν ὁλη
τη οικουμενη, εις μαρτυριον
πασι τοις εθνεσι, και τοτε
ηξει το τελος.

15 Ὁταν ουν ιδητε το βδελυγ-
μα της ερημωσεως, το ρη-
θεν δια Δανιηλ του προφη-
του, ἑστως εν τοπῳ ἁγιῳ,
16 (ὁ αναγινωσκων νοειτω.) το-
τε οἱ εν τη Ιουδαια φευγετω-
17 σαν επι τα ορη. ὁ επι του
δωματος, μη καταβαινετω
αραι τα εκ της οικιας αὐτου.
18 και ὁ εν τῳ αγρῳ, μη επιστ-
τρεψατω οπισω αραι το ἱ-
19 ματιον αὐτου. ουαι δε ταις

εν

not to be disturb'd: for those things must happen, but the end of the Jewish age is not yet. for nation shall rise a- 7
gainst nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes in divers places. yet all this is but the 8
beginning of sorrow. then shall 9
they deliver you up to tormentors, and to death: and ye shall be hated by all nations upon my account. then shall 10
many relapse, and shall pursue one another with mutual treachery and hatred. many 11
false prophets shall rise, and shall deceive many. and as 12
iniquity becomes more flagrant, the zeal of many will grow cool. but he that shall 13
persevere unto the end, shall be preserved. and this gos- 14
pel of the kingdom shall be preached in all the world, to testify to all nations, that the end will then come.

When ye therefore shall see 15
the abomination of desolation, mention'd by Daniel the prophet, stand about the holy place, (let him that readeth, consider it well) let those 16
who are then in Judea, flee into the mountains, he 17
that is on the battlements, let him not venture to go in to take any thing out of his house. if any man be in 18
the

εν γαστρι εχουσαις, και ταις θηλαζουσαις εν εκειναις ταις
20 ημεραις. προσευχεσθε δε ινα μη γενηται η φυγη υμων χει-
21 μωνος, μηδε σαββατῳ. εσται γαρ τοτε θλιψις μεγαλη, οια ου γεγονεν απ' αρχης κοσμου, εως του νυν, ουδ' ου
22 μη γενηται. και ει μη εκολοβωθησαν αι ημεραι εκειναι, ουκ αν εσωθη πασα σαρξ, δια δε τους εκλεκτους κολοβωθησονται αι ημεραι εκειναι.

the field, let him not return back to take his coat. unhappy will they be that are with child, and they that give suck in those days. be sure to pray that your flight be not in the winter, nor on the sabbath-day: for the desolation will be so dreadful, the like was never seen since the beginning of the world, no, nor ever shall be again. for unless the time was to be short, very few could escape, but for the sake of the converts the time shall be short.

19 20 21 22

23 Τοτε εαν τις υμιν ειπη, ιδου, ωδε ο Χριστος, η ωδε,
24 μη πιστευσητε. εγερθησονται γαρ ψευδοχριστοι και ψευδοπροφηται, και δωσουσι σημεια μεγαλα και τερατα, ωστε πλανησαι, ει δυνατον, και τους εκλεκτους.
25 ιδου, προειρηκα υμιν. εαν
26 ουν ειπωσιν υμιν, ιδου, εν τη ερημῳ εστι: μη εξελθητε, ιδου, εν τοις ταμειοις, μη πι-
27 στευσητε. ωσπερ γαρ η αστραπη εξερχεται απο ανατολων, και φαινεται εως δυσμων, ουτως εσται και η παρουσια του υιου του ανθρω-
28 που. οπου γαρ εαν η το πτωμα, εκει συναχθησονται οι αετοι.

Then if any shall cry, the Messiah is here, or he is there: give no credit to it. for there shall arise false Messiahs, and false prophets, and shall shew such astonishing miracles and prodigies, as to deceive, if that can do it, the very converts themselves. remember, I have forewarn'd you. wherefore, if they shall say to you, now he is in the desert, do not stir: or now, he is in the secret chambers, believe them not. for as the lightning darts from the east in an instant to the west: such shall the advent of the son of man be. for wherever the carcase is, there will the eagles be assembled.

23 24 25 26 27 28

Ευθεως

Im-

29 Ευθεως δε μετα την θλι-
ψιν των ημερων εκεινων, ο ηλι-
ος σκοτισθησεται, και η σε-
ληνη ου δωσει το φεγγος
αυτης, και οι αστερες πε-
σουνται απο του ουρανου, και
αι δυναμεις των ουρανων σα-
30 λευθησονται. και τοτε φα-
νησεται το σημειον του υιου
του ανθρωπου εν τω ουρανω:
και τοτε κοψονται πασαι αι
φυλαι της γης, και οψονται
τον υιον του ανθρωπου ερχο-
μενον επι των νεφελων του
ουρανου, μετα δυναμεως και
31 δοξης πολλης. και αποστε-
λει τους αγγελους αυτου μετα
σαλπιγγος φωνης μεγαλης, και
επισυναξουσι τους εκλεκτους
αυτου εκ των τεσσαρων ανε-
μων, απ' ακρων ουρανων εως
32 ακρων αυτων. απο δε της
συκης μαθετε την παραβο-
λην: οταν ηδη ο κλαδος αυ-
της γενηται απαλος, και
τα φυλλα εκφυη, γινωσκετε
33 οτι εγγυς το θερος: ουτω
και υμεις, οταν ιδητε παντα
ταυτα, γινωσκετε οτι εγγυς
34 εστιν επι θυραις. αμην λεγω
υμιν, ου μη παρελθη η γενεα
αυτη, εως αν παντα ταυτα
35 γενηται. ο ουρανος και η
γη παρελευσονται, οι δε λογοι
μου ου μη παρελθωσι.

36 Περι δε της ημερας εκεινης
και της ωρας ουδεις οιδεν, ουδε
οι αγγελοι των ουρανων, ει
37 μη ο πατηρ μονος. ωσπερ
δε αι ημεραι του Νωε, ουτως
εσται

Immediately after the tri- 29
bulation of those days, the
sun shall be darkned, and
the moon shall not give her
light, and the stars shall fall
from heaven, and the powers
of the heavens shall be shaken.
then shall that sign, the son 30
of man in the clouds of hea-
ven, appear: and all the
tribes of the land shall mourn,
and they shall see the son of
man coming in the clouds of
heaven, with power and great
glory. and he shall send his 31
messengers, who with the
shrill sound of a trumpet,
shall gather together his se-
lect from the four winds,
from one end of the heaven
to the other. this may be 32
illustrated by a comparison
taken from a fig-tree: when
the branches become tender,
and push out their leaves,
ye know that summer is
nigh: in like manner, when 33
ye shall see all these things
happen, know that he is come
to your very doors. I de- 34
clare unto you, the present
generation shall not cease, till
all these things are pass'd.
heaven and earth may fail, 35
but my words shall never fail.

As to the day and hour, 36
that no one knows, not even
the angels of heaven, but
the father only. as the days 37
of Noe were, so shall also

the

εσται και ἡ παρουσια του
38 υἱου του ανθρωπου. ὡσπερ
γαρ ησαν εν ταις ἡμεραις ταις
προ του κατακλυσμου τρω-
γοντες και πινοντες, γαμουντες
και εκγαμιζοντες, αχρι ἡς ἡ-
μερας εισηλθε Νωε εις την
39 κιβωτον. και ουκ εγνωσαν,
ἑως ηλθεν ὁ κατακλυσμος,
και ηρεν ἁπαντας; ουτ-
ως εσται και ἡ παρουσια
του υἱου του ανθρωπου.
40 τοτε δυο εσονται εν τῳ αγρῳ,
ὁ εις παραλαμβανεται, και
41 ὁ ἑις αφιεται. δυο αληθου-
σαι εν τῳ μυλωνι, μια πα-
42 ραλαμβανεται, και μια α-
φιεται. γρηγορειτε ουν, ὁτι
ουκ οιδατε ποια ὡρᾳ ὁ κυριος
43 ὑμων ερχεται. εκεινο δε γι-
νωσκετε, ὁτι ει ηδει ὁ οικο-
δεσποτης ποια φυλακη ὁ
κλεπτης ερχεται, εγρηγορη-
σεν αν, και ουκ αν ειασε
διορυγηναι την οικιαν ἁυτου.
44 δια τουτο και ὑμεις γινεσθε ἑ-
τοιμοι, ὁτι ἡ ὡρᾳ ου δοκει-
τε, ὁ υἱος του ανθρωπου ερ-
χεται.

45 Τις αρα εστιν ὁ πιστος δου-
λος και φρονιμος, ὁν κατεστη-
σεν ὁ κυριος αυτου επι της θε-
ραπειας ἁυτου, του διδοναι
αυτοις την τροφην εν καιρῳ:
46 μακαριος ὁ δουλος εκεινος, ὁν
ελθων ὁ κυριος αυτου ευρησει
47 ποιουντα ουτως. αμην λεγω
ὑμιν, ὁτι επι πασι τοις ὑπαρ-
χουσιν ἁυτου καταστησει
48 αυτον. εαν δε ειπη ὁ κακος
δου-

the advent of the ſon of man
be. for as at the time that 38
uſher'd in the deluge, they
were eating and drinking,
marrying themſelves and their
children, till the day that
Noe entred into the ark,
having no thoughts of the 39
flood till it came, and ſwept
them all away; ſo ſhall alſo
the advent of the ſon of man
be. of two perſons, who ſhall 40
be then in the field, one ſhall
be taken, and the other left.
two women ſhall be grinding 41
at the mill, the one ſhall be
taken, and the other left.
watch therefore, for ye know 42
not at what hour your Lord
ſhall come. but this you con- 43
ceive, that if a man knew
at what hour of the night
the thief would come, he
would ſet a watch, and not
ſuffer his houſe to be broke
open. therefore be ye alſo 44
prepar'd: for the ſon of
man may come at an hour
you leaſt expect.

If then there be a ſervant, 45
appointed by his maſter to
take care of his family, who
faithfully and prudently di-
ſtributes their allowance ac-
cording to the eſtabliſhment:
happy is the ſervant, who 46
ſhall be found ſo employed, at
his maſter's return. I tell you, 47
he ſhall make him ſteward
of all his eſtate. but if he 48

be

δουλος εκεινος εν τη καρδια
αὐτου, χρονιζει ὁ κυριος μου
49 ελθειν. και αρξηται τυπτειν
τους συνδουλους αυτου, εσθιη
δε και πινη μετα των μεθυον-
50 των: ηξει ὁ κυριος του δου-
λου εκεινος εν ημερᾳ ᾗ ου
προσδοκα, και εν ὡρᾳ ᾗ ου
51 γινωσκει. και διχοτομησει αυ-
τον, και το μερος αυτου με-
τα των ὑποκριτων θησει, ε-
κει εσται ὁ κλαυθμος και ὁ
βρυγμος των οδοντων.

1 Τοτε ὁμοιωθησεται ἡ βα-
σιλεια των ουρανων δεκα
παρθενοις, αἵτινες λαβουσαι
τας λαμπαδας αὐτων, εξηλ-
θον εις απαντησιν του νυμ-
2 φιου. πεντε δε ησαν ἐξ αυ-
των φρονιμοι, και πεντε μω-
3 ραι. αἵτινες μωραι λαβου-
σαι τας λαμπαδας αὐτων,
ουκ ελαβον μεθ' ἑαυτων ελαι-
4 ον. αἱ δε φρονιμοι ελαβον ε-
λαιον εν τοις αγγειοις αὐτων,
μετα των λαμπαδων αὐτων.
5 χρονιζοντος δε του νυμφιου,
ενυσταξαν πασαι, και εκα-
6 θευδον. μεσης δε νυκτος
κραυγη γεγονεν, ιδου, ὁ νυμ-
φιος ερχεται, εξερχεσθε εις
7 απαντησιν αυτου. τοτε η-
γερθησαν πασαι αἱ παρθενοι
εκειναι, και εκοσμησαν τας
8 λαμπαδας αὐτων. αἱ δε μω-
ραι ταις φρονιμοις ειπον, δο-
τε ἡμιν εκ του ελαιου ὑμων,
ὁτι αἱ λαμπαδες ἡμων σβεν-
9 νυνται. απεκριθησαν δε αἱ
φρονιμοι, λεγουσαι, μηποτε
ου

be dishoneſt, and ſays to him-
ſelf, my Lord delays coming,
and ſhall pretend to aſſault 49
his fellow-ſervants, and ſpend
his time with ſots: the maſter 50
of that ſervant will come in
a day when he leaſt expects
it, and at an hour he is not
aware of; and ſhall turn 51
him out of the family, and give
him the reward due to ſuch
behaviour: there ſhall be
weeping and gnaſhing of teeth.

The kingdom of the Meſ- 1
ſiah will then be ſuch, as
when ten virgins took their
lamps, and went out to meet
the bridegroom. five of them 2
were wiſe, and five were
fooliſh. they that were fooliſh 3
took their lamps, and took no
oil with them: but the wiſe 4
took oil in their veſſels with
their lamps. while the bride- 5
groom tarried, they were
drowſy and ſlept. and at 6
midnight there was a ſudden
cry, ſee the bridegroom comes,
go and meet him. then the 7
virgins all aroſe, and trim-
med their lamps. and the 8
fooliſh ſaid to the wiſe, give
us of your oil, for our lamps
are going out. but the wiſe 9
anſwered, for fear there
ſhould not be enough for us
and you, go rather to thoſe
that ſell, and buy for your

ου μη αρκεση ημιν και υμιν,
πορευεσθε μαλλον προς τους
πωλουντας, και αγορασατε
10 εαυταις. απερχομενων δε
αυτων αγορασαι, ηλθεν ο
νυμφιος, και αι ετοιμοι ει-
σηλθον μετ' αυτου εις τους
γαμους, και εκλεισθη η θυρα.
11 υστερον δε ερχονται και αι
λοιπαι παρθενοι, λεγουσαι,
12 κυριε, κυριε, ανοιξον ημιν. ο
δε αποκριθεις ειπεν, αμην λε-
13 γω υμιν, ουκ οιδα υμας. γρη-
γορειτε ουν, οτι ουκ οιδατε
την ημεραν ουδε την ωραν.

14 Ωσπερ γαρ ανθρωπος α-
ποδημων εκαλεσε τους ιδιους
δουλους, και παρεδωκεν αυ-
15 τοις τα υπαρχοντα αυτου, και
ω μεν εδωκε πεντε ταλαντα,
ω δε δυο, ω δε εν, εκαστω κα-
τα την ιδιαν δυναμιν, και απε-
16 δημησεν ευθεως. πορευθεις δε
ο τα πεντε ταλαντα λα-
βων, ειργασατο εν αυτοις,
και εποιησεν αλλα πεντε τα-
17 λαντα. ωσαυτως και ο τα
δυο, εκερδησε και αυτος αλλα
18 δυο. ο δε το εν λαβων, απελ-
θων ωρυξεν εν τη γη, και απε-
κρυψε το αργυριον του κυριου
19 αυτου. μετα δε χρονον πο-
λυν ερχεται ο κυριος των δου-
λων εκεινων, και συναιρει
20 μετ' αυτων λογον. και προ-
σελθων ο τα πεντε ταλαντα
λαβων, προσηνεγκεν αλλα
πεντε ταλαντα, λεγων, κυ-

ριε,

ſelves. and while they were gone to buy, the bridegroom came, and they that were ready, entred with him into the hall, and the door was ſhut. afterwards came the other virgins likewiſe, and cry'd, Lord, Lord, pray let us in. but he anſwered, I aſſure you, I know you not. watch therefore, for ye know neither the day nor the hour. 10 11 12 13

So it was when a man was going to travel into a foreign country, he called his ſervants, and delivered to them his ſtock: to one he gave five talents, to another two, and to another one, to every man according to his reſpective ability, and then ſet out on his journey. now he that had received five talents, immediately employed them in trade, and gain'd five talents more. ſo he that had received two, gained likewiſe other two. but he that had received one, went to dig a hole in the ground, and hid his lord's money. after a long time the lord of thoſe ſervants came, and reckoned with them. accordingly he that had received five talents, came and brought other five talents, 14 15 16 17 18 19 20

ριε, πεντε ταλαντα μοι παρεδωκας, ιδε, αλλα πεντε ταλαντα εκερδησα επ' αυτοις. εφη δε αυτω ὁ κυριος αυτου, ευ, δουλε αγαθε και πιστε, επι ολιγα ης πιστος, επι πολλων σε καταστησω, εισελθε εις την χαραν του κυριου σου. προσελθων δε και ὁ τα δυο ταλαντα λαβων, ειπε, κυριε, δυο ταλαντα μοι παρεδωκας, ιδε, αλλα δυο ταλαντα εκερδησα επ' αυτοις. εφη αυτω ὁ κυριος αυτου, ευ, δουλε αγαθε και πιστε, επι ολιγα ης πιστος, επι πολλων σε καταστησω, εισελθε εις την χαραν του κυριου σου. προσελθων δε και ὁ το ἑν ταλαντον ειληφως, ειπε, κυριε, εγνων σε ὁτι σκληρος ει ανθρωπος, θεριζων ὁπου ουκ εσπειρας, και συναγων ὁθεν ου διεσκορπισας, και φοβηθεις, απελθων εκρυψα το ταλαντον σου εν τη γη, ιδε, εχεις το σον. αποκριθεις δε ὁ κυριος αυτου, ειπεν αυτω, πονηρε δουλε και οκνηρε, ηδεις ὁτι θεριζω ὁπου ουκ εσπειρα, και συναγω ὁθεν ου διεσκορπισα. εδει ουν σε βαλειν το αργυριον μου τοις τραπεζιταις, και ελθων εγω εκομισαμην αν το εμον συν

saying, Lord, you delivered to me five talents: beſides thoſe, there's five talents more, which I have gain'd. his lord ſaid to him, well done, thou art an honeſt faithful ſervant; thou haſt been faithful in a ſmall truſt, I will give thee a much larger truſt; go in and partake of thy maſter's diverſions. he alſo that had received two talents, came and ſaid, Lord, you delivered to me two talents: here are two other talents which I have gain'd beſides them. his lord ſaid to him, well done, good and faithful ſervant; thou haſt been faithful in a ſmall truſt, I will give thee a much larger truſt: go in and partake of your maſter's joy. then came he who had received the one talent, and ſaid, Lord, I knew that you were a hard man, reaping where you have not ſown, and gathering where you have not ſcattered: fear made me hide the talent under ground: but there you have what is your own. his lord anſwered and ſaid unto him, thou vile ſlothful wretch, you knew that I reap where I ſowed not, and gather where I have not ſcatter'd: ſhould not you then have lodged my money at the banker's, and ſo at my return I ſhould

28 συν τοκω. αρατε ουν απ' αυτου το ταλαντον, και δοτε τω εχοντι τα δεκα τα-
29 λαντα. τω γαρ εχοντι παντι δοθησεται, και περισσευθησεται, απο δε του μη εχοντος, και ο εχει, αρθησε-
30 ται απ' αυτου. και τον αχρειον δουλον εκβαλλετε εις το σκοτος το εξωτερον, εκει εσται ο κλαυθμος και ο βρυγμος των οδοντων.

31 Οταν δε ελθη ο υιος του ανθρωπου εν τη δοξη αυτου, και παντες οι αγιοι αγγελοι μετ' αυτου, τοτε καθισει επι
32 θρονου δοξης αυτου. και συναχθησεται εμπροσθεν αυτου παντα τα εθνη, και αφοριει αυτους απ' αλληλων, ωσπερ ο ποιμην αφοριζει τα προβατα απο των εριφων.
33 και στησει τα μεν προβατα εκ δεξιων αυτου, τα δε ερι-
34 φια εξ ευωνυμων. τοτε ερει ο βασιλευς τοις εκ δεξιων αυτου, δευτε οι ευλογημενοι του πατρος μου, κληρονομησατε την ητοιμασμενην υμιν βασιλειαν απο καταβολης κοσ-
35 μου. επεινασα γαρ, και εδωκατε μοι φαγειν, εδιψησα, και εποτισατε με, ξενος ημην, και συνηγαγετε με.
36 γυμνος, και περιεβαλετε με, ησθενησα, και επεσκεψασθε με, εν φυλακη ημην, και ηλ-
37 θετε προς με. τοτε αποκριθησονται αυτω οι δικαιοι, λεγοντες, κυριε, ποτε σε ειδομεν

have received my own with interest. here, take the talent from him, and give it to him that has the ten. for he that makes use of what he has, shall have more; but if he makes no improvement thereof, it shall be taken from him. take then that worthless fellow, turn him out in the dark, there shall be weeping and gnashing of teeth.

When the son of man shall come in his majesty, accompanied with all his holy angels, he shall sit upon the throne of his glory. then all nations shall be assembled before him, and he shall separate them one from another, as a shepherd separates his sheep from the goats. and he shall set the sheep on his right hand, but the goats on the left. the king shall say to those on his right hand, come, ye blessed of my father, inherit the kingdom prepared for you from the foundation of the world. for I was prest with hunger, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: naked, and ye clothed me: I was sick, and ye took care of me: I was in prison, and ye visited me. then will the righteous answer him, saying, Lord, when did we see thee in hunger,

μεν πεινωντα, και εθρεψα-
μεν? η διψωντα, και επο-
38 τισαμεν? ποτε δε σε ειδο-
μεν ξενον, και συνηγαγομεν?
η γυμνον, και περιεβαλομεν?
39 ποτε δε σε ειδομεν ασθενη, η
εν φυλακη, και ηλθομεν προς
40 σε? και αποκριθεις ὁ βασι-
λευς, ερει αυτοις, αμην λεγω
ὑμιν, εφ' ὁσον εποιησατε ἑνι
τουτων των αδελφων μου
των ελαχιστων, εμοι εποιη-
41 σατε. τοτε ερει και τοις εξ
ευωνυμων, πορευεσθε απ' εμου
οἱ κατηραμενοι, εις το πυρ το
αιωνιον, το ἡτοιμασμενον τῳ
διαβολῳ και τοις αγγελοις αυ-
42 του. επεινασα γαρ, και ουκ
εδωκατε μοι φαγειν, εδιψησα
43 και ουκ εποτισατε με. ξενος
ημην, και ου συνηγαγετε με,
γυμνος, και ου περιεβαλετε
με, ασθενης και εν φυλακη,
και ουκ επεσκεψασθε με.
44 τοτε αποκριθησονται και αυ-
τοι, λεγοντες, κυριε, ποτε σε
ειδομεν πεινωντα, η διψωντα, η ξενον, η γυμνον, η ασ-
θενη, η εν φυλακη, και ου
45 διηκονησαμεν σοι? τοτε α-
ποκριθησεται αυτοις, λεγων,
αμην λεγω ὑμιν, εφ' ὁσον ουκ
εποιησατε ἑνι τουτων των ε-
λαχιστων, ουδε εμοι εποιη-
46 σατε. και απελευσονται ὁυ-
τοι εις κολασιν αιωνιον, οἱ δε
δικαιοι εις ζωην αιωνιον.

1 Και εγενετο, ὁτε ετελεσεν
ὁ Ιησους παντας τους λογους
του-

hunger, and fed thee? or thirſty, and gave thee drink? when did we ſee thee a ſtranger, and took thee in? or 38
naked, and clothed thee? or when did we ſee thee ſick, or in priſon, and viſited thee? 39
and the king will reply, I declare unto you, your having done this for one of the leaſt of theſe my brethren, is the ſame thing as doing it for me. then will he ſay to thoſe on the left, depart from me ye curſed, into everlaſting fire, prepared for the devil and his angels. for I was preſt with hunger, and ye gave me no meat: I was thirſty, and ye gave me no drink: I was a ſtranger, and ye took me not in: naked, and ye clothed me not: ſick, and in priſon, and ye viſited me not. then will they anſwer, Lord, when did we ſee thee in hunger, or a-thirſt, or a ſtranger, or naked, or ſick, or in priſon, and did not miniſter unto thee? to this he will reply, I declare unto you, your not doing this for one of the leaſt of theſe, is the ſame thing as not doing it for me. and theſe ſhall go away into everlaſting puniſhment: but the righteous into life eternal. 40 41 42 43 44 45 46

Now when Jeſus had finiſhed theſe diſcourſes, he 1

ſaid

τουτους, ειπε τοις μαθηταις
2 αὐτου, οιδατε ὁτι μετα δυο
ημερας το πασχα γινεται, και
ὁ υἱος του ανθρωπου παραδι-
δοται εις το σταυρωθηναι.
3 Τοτε συνηχθησαν οἱ αρ-
χιερεις, και οἱ Γραμματεις,
και οἱ πρεσβυτεροι του λαου
εις την αυλην του αρχιερεως
4 του λεγομενου Καιαφα, και
συνεβουλευσαντο ἱνα τον Ιη-
σουν δολῳ κρατησωσι και
5 αποκτεινωσιν. ελεγον δε, μη
εν τῃ ἑορτῃ, ἱνα μη θορυβος
γενηται εν τῳ λαῳ.
6 Του δε Ιησου γενομενου εν
Βηθανιᾳ εν οικιᾳ Σιμωνος του
7 λεπρου, προσηλθεν αυτῳ γυ-
νη αλαβαστρον μυρου εχου-
σα βαρυτιμου, και κατεχεεν
επι την κεφαλην αυτου ανα-
8 κειμενου. ιδοντες δε * οἱ μαθη-
ται αυτου, ηγανακτησαν,
λεγοντες, εις τι ἡ απωλεια
9 αὐτη? ηδυνατο γαρ τουτο
πραθηναι πολλου, και δο-
10 θηναι τοις πτωχοις. γνους δε
ὁ Ιησους, ειπεν αυτοις, τι κο-
πους παρεχετε τῃ γυναικι?
εργον γαρ καλον ειργασατο εις
11 εμε. παντοτε γαρ τους πτω-
χους εχετε μεθ' ἑαυτων, ε-
με δε ου παντοτε εχετε.

said to his disciples, ye know 2
that in two days the feast
of the passover will begin, and
the son of man be delivered
up to be crucified.

About this time the chief 3
priests, and the elders of the
people, assembled in the pa-
lace of the high priest, whose
name was Caiaphas, and 4
consulted how to seize Jesus
by surprize, and take away
his life. but they said, this 5
must not be done on the feast-
day, for fear the people rise.

Now when Jesus was in 6
Bethany, in the house of Si-
mon who had been a leper,
there came to him a wo- 7
man with an alabaster-box of
very precious ointment, and
poured it on his head, while he
was at table. one of his dis- 8
ciples seeing this, with in-
dignation said, to what pur-
pose is this waste? for this 9
could have been sold for a
great price, which might
have been given to the poor.
Jesus perceiving this, said to 10
them, why do you trouble the
woman? for what she has
done is out of regard to me.
ye have the poor always with 11
you, † but me ye have not

βα- al-

* Οι μαθηται seems here to be put for εις των μαθητων, as οἱ λησται for εις των λητων, Chap. xxvii. 44. and επεκαθισαν επανω αυτων for επανω ενος εξ αυτων, Chap. xxi. 7. and τεθνηκασι for τεθνηκε, Chap. ii. 20. and τοις ανθρωποις for τῳ ανθρωπῳ, Chap. ix. 8.

† This confutes the doctrine of transubstantiation. See Dr. Whitby on the place.

12 βαλουσα γαρ αὐτη το μυρον τουτο επι του σωματος μου, προς το ενταφιασαι με εποιησεν. 13 αμην λεγω ὑμιν, ὁπου εαν κηρυχθη το ευαγγελιον τουτο εν ὁλῳ τῳ κοσμῳ, λαληθησεται και ὁ εποιησεν αὐτη, εις μνημοσυνον αυτης.

14 Τοτε πορευθεις εἱς των δωδεκα, ὁ λεγομενος Ιουδας Ισκαριωτης, προς τους αρχιερεις, 15 ειπε, τι θελετε μοι δουναι, κἀγω ὑμιν παραδωσω αυτον ? ὁι δε εστησαν αυτῳ τριακοντα αργυρια. 16 και απο τοτε εζητει ευκαιριαν ἱνα αὐτον παραδῳ.

17 Τῃ δε πρωτῃ των ἀζυμων προσηλθον ὁι μαθηται τῳ Ιησου, λεγοντες αυτῳ, που θελεις ἑτοιμασωμεν σοι φαγειν το πασχα ? 18 ὁ δε ειπεν, ὑπαγετε εις την πολιν προς τον δεινα, και ειπατε αυτῳ, ὁ διδασκαλος λεγει, ὁ καιρος μου εγγυς εστι, προς σε ποιω το πασκα μετα των μαθητων μου. 19 και εποιησαν ὁι μαθηται ὡς συνεταξεν αυτοις ὁ Ιησους, και ἡτοιμασαν το πασχα.

20 Οψιας δε γενομενης ανεκειτο μετα των δωδεκα. 21 και εσθιοντων αυτων, ειπεν, αμην λεγω ὑμιν, ὁτι εἱς εξ ὑμων

always. for ‡ her pouring this ointment on my body, is preparative to my burial. I declare unto you, in whatever quarter of the world, this part of the goſpel-hiſtory ſhall be related, what this woman has now done ſhall be there mentioned to her praiſe. 12 13

Then one of the twelve, Judas Iſcariot by name, went to the chief prieſts, and ſaid, what will ye give me, and I will deliver him to you ? and they promiſed him thirty pieces of ſilver. from which time he watched a favourable opportunity to deliver him. 14 15 16

Now the firſt day of the feaſt of unleavened bread, the diſciples came to Jeſus, and ſaid, where would you have us make the preparations for the paſchal-ſupper ? and he ſaid, go into the city to ſuch a man, and ſay to him, the maſter ſends you word that his time is at hand, and he deſigns to keep the paſſover now at your houſe with his diſciples. the diſciples then did as Jeſus appointed, and made ready the paſſover. 17 18 19

The even being now come, he ſat down with the twelve. and as they were eating, he ſaid, 'tis indeed true that 20 21

one

‡ Mark xiv. 8.

22 μων παραδωσει με. και λυ-
πουμενοι σφοδρα, ηρξαντο
λεγειν αυτω εκαστος αυτων,
23 μητι εγω ειμι, κυριε? ὁ δε
αποκριθεις, ειπεν, ὁ εμβαψας
μετ' εμου εν τω τρυβλιω την
χειρα, ουτος με παραδωσει.
24 ὁ μεν υἱος του ανθρωπου υ-
παγει, καθως γεγραπται περι
αυτου, ουαι δε τω ανθρωπω
εκεινω, δι ου ὁ υἱος του αν-
θρωπου παραδιδοται, καλον
ην αυτω, ει ουκ εγεννηθη ὁ αν-
25 θρωπος εκεινος. αποκριθεις
δε Ιουδας, ὁ παραδιδους αὐ-
τον, ειπε, μητι εγω ειμι,
ῥαββι? λεγει αυτω, συ ει-
πας.
26 Εσθιοντων δε αυτων, λα-
βων ὁ Ιησους τον αρτον, και
ευχαριστησας, εκλασε, και
εδιδου τοις μαθηταις, και
ειπε, λαβετε, φαγετε, του-
το εστι το σωμα μου.
και

one of this company ſhall be-
tray me. at which they 22
were exceedingly concern'd,
and began every one of them
to ask, Lord, is it I? to 23
this he anſwered, he that has
his hand in the diſh with
mine, he it is that will be-
tray me. the ſon of man 24
is going to die, purſuant to
the ſcripture: but wo to that
man by whom the ſon of man
is betrayed: it had been bet-
ter for that man, if he had
never been born. then Judas, 25
he who was to betray him,
ſaid, maſter, is it I? Jeſus
replied, yes.

While they were yet eat- 26
ing, Jeſus took bread, and
having given thanks, he
brake it, and gave it to the
diſciples, ſaying, take, eat;
* this repreſents my body.
and

* St. Auguſtin ſays, "our Lord made no difficulty of ſaying, this is my body, "when he only exhibited the Sign of his body." εστι, (is) in the ſcripture ſtile is equivalent to the verb ſignifies or repreſents. Gen. xl. 12. the three branches are, or ſignify, three days. ver. 18. the three baskets are three days. Ezek. xxxvii. 11. theſe bones are (i. e. repreſent) the whole houſe of Iſrael. Dan. ii. 38. thou art this head of gold. i. e. you, O King, are repreſented by the head of gold. vii. 17. the four great beaſts are, or repreſent, four kings that ſhall ariſe. ver. 24. the ten horns are ten kings. viii. 21. the rough goat is the king of Grecia, and the great horn is the firſt king. Matt. xiii. 38. the field is the world. Gal. iv. 24. St. Paul ſpeaking of Sara and of Agar ſays, they are the two covenants. So in Luke xxii. 20. and 1 Cor. xi. 25. τουτο το ποτηριον η καινη διαθηκη εστιν εν τω εμω αἱματι, this cup is the new covenant by my blood——26. as often as ye eat τον αρτον τουτον this bread, και το ποτηριον τουτο πινητε, and drink this cup——where the Popiſh argument is ſtronger for their having drank the very cup, than it is for their having eat the very body of Jeſus Chriſt: becauſe τουτο is of the ſame gender with ποτηριον, and in the ſame ſentence; whereas in that ex-

27 και λαβων το ποτηριον, και ευχαριστησας, εδωκεν αυτοις, λεγων, πιετε εξ αυτου
28 παντες. τουτο γαρ εστι το αιμα μου, το της καινης διαθηκης, το περι πολλων εκχυνομενον εις αφεσιν αμαρ-
29 τιων. λεγω δε υμιν, ὁτι ου μη πιω απ' αρτι εκ τουτου του γεννηματος της αμπελου, εως της ημερας εκεινης, ὁταν αυτο πινω μεθ' υμων καινον εν τη βασιλεια του πατρος μου.

30 Και υμνησαντες, εξηλθον εις το ορος των ελαιων. το-
31 τε λεγει αυτοις ὁ Ιησους, παντες υμεις σκανδαλισθησεσθε εν εμοι εν τη νυκτι ταυτη, γεγραπται γαρ, "πα-
"ταξω τον ποιμενα, και
"διασκορπισθησεται τα
"προβατα της ποιμνης."
32 μετα δε το εγερθηναι με, προαξω υμας εις την Γαλιλαιαν.
33 αποκριθεις δε ὁ Πετρος, ειπεν αυτω, ει και παντες σκαν-δα-

and he took the cup, and having given thanks, he gave it to them, saying, drink ye all of it: for this repre- 28
sents my blood, the blood of the new covenant which is shed for * mankind for the remission of sins. but this I 29
tell you, I shall not drink any more wine with you from this time forth to the day, when I shall drink with you, of the spiritual wine, in my father's kingdom.

And when they had sung 30
an hymn, they went to the mount of Olives. then said 31
Jesus to them, I shall be the occasion of your revolting all from me this night: for it is written, "I will smite the "shepherd, and the sheep of "the flock shall be scattered." but after I am risen again, I 32
will go before you into Galilee. Peter thereupon said, 33
tho' all the rest should aban-

don

expression of the Evangelists, Mat. xxvi. 26. Mark xiv. 23. Luke xxii. 19. τουτο εστι το σωμα μου, this is my body, τουτο, this, which is of the neuter gender, cannot be relative to αρτος bread, which is of the masculine gender; and therefore the Roman Catholicks, when they render the words by, this bread is my body, are guilty of an intolerable solecism, in defiance of grammar, as well as common sense. τουτο, agreeably to the nature of this pronoun, refers to something preceding. So John viii. 40. ye seek to kill a man, who has told you the truth, this (τουτο) did not Abraham. Where the correlative to τουτο is το ζητειν αποκτειναι, Abraham did not seek to kill. So τουτο here refers to εκλα-σε, εδωκεν. Luke xxii. 19. this breaking, this giving, is a symbol or representation of the breaking my body for you, as St. Paul; of the giving my body for you, as St. Luke; of giving my life a ransom for you, as St. Matthew, chap. xx. 28. The stile is the same here, as was us'd Exod. xii. 11. ye shall eat it in haste, it is the Lord's Passover.

* Πολλοι is frequently used for All. Thus St. Chrysostom and Theophylact. &c. Mat. xx. 28.

δαλισθησονται εν σοι, εγω ουδεποτε σκανδαλισθησομαι.
34 εφη αυτω ὁ Ιησους, αμην λεγω σοι, ὁτι εν ταυτῃ τῃ νυκτι, πριν αλεκτορα φωνησαι,
35 τρις απαρνηση με. λεγει αυτω ὁ Πετρος, καν δεῃ με συν σοι αποθανειν, ου μη σε απαρνησωμαι. ὁμοιως δε και παντες ὁι μαθηται ειπον.
36 Τοτε ερχεται μετ' αυτων ὁ Ιησους εις χωριον λεγομενον Γεθσημανι, και λεγει τοις μαθηταις αὐτου, καθισατε αυτου, ἑως αν απελθων προσ-
37 ευξομαι εκει. και παραλαβων τον Πετρον και τους δυο υἱους Ζεβεδαιου, ηρξατο λυ-
38 πεισθαι και αδημονειν. τοτε λεγει αυτοις, "περιλυπος "εστιν ἡ ψυχη μου ἑως θα-"νατου:" μεινατε ὡδε, και γρηγορειτε μετ' εμου.
39 Και προελθων μικρον, επεσεν επι προσωπον αὐτου, προσευχομενος, και λεγων, "πατερ μου, ει δυνα-"τον εστι, παρελθετω απ' "εμου το ποτηριον τουτο: "πλην ουχ ὡς εγω θελω,
40 "αλλ' ὡς συ." και ερχεται προς τους μαθητας, και ευρισκει αυτους καθευδοντας, και λεγει τῳ Πετρῳ, ὁυτως, ουκ ισχυσατε μιαν ὡραν γρη-
41 γορησαι μετ' εμου? γρηγορειτε, και προσευχεσθε, ἱνα μη εισελθητε εις πειρασμον: το μεν πνευμα προθυμον, ἡ
42 δε σαρξ ασθενης. παλιν εκ δευ-

don you, I never will. Jesus replied, I tell you for 34
certain, that this night before *the time of cock-crowing, thou shalt abjure me thrice. but Peter said, though it 35
should cost me my life, I never will disown you. and so said all the disciples.

After this, Jesus went with 36
them to a place called Gethsemani, and said to the disciples, stay here, while I go there and pray. but he took 37
with him Peter, and the two sons of Zebedee, and began to be in a very great agony of grief. and he said 38
to them, "my soul is ex-"ceeding sorrowful, even "unto death:" stay here and watch by me.

Then advancing a little 39
further, he fell prostrate in prayer, and said, "O my "father, if it be possible, "let this cup pass from me: "nevertheless not mine, but "thy will be done." then 40
returning to the disciples, and finding them asleep, he said to Peter, what, could ye not watch by me one hour? watch and pray that ye may 41
not sink under the trial: the mind indeed is vigorous, but the flesh is weak. again, 42
he went away the second time, and prayed thus, "O "my

* See the Note on Mark xiii. 35.

δευτερου απελθων προσηυξατο, λεγων, "πατερ μου, ει
"ου δυναται τουτο το πο-
"τηριον παρελθειν απ' εμου,
"εαν μη αυτο πιω, γενηθη-
43 "τω το θελημα σου." και
ελθων ευρεν αυτους παλιν κα-
θευδοντας, ησαν γαρ αυτων
44 οι οφθαλμοι βεβαρημενοι. και
αφεις αυτους, απελθων παλιν, προσηυξατο εκ τριτου,
45 τον αυτον λογον ειπων. τοτε ερχεται προς τους μαθητας
αυτου, και λεγει αυτοις, καθευδετε το λοιπον, και αναπαυεσθε? ιδου, ηγγικεν η ωρα,
και ο υιος του ανθρωπου παραδιδοται εις χειρας αμαρτω-
46 λων. εγειρεσθε, αγωμεν, ιδου, ηγγικεν ο παραδιδους με.

47 Και ετι αυτου λαλουντος, ιδου, Ιουδας εις των δωδεκα
ηλθε, και μετ' αυτου οχλος
πολυς μετα μαχαιρων και ξυλων, απο των αρχιερεων και
48 πρεσβυτερων του λαου. ο δε
παραδιδους αυτον, εδωκεν
αυτοις σημειον, λεγων, ον αν
φιλησω, αυτος εστι, κρα-
49 τησατε αυτον. και ευθεως
προσελθων τω Ιησου, ειπε,
χαιρε, ραββι, και κατεφιλη-
50 σεν αυτον. ο δε Ιησους ειπεν αυτω, εταιρε, εφ' ο παρει? τοτε προσελθοντες επεβαλον τας χειρας επι τον Ιησουν, και εκρατησαν αυτον.

51 Και ιδου, εις των μετα Ιησου, εκτεινας την χειρα, α-

"my father, if I cannot
"avoid drinking this cup,
"thy will be done." then 43
returning, he found them a-
sleep again: for their eyes
were heavy. then he left 44
them once more, and went
to prayers the third time,
using the same words. and 45
at his return, he said to his
disciples, is this a time to sleep
and take your rest? the
hour draws nigh, and the
son of man is betrayed into
the hands of the gentiles.
rise, let us be gone, there 46
he is, the traytor is just up-
on us.

And before he had done 47
speaking, Judas one of the
twelve appear'd, with a nu-
merous retinue, arm'd with
swords and staves, being sent
by the chief priests and
elders of the people. now 48
he that was to betray him,
gave them this signal, the
person I shall kiss, is the very
man, be sure to secure him.
and immediately advancing 49
to Jesus, he said, master, I
salute you, and kissed him.
Jesus said to him, friend, what 50
are you come about? when
the others advancing, seized
upon Jesus, and secur'd him.

At which, one of Je- 51
sus's company laying his hand

απεσπασε την μαχαιραν αὐτου, και παταξας τον δουλον του αρχιερεως, αφειλεν αυ-
52 του το ωτιον. τοτε λεγει αυτῳ ὁ Ιησους, αποστρεψον σου την μαχαιραν εις τον τοπον αυτης, παντες γαρ οἱ λαβοντες μαχαιραν, εν μαχαιρᾳ
53 απολουνται. η δοκεις ὁτι ου δυναμαι αρτι παρακαλεσαι τον πατερα μου, και παραστησι μοι πλειους η δωδεκα
54 λεγεωνας αγγελων ? πως ουν πληρωθωσιν αἱ γραφαι, ὁτι ὁυτω δει γενεσθαι ?

55 Εν εκεινῃ τῃ ὡρᾳ ειπεν ὁ Ιησους τοις οχλοις, ὡς επι ληστην εξηλθετε μετα μαχαιρων και ξυλων συλλαβειν με, καθ' ἡμεραν προς ὑμας εκαθεζομην διδασκων εν τῳ ἱερῳ, και ουκ εκρατησατε με.
56 τουτο δε ὁλον γεγονεν, ἱνα πληρωθωσιν αἱ γραφαι των προφητων. τοτε οἱ μαθηται παντες, αφεντες αυτον, εφυγον.

57 Οἱ δε κρατησαντες τον Ιησουν, απηγαγον προς Καιαφαν τον αρχιερεα, ὁπου οἱ Γραμματεις και οἱ πρεσβυτε-
58 ροι συνηχθησαν. ὁ δε Πετρος ηκολουθει αυτῳ απο μακροθεν, ἑως της αυλης του αρχιερεως, και εισελθων εσω, εκαθητο μετα των ὑπηρετων, ἱδειν το τελος.

59 Οἱ δε αρχιερεις και οἱ πρεσβυτεραι και το συνεδριον ὁλον ζη-

upon his sword, drew it, and striking at a servant of the high priest's, took off his ear.
but Jesus said to him, put up 52
your sword in its place: for all that take to the sword, shall perish by the sword. do you 53
think my father, if I should now desire it of him, would not instantly send me more than twelve legions of angels? but how then shall the 54
scriptures be fulfilled, which say, that thus it must happen?

At the same time Jesus 55
said to the company, you come to apprehend me with swords and clubs, as if in pursuit of a robber; I was every day with you teaching in the temple, and ye did not then seize upon me. but all this was to 56
be done, in pursuance of what the prophets had predicted. then all the disciples abandon'd him, and fled.

And they that had appre- 57
hended Jesus, led him away to Caiaphas the high priest, where the Scribes and the senators were assembled. but 58
Peter followed him at a distance to the high priest's palace, and going in, he sat with the officers to see the event.

Now the chief priests, 59
the senators and the whole coun-

εζητουν ψευδομαρτυριαν κατα του Ιησου, οπως αυτον
60 θανατωσωσι. και ουκ ευρον, και πολλων ψευδομαρτυρων προσελθοντων, ουκ ευρον, υστερον δε προσελθοντες δυο
61 ψευδομαρτυρες, ειπον, ουτος εφη, "δυναμαι καταλυσαι "τον ναον του Θεου, και "δια τριων ημερων οικοδομη-
62 "σαι αυτον." και αναστας ο αρχιερευς, ειπεν αυτω, ουδεν αποκρινη, τι ουτοι σου
63 καταμαρτυρουσιν? ο δε Ιησους εσιωπα. και αποκριθεις ο αρχιερευς, ειπεν αυτω, εξορκιζω σε κατα του Θεου του ζωντος, ινα ημιν ειπης ει συ ει ο Χριστος, ο υιος του
64 Θεου. λεγει αυτω ο Ιησους, συ ειπας, πλην λεγω υμιν, απ' αρτι οψεσθε τον υιον του ανθρωπου καθημενον εκ δεξιων της δυναμεως, και ερχομενον επι των νεφελων του ουρανου.
65 τοτε ο αρχιερευς διερρηξε τα ιματια αυτου, λεγων, οτι εβλασφημησε, τι ετι χρειαν εχομεν μαρτυρων? ιδε, νυν ηκουσατε την βλασφημιαν
66 αυτου, τι υμιν δοκει? οι δε αποκριθεντες, ειπον, ενοχος
67 θανατου εστι. τοτε ενεπτυσαν εις το προσωπον αυτου, και εκολαφισαν αυ-
68 τον, οι δε εραπισαν, λεγοντες, προφητευσον ημιν Χριστε, τις εστιν ο παισας σε?

69 Ο δε Πετρος εξω εκαθητο εν τη αυλη, και προσηλθεν αυ-

council, endeavour'd to get false evidence against Jesus, that he might be condemn'd to die. but they found none: 60
and though many false witnesses came, it was not found sufficient. at last there came two false witnesses, who charg'd him with saying, "I 61
"am able to destroy the tem-
"ple of God, and to build it
"in three days." and the 62
high priest arose, and said to him, have you nothing in answer to that charge they bring against you? but Jesus made 63
no reply. and the high priest said to him, I conjure thee by the living God, to tell us, are you the Christ the son of God? Jesus reply'd, I am: moreover 64
I declare to you, within a while ye shall see the son of man sitting on the right hand of God, and coming on the clouds of heaven. then the high priest 65
rent his clothes, saying, he has spoke blasphemy; what further need have we of witnesses? you yourselves have now heard his blasphemy. what is your opinion? they 66
reply'd, he deserves to die. then they spit in his face, some 67
beat him on the head, others slapt him on the cheeks, cry- 68
ing now Christ divine, who 't is that struck you?

In the mean time Peter 69
was sitting without in the court:

αυτῳ μια παιδισκη, λεγουσα, και συ ησθα μετα Ιησου του
70 Γαλιλαιου. ὁ δε ηρνησατο εμπροσθεν αυτων παντων, λεγων, ουκ οιδα τι λεγεις.
71 εξελθοντα δε αυτον εις τον πυλωνα, ειδεν αυτον αλλη, και λεγει τοις εκει, και ουτος ην μετα Ιησου του Ναζω-
72 ραιου. και παλιν ηρνησατο μεθ ὁρκου, ὁτι ουκ οιδα τον
73 ανθρωπον. μετα μικρον δε προσελθοντες οι εστωτες, ειπον τῳ Πετρῳ, αληθως και συ εξ αυτων ει, και γαρ ἡ λα-
74 λια σου δηλον σε ποιει. τοτε ηρξατο καταθεματιζειν, και ομνυειν, ὁτι ουκ οιδα τον ανθρωπον: και ευθεως αλεκ-
75 τωρ εφωνησε. και εμνησθη ὁ Πετρος του ῥηματος του Ιησου, ειρηκοτος αυτῳ, "ὁτι "πριν αλεκτορα φωνησαι, "τρις απαρνηση με." και εξελθων εξω, εκλαυσε πικρως.

court: and a servant maid came to him, and said, you likewise was one of Jesus the Galilean's comrades. but he 70
denied it before them all, saying, I know nothing of the matter. and when he was 71
going out at the porch, another maid saw him, and said to those that were by, this fellow was also with Jesus of Nazareth. but he denied it 72
again, and swore I don't know the man. soon after 73
they that stood by coming up, said to Peter, certainly you are one of them, for thy speech bewrays thee. then he fell to 74
solemn imprecations, and swore, "I don't know the "man." and immediately the cock crew: when Peter 75
remembred what Jesus had said to him, "before the "cock crow, thou shalt deny "me thrice." and he went out, and wept bitterly.

1 Πρωιας δε γενομενης, συμβουλιον ελαβον παντες οι αρχιερεις και οι πρεσβυτεροι του λαου κατα του Ιησου, ωστε
2 θανατωσαι αυτον. και δησαντες αυτον, απηγαγον, και παρεδωκαν αυτον Ποντιῳ Πιλατῳ τῳ ἡγεμονι.

As soon as it was day, all 1
the chief priests and senators of the people consulted measures against Jesus how they might put him to death. and 2
when they had bound him, they led him away, and delivered him to Pontius Pilate the governor of Judea.

3 Τοτε ιδων Ιουδας ὁ παραδιδους αυτον, ὁτι κατεκριθη, μεταμεληθεις, απεστρεψε τα τριακοντα αργυρια τοις αρ-

At the same time, Judas 3
who had betrayed him, finding that he was condemned, repented, and carried back

χιε-

the

χιερευσι και τοις πρεσβυτε-
4 ροις, λεγων, ημαρτον, πα-
ραδους αιμα αθωον, οι δε ει-
πον, τι προς ημας? συ οψει.
5 και ριψας τα αργυρια εν τω
ναω, ανεχωρησε, και απελ-
6 θων, απηγξατο. οι δε αρ-
χιερεις λαβοντες τα αργυρια,
ειπον, ουκ εξεστι βαλειν αυ-
τα εις τον κορβαναν, επει τι-
7 μη αιματος εστι. συμβου-
λιον δε λαβοντες, ηγορασαν
εξ αυτων τον αγρον του κερα-
μεως εις ταφην τοις ξενοις.
8 διο εκληθη ο αγρος εκεινος, α-
γρος αιματος, εως της σημε-
9 ρον. τοτε επληρωθη το ρηθεν
δια Ιερεμιου του προφητου,
λεγοντες, "και ελαβον τα
"τριακοντα αργυρια, την
"τιμην του τετιμημενου, ον
"ετιμησαντο απω υιων Ισ-
10 "ραηλ, και εδωκαν αυτα εις
"τον αγρον του κεραμεως,
"καθα συνεταξε μοι κυ-
"ριος."

11 Ο δε Ιησους εστη εμπροσ-
θεν του ηγεμονος, και επηρω-
τησεν αυτον ο ηγεμων, λε-
γων, συ ει ο βασιλευς των
Ιουδαιων? ο δε Ιησους εφη
12 αυτω, συ λεγεις. και εν τω
κατηγορεισθαι αυτον υπο των
αρχιερεων και των πρεσβυτε-
13 ρων, ουδεν απεκρινατο. το-
τε λεγει αυτω ο Πιλατος, ουκ

the thirty pieces of silver to the chief priests and senators, 3
saying, I have sinned in be- 4
traying the blood of the in-
nocent: and they said, what
is it to us? you must look
to that. then throwing down 5
the pieces of silver in the
temple, he departed, and
went and hanged himself. but 6
the chief priests took the sil-
ver pieces, and said, it is not
lawful to put them into the
treasury, because it is the
price of blood. and having 7
consulted together, they laid
out the money in buying the
potter's field, to serve for a
burying place for strangers.
for this reason the field is cal- 8
led the field of blood to this
day. then was fulfilled what 9
Jeremy the prophet said,
"and they took the thirty
"pieces of silver, the price
"at which he was valued, by
"the children of Israel, and 10
"gave them for the potter's
"field, as the Lord ap-
"pointed me."

When Jesus appear'd be- 11
fore the governor, the gover-
nor asked him, art thou the
king of the Jews? and Jesus
answer'd yes. but when he 12
was accused by the chief
priests and elders, he return'd
no answer. whereupon Pi- 13
late said to him, don't you
hear how many things they

lay

ακουεις ποσα σου καταμαρ-
14 τυρουσι? και ουκ απεκριθη
αυτω προς ουδε ἑν ρημα,
ωστε θαυμαζειν τον ἡγεμονα
λιαν.

15 Κατα δε ἑορτην ειωθει ὁ ἡ-
γεμων απολυειν ἑνα τω ὀχλω
16 δεσμιον, ὁν ηθελον. ειχον δε
τοτε δεσμιον επισημον λεγο-
17 μενον Βαραββαν. συνηγμε-
νων ουν αυτων, ειπεν αυτοις
ὁ Πιλατος, τινα θελετε απο-
λυσω ὑμιν? Βαραββαν, ἡ Ιη-
σουν τον λεγομενον Χριστον?
18 ηδει γαρ ὁτι δια φθονον πα-
ρεδωκαν αυτον.

19 Καθημενου δε αυτου επι
του βηματος, απεστειλε προς
αυτον ἡ γυνη αυτου, λεγου-
σα, μηδεν σοι και τω δικαιω
εκεινω, πολλα γαρ ἑπαθον
σημερον κατ' ὀναρ δι' αυτον.
20 οἱ δε αρχιερεις και οἱ πρεσβυ-
τεροι επεισαν τους ὀχλους, ἱνα
αιτησωνται τον Βαραββαν,
τον δε Ιησουν απολεσωσιν.
21 αποκριθεις δε ὁ ἡγεμων, ειπεν
αυτοις, τινα θελετε απο των
δυο απολυσω ὑμιν? οἱ δε
22 ειπον, Βαραββαν. λεγει αυ-
τοις ὁ Πιλατος, τι ουν ποιη-
σω Ιησουν, τον λεγομενον
Χριστον? λεγουσιν αυτω
23 παντες, σταυρωθητω. ὁ δε
ἡγεμων ἑφη, τι γαρ κακον ε-
ποιησεν? οἱ δε περισσως
ἑκραζον, λεγοντες, σταυρω-
θητω.

lay to your charge? but he 14
made no answer to any thing
he said, so that the gover-
nor was very much sur-
priz'd.

Now it was customary at 15
that feast for the governor
to release a prisoner, such
as the people should nominate.
there happen'd to be then in 16
custody a notorious criminal,
nam'd Barabbas. therefore 17
when they were assembled,
Pilate said to them, who
would you have releas'd?
Barabbas, or Jesus, who is
called Christ? for he was 18
sensible that they had deliver-
ed him up out of meer envy.

Whilst he was sitting on 19
the tribunal, his wife sent
this message to him, pray,
have nothing to do with that
just man: for to-day I have
suffered very much on his
account in a dream. but the 20
chief priests and senators
persuaded the people to de-
mand Barabbas, and put to
death Jesus. the governor 21
therefore having asked, which
of the two would you have
me release? they said, Ba-
rabbas. Pilate replied, what 22
shall I do then with Jesus,
who is called Christ? they
all cried out, let him be cru-
cified. the governor said, 23
why, what mischief has he
done? but they cried out the

24 θητω. ιδων δε ὁ Πιλατος ὁτι ουδεν ωφελει, αλλα μαλλον θορυβος γινεται, λαβων ὑδωρ, ἀπενιψατο τας χειρας απεναντι του οχλου, λεγων, αθωος ειμι απο του ἁιματος του δικαιου τουτου, ὑμεις
25 οψεσθε. και αποκριθεις πας ὁ λαος, ειπε, "το ἁιμα αυτου "εφ' ἡμας, και επι τα τεκνα "ἡμων."

26 Τοτε απελυσεν αυτοις τον Βαραββαν, τον δε Ιησουν φραγελλωσας, παρεδωκεν ἱνα
27 σταυρωθῃ. τοτε ὁι στρατιωται του ἡγεμονος, παραλαβοντες τον Ιησουν εις το πραιτωριον, συνηγαγον επ' αυτον
28 ὁλην την σπειραν. και εκδυσαντες αυτον, περιεθηκαν αυ-
29 τῳ χλαμυδα κοκκινην. και πλεξαντες στεφανον ἐξ ακανθων, επεθηκαν επι την κεφαλην αυτου, και καλαμον εν τῃ δεξιᾳ αυτου. και γονυπετησαντες εμπροσθεν αυτου, ενεπαιζον αυτῳ, λεγοντες, χαιρε ὁ βασιλευς των Ιου-
30 δαιων. και εμπτυσαντες εις αυτον, ελαβον τον καλαμον, και ετυπτον εις την κεφαλην
31 αυτου. και ὁτε ενεπαιξαν αυτῳ, ἐξεδυσαν αυτον την χλαμυδα, και ενεδυσαν αυτον τα ἱματια αυτου, και απηγαγον αυτον εις το σταυρωσαι.

32 Ἐξερχομενοι δε, ἑυρον ανθρωπον Κυρηναιον, ονοματι Σι-

more, let him be crucified.
Pilate perceiving he was so 24
far from prevailing, that
they were more tumultuous,
he took water, and washed
his hands before all the peo-
ple, saying, I am innocent of
the blood of this just person:
you are answerable for it.
at this all the people cry'd 25
out, "his blood be on us,
"and on our children."

Then he released to them 26
Barabbas: but he order'd
Jesus to be scourged, and
delivered up to be crucified.
after this the soldiers of the 27
governor took Jesus into the
common hall, and gathered
all the foot-guards about him.
and having stripp'd him, they 28
put on him a scarlet robe.
then pleating a crown of 29
thorns, they set it on his
head, and a reed in his right
hand: and they bowed the
knee before him, in mockery,
saying, hail king of the Jews.
and they spit upon him, and 30
took the reed, and smote him
on the head. and after they 31
had thus insulted him, they
took the robe off, and put his
own raiment on him, and
led him away to crucify
him.

As they were going along, 32
they met a man of Cyrene,

Σιμωνα, τουτον ηγγαρευσαν ινα αρη τον σταυρον αυτου.
33 και ελθοντες εις τοπον λεγομενον Γολγοθα, ὁς εστι λεγο-
34 μενος κρανιου τοπος, εδωκαν αυτω πιειν ὀξος μετα χολης μεμιγμενον, και γευσαμενος,
35 ουκ ηθελε πιειν. σταυρωσαντες δε αυτον, διεμερισαντο τα ἱματια αυτου, βαλοντες
36 κληρον. και καθημενοι ετη-
37 ρουν αυτον εκει. και επεθηκαν επανω της κεφαλης αυτου την αιτιαν αυτου γεγραμμενην, ΟΥΤΟΣ ΕΣΤΙΝ ΙΗΣΟΥΣ Ο ΒΑΣΙΛΕΥΣ ΤΩΝ ΙΟΥΔΑΙΩΝ.

38 Τοτε σταυρουνται συν αυτω δυο λῃσται, εἰς εκ δεξιων, και εἰς ἐξ ευωνυμων.
39 ὁι δε παραπορευομενοι εβλασφημουν αυτον, κινουντες τας
40 κεφαλας ἀυτων, και λεγοντες, ὁ καταλυων τον ναον, και εν τρισιν ἡμεραις οικοδομων, σωσον σεαυτον, ει ὑιος ει του Θεου, καταβηθι απο
41 του σταυρου. ὁμοιως δε και ὁι αρχιερεις, εμπαιζοντες μετα των Γραμματεων και πρεσ-
42 βυτερων, ελεγον, αλλους εσωσεν, ἑαυτον ου δυναται σωσαι, ει βασιλευς Ισραηλ εστι, καταβατω νυν απο του σταυρου, και πιστευσομεν
43 αυτῳ. πεποιθεν επι τον Θεον, ῥυσασθω νυν αυτον, ει θελει αυτον: ειπε γαρ, ὁτι Θεου

Simon by name: and compelled him to carry the croſs.
when they were come to a 33
place called Golgotha, a word which ſignifies a skull, they 34
gave him a mixture of wine and gall: but when he had taſted it, he refuſed to drink.
after they had crucified him, 35
they ſhared his clothes among them by caſting loſts: and 36
they took their poſt to watch him there. and they ſet an 37
Inſcription over his head, denoting the reaſon of his execution, THIS IS JESUS THE KING OF THE JEWS.

At the ſame time, two 38
robbers were crucified with him: one on his right hand, the other on his left. the 39
paſſengers all the while reviling him, ſhook their heads at him, and cry'd, you that 40
could deſtroy the temple, and rebuild it in three days, now ſave thy ſelf: if thou art the ſon of God, come down from the croſs. the chief prieſts, 41
with the ſcribes and ſenators, derided him in like manner.
he ſaved others, ſaid they, 42
but cannot ſave himſelf: if he be the king of Iſrael, let him now come down from the croſs, and we will believe him. he relied upon God; 43
if he be ſuch a favourite, let God then deliver him: for

he

44 ειμι υἱος. το δ' αυτο και οἱ λῃσται * οἱ συσταυρωθεντες αὐτῳ, ονειδιζον αυτον.

45 Απο δε ἑκτης ὡρας σκοτος ἐγενετο επι πασαν την γην, 46 ἑως ὡρας εννατης. περι δε την εννατην ὡραν ανεβοησεν ὁ Ιησους φωνῃ μεγαλῃ, λεγων, Ηλι, Ηλι, λαμα σαβαχθανι; τουτ' εστι, "Θεε "μου, ἱνατι με εγκατελι- 47 "πες?" τινες δε των εκει ἑστωτων ακουσαντες, ελεγον, ὁτι Ηλιαν φωνει ὁυτος. 48 και ευθεως δραμων εἱς ἐξ αυτων, και λαβων σπογγον, πλησας τε ὀξους, και περιθεις καλαμῳ, εποτιζεν αυτον. 49 οἱ δε λοιποι ελεγον, αφες, ἰδωμεν ει ερχεται Ηλιας 50 σωσων αυτον. ὁ δε Ιησους παλιν κραξας φωνῃ μεγαλῃ, αφηκε το πνευμα.

51 Και ἰδου, το καταπετασμα του ναου εσχισθη εις δυο απο ανωθεν ἑως κατω. και ἡ γη εσεισθη, και αἱ πετραι 52 εσχισθησαν, και τα μνημεια ανεῳχθησαν, και πολλα σωματα των κεκοιμημενων ἁγιων 53 ηγερθη. και ἐξελθοντες εκ των μνημειων μετα την εγερσιν αυτου, εισηλθον εις την ἁγιαν πολιν, και ενεφανισθησαν 54 πολλοις. ὁ δε ἑκατονταρχος και

he us'd to ſay he was the ſon of God. one of the robbers too, who were crucified with him, treated him with the ſame reproach. 44

Now from the ſixth hour to the ninth, the whole land was cover'd with darkneſs. 45 and about the ninth hour Jeſus cried out with a loud voice, *ELI, ELI, LAMA SABACHTHANI?* that is to ſay, * "my God! my God! "why haſt thou forſaken "me?" ſome of the ſtanders by, when they heard that, ſaid, he calls upon Elias. 46 47 immediately one of them ran to fetch a ſpunge, which they ſteep'd in vinegar, and faſtning it to the end of a ſtick, they preſented it to him, to drink: while the reſt cry'd, now let us ſee whether Elias will come to ſave him. 48 49 but Jeſus cried out again with a loud voice, and then expir'd. 50

Immediately the vail of the temple was rent in two, from the top to the bottom; the earth trembled, the rocks ſplit, the graves opened, and 51 52 the bodies of many ſaints who ſlept aroſe, and came out of the graves after his reſurrection, and went into the holy city, and appeared to many. 53 now the centurion, and they that were 54

* See Note, ch. xxvi. 8.

* Pſal. xxii. 1.

και οἱ μετ' αυτου, τηρουντες τον Ιησουν, ιδοντες τον σεισμον και τα γενομενα, εφοβηθησαν σφοδρα, λεγοντες, αληθως Θεου υἱος ην ουτος.

55 Ησαν δε εκει γυναικες πολλαι απο μακροθεν θεωρουσαι, αἱτινες ηκολουθησαν τῳ Ιησου απο της Γαλιλαιας, διακονουσαι αυτῳ. 56 εν αἱς ην Μαρια ἡ Μαγδαληνη, και Μαρια ἡ του Ιακωβου και Ιωσηφ μητηρ, και ἡ μητηρ των υἱων Ζεβεδαιου.

57 Οψιας δε γενομενης, ηλθεν ανθρωπος πλουσιος απο Αριμαθαιας, τουνομα Ιωσηφ, ὁς και αυτος εμαθητευσε τῳ 58 Ιησου. ουτος προσελθων τῳ Πιλατῳ, ητησατο το σωμα του Ιησου. τοτε ὁ Πιλατος εκελευσεν αποδοθηναι το σω- 59 μα. και λαβων το σωμα ὁ Ιωσηφ, ενετυλιξεν αυτο σιν- 60 δονι καθαρᾳ, και εθηκεν αυτο εν τῳ καινῳ αὐτου μνημειῳ, ὁ ελατομησεν εν τῃ πετρᾳ, και προσκυλισας λιθον μεγαν τῃ θυρα του μνημειου, απηλθεν. 61 ην δε εκει Μαρια ἡ Μαγδαληνη, και ἡ αλλη Μαρια, καθημεναι απεναντι του ταφου.

62 Τῃ δε επαυριον, ητις εστι μετα την παρασκευην, συνηχθησαν οἱ αρχιερεις και οἱ Φαρι- 63 σαιοι προς Πιλατον, λεγοντες, κυριε, εμνησθημεν ὁτι εκεινος ὁ πλανος ειπεν ετι ζων,

" μετα

with him, to guard Jesus, having obſerv'd the earthquake, and all that had happened, were under great apprehenſions, and ſaid, certainly this was the ſon of God.

And ſeveral women were 55
there who look'd on at a diſtance, and had followed Jeſus from Galilee, to aſſiſt him with their ſervice. a- 56
mong whom was Mary Magdalene, and Mary the mother of James and of Joſes, and the mother of Zebedee's children.

In the evening a rich man 57
of Arimathea, named Joſeph, who himſelf was Jeſus's diſciple, went to Pi- 58
late, and begged the body of Jeſus; which Pilate ordered to be delivered to him. Joſeph 59
then having taken the body, wrapped it in a clean linen cloth, and laid it in a monu- 60
ment which he had lately cauſed to be hewn out in the rock: and having rolled a large ſtone to the door of the ſepulchre, he went away. in 61
the mean time Mary Magdalene, and the other Mary were ſitting over againſt the ſepulchre.

Now the next day after 62
the preparation of the ſabbath, the chief prieſts and Phariſees went together to Pilate, ſaying, ſir, we re- 63
member that this impoſtor

when

" μετα τρεις ημερας εγειρο-
64 " μαι." κελευσον ουν ασ-
φαλισθηναι τον ταφον εως
της τριτης ημερας, μη ποτε
ελθοντες οι μαθηται αυτου
κλεψωσιν αυτον, και ειπωσι
τω λαω, " ηγερθη απο των
" νεκρων," και εσται η εσ-
χατη πλανη χειρων της προ-
65 της. εφη δε αυτοις ο Πιλα-
τος, εχετε κουστωδιαν, υ-
παγετε, ασφαλισασθε ως οι-
66 δατε. οι δε πορευθεντες, ησ-
φαλισαντο τον ταφον, σφρα-
γισαντες τον λιθον, μετα της
κουστωδιας.

1 Οψε δε σαββατων, τη
επιφωσκουση εις μιαν σαβ-
βατων, ηλθε Μαρια η Μαγ-
δαληνη, και η αλλη Μαρια,
2 θεωρησαι τον ταφον. και ι-
δου, σεισμος εγενετο μεγας,
αγγελος γαρ κυριου καταβας
εξ ουρανου, προσελθων α-
πεκυλισε τον λιθον απο της
θυρας, και εκαθητο επανω
3 αυτου. ην δε η ιδεα αυτου
ως αστραπη, και το ενδυμα
4 αυτου λευκον ωσει χιων. α-
πο δε του φοβου αυτου εσεισ-
θησαν οι τηρουντες, και εγε-
5 νοντο ωσει νεκροι. αποκριθεις
δε ο αγγελος, ειπε ταις γυ-
ναιξι, μη φοβεισθε υμεις, οιδα
γαρ οτι Ιησουν τον εσταυρω-
6 μενον ζητειτε. ουκ εστιν ωδε:
ηγερθη γαρ, καθως ειπε: δευτε,

when he was alive, ſaid,
" after three days I will
" riſe again." pray therefore 64
order a guard to be poſted
at the ſepulchre till the third
day, for fear his diſciples
ſhould come and ſteal him
away, and then tell the peo-
ple, " he is riſen from the
" dead:" for this laſt im-
poſture would be of worſe
conſequence than the firſt. to 65
whom Pilate replied, you
have a guard, go then, and
make it as ſecure as you can.
accordingly they went, and 66
having clapt a ſeal upon the
ſtone, they poſted a guard to
ſecure the ſepulchre.

The ſabbath being over, 1
and the firſt day of the week
beginning to dawn, Mary
Magdalene, and the other
Mary, came to ſee the ſe-
pulchre. now there had 2
been a great earthquake; for
an angel of the lord deſcend-
ing from heaven, was come,
and had rolled away the ſtone
from the door, and was ſit-
ting upon it. his aſpect was 3
like lightning, and his rai-
ment white as ſnow. for 4
fear of whom the keepers
ſhook, and were almoſt ſtruck
dead. but the angel ſpoke 5
to the woman, and ſaid,
don't be frighted, I know
you are ſeeking Jeſus, who
was crucified. he is not here: 6

he

ιδετε τον τοπον ὁπου εκειτο ὁ
7 κυριος. και ταχυ πορευθει-
σαι, ειπατε τοις μαθηταις
αυτου, ὁτι ηγερθη απο των
νεκρων, και ιδου, προαγει ὑ-
μας εις την Γαλιλαιαν, εκει
αυτον οψεσθε. ιδου, ειπον
ὑμιν.

8 Και εξελθουσαι ταχυ απο
του μνημειου μετα φοβου και
χαρας μεγαλης, εδραμον α-
παγγειλαι τοις μαθηταις αυ-
9 του. ὡς δε επορευοντο απαγ-
γειλαι τοις μαθηταις αυτου,
και ιδου, ὁ Ιησους απηντησεν
αυταις, λεγων, χαιρετε. αἱ δε
προσελθουσαι, εκρατησαν αυ-
του τους ποδας, και προσεκυ-
10 νησαν αυτῳ. τοτε λεγει αυ-
ταις ὁ Ιησους, μη φοβεισθε, ὑ-
παγετε απαγγειλατε τοις αδελ-
φοις μου, ἱνα απελθωσιν, εις την
Γαλιλαιαν, κἀκει με οψονται.
11 Πορευομενων δε αυτων, ι-
δου, τινες της κουστωδιας
ελθοντες εις την πολιν, απη-
γειλαν τοις αρχιερευσιν ἁπαν-
12 τα τα γενομενα. και συναχ-
θεντες μετα των πρεσβυτε-
ρων, συμβουλιον τε λαβον-
τες, αργυρια ἱκανα εδωκαν
13 τοις στρατιωταις, λεγοντες,
" ειπατε, ὁτι ὁι μαθηται
" αυτου νυκτος ελθοντες,
" εκλεψαν αυτον ἡμων κοι-
14 " μωμενων. και εαν ακουσ-
" θη τουτο επι του ἡγεμονος,
" ἡμεις πεισομεν αυτον, και
" ὑμας αμεριμνους ποιησο-
" μεν."

he is risen according to his word: come, see the place where the Lord was laid. *then go immediately to tell his disciples that he is risen from the dead; and that, he goes before you into Galilee, there shall ye see it is him; 'tis I that say it.* 7

And they instantly left the sepulchre, with fear and joy, and ran to carry his disciples this good news. *as they were making the way to his disciples, Jesus himself met them, and said, I salute you.* *and they came, and embraced his feet, and worshipped him.* *then said Jesus to them, be not afraid: go bid my brethren repair to Galilee, and there shall they see me.* 8 9 10

Now when they were gone, some of the guards went into the city, and informed the chief priests of all that had happened. *and when they were assembled with the senators, and had consulted together, they gave a large sum of money to the soldiers, thus instructing them; do you say* 11 12 13
" *his disciples came by night,*
" *and stole him away while*
" *we slept.* *if this come to* 14
" *the governor's ears, we*
" *will appease him, and se-*

" *cure*

15 "μεν." οἱ δε, λαβοντες τα αργυρια, εποιησαν ὡς εδιδαχθησαν. και διεφημισθη ὁ λογος ουτος παρα Ιουδαιοις μεχρι της σημερον.

16 Οι δε ἑνδεκα μαθηται επορευθησαν εις την Γαλιλαιαν, εις τὸ ὀρος οὐ εταξατο αυτοις
17 ὁ Ιησους. και ιδοντες αυτον, προσεκυνησαν αυτῳ, οἱ δε ε-
18 δισταsαν. και προσελθων ὁ Ιησους, ελαλησεν αυτοις, λεγων, εδοθη μοι πασα εξου-
19 σια εν ουρανῳ και επι γης. πορευθεντες μαθητευσατε παντα τα εθνη, βαπτιζοντες αυτους εις το ονομα του πατρος και του υἱου και του ἁγιου
20 πνευματος. διδασκοντες αυτους τηρειν παντα ὁσα ενετειλαμην ὑμιν. και ιδου, εγω μεθ' ὑμων ειμι πασας τας ἡμερας, ἑως της συντελειας του αιωνος.

"*cure you.*" *so they took* 15
the money, and did as they were directed: and this report is still current among the Jews at this day.

In the mean time the eleven disciples went into Galilee, to a mountain where Jesus had appointed them. 16
and when they saw him, 17
they worshipped him: but some doubted. *and Jesus came,* 18
and said to them, all power has been given me in heaven and in earth. *go and instruct all nations, baptizing* 19
them in the name of the father, and of the son, and of the holy ghost: teaching 20
them to observe every thing which I have enjoin'd you: and be assured I shall be always with you to the end of the world.

ΤΟ ΚΑΤΑ

ΜΑΡΚΟΝ ΑΓΙΟΝ ΕΥΑΓΓΕΛΙΟΝ.

1 ΑΡΧΗ του ευαγγελιου Ιησου Χριστου, υἱου του Θεου.

2 Ως γεγραπται εν τῳ προφητῃ, "Ιδου, εγω αποστελ-
"λω τον αγγελον μου προ
"προσωπου σου, ὃς κατασ-
"κευασει την ὁδον σου εμ-
3 "προσθεν σου. Φωνη βο-
"ωντος εν τῃ ερημῳ, ετοι-
"μασατε την ὁδον κυριου,
"ευθειας ποιειτε τας τριβους
4 "αυτου." εγενετο Ιωαννης βαπτιζων εν τῃ ερημῳ, και κηρυσσων βαπτισμα μετανοιας εις αφεσιν ἁμαρτιων.
5 και εξεπορευετο προς αυτον πασα ἡ Ιουδαια χωρα, και οἱ Ιεροσολυμιται, και εβαπτιζοντο παντες εν τῳ Ιορδανῃ ποταμῳ ὑπ' αυτου, εξομολογουμενοι τας ἁμαρτιας ἑαυτων.
6 ην δε Ιωαννης ενδεδυμενος τριχας καμηλου, και ζωνην δερματινην περι την ὀσφυν ἑαυτου, και εσθιων ακριδας
7 και μελι αγριον. και εκηρυσσε, λεγων, ερχεται ὁ ἰσχυροτερος μου οπισω μου, ὁυ ουκ ειμι ἱκανος, κυψας λυσαι τον ἱμαντα

THE HOLY GOSPEL According to MARK.

THE *beginning of the gospel of Jesus Christ the son of God.*

It is written in the prophet, "*behold, I send my* "*messenger before thy face,* "*who shall prepare thy* "*way before thee. The voice* "*of one crying in the wil-* "*derness, prepare ye the* "*way of the Lord, make* "*his paths straight.*" *accordingly, John baptized in the desart, and preach'd the baptism of repentance, for the remission of sins. all Judea, and the inhabitants of Jerusalem, went out to meet him, and having confess'd their sins, he baptized them in the river Jordan. now John was clothed with camels hair, with a leathern girdle about his waist: and his food was locusts and wild honey. among other things he said, there comes one after me, who is superiour to me, I am not worthy to stoop down and untie his shoes.*

ιμαντα των υποδηματων αυ-
8 του· εγω μεν εβαπτισα υ-
μας εν υδατι, αυτος δε βαπ-
τισει υμας εν Πνευματι αγιω.
9 Και εγενετο εν εκειναις ταις
ημεραις, ηλθεν Ιησους, απο
Ναζαρετ της Γαλιλαιας, και
εβαπτισθη υπο Ιωαννου εις
10 τον Ιορδανην. και ευθεως
αναβαινων απο του υδατος,
ειδε σχιζομενους τους ουρα-
νους, και το πνευμα ωσει
περιστεραν καταβαινον επ'
11 αυτον. και φωνη εγενετο εκ
των ουρανων, " συ ει ο υιος
" μου ο αγαπητος, εν ω ευ-
12 " δοκησα. και ευθεως το
πνευμα αυτον εκβαλλει εις
13 την ερημον. και ην εν τη
ερημω ημερας τεσσαρακοντα,
πειραζομενος υπο του Σατα-
να: και ην μετα των θηριων,
και οι αγγελοι διηκονουν αυτω.
14 Μετα δε το παραδοθηναι
τον Ιωαννην, ηλθεν ο Ιησους
εις την Γαλιλαιαν, κηρυσ-
σων το ευαγγελιον της βα-
15 σιλειας του Θεου. λεγων,
" οτι πεπληρωται ο καιρος,
" και ηγγικεν η βασιλεια του
" Θεου: μετανοειτε, και πισ-
" τευετε εν τω ευαγγελιω."
16 Περιπατων δε παρα την
θαλασσαν της Γαλιλαιας,
ειδε Σιμωνα και Ανδρεαν τον
αδελφον αυτου, βαλλοντας
αμφιβληστρον εν τη θαλασ-
17 ση: (ησαν γαρ αλιεις) και
ειπεν αυτοις ο Ιησους, δευτε
οπισω μου, και ποιησω υμας
γενεσθαι

ſhoes. I indeed have bap- 8
tized you with water, but
he ſhall baptize you with the
effuſion of the holy Ghoſt.

At that time Jeſus came 9
from Nazareth of Galilee,
and was baptized by John
in Jordan. and as ſoon as 10
he was got out of the water,
he ſaw the heavens open, and
the ſpirit lighting upon him,
like a dove. when this voice 11
from heaven was heard,
" *thou art my beloved ſon,*
" *in whom I am well plea-*
" *ſed.*" *preſently after the* 12
ſpirit convey'd him into the
deſart. where he continued 13
forty days, being tempted by
Satan: and when he was
among the wild beaſts, an-
gels miniſtred unto him.

But after John was put 14
in priſon, Jeſus came into
Galilee, ſpreading the good
news of the kingdom of the
Meſſiah. " *the time, ſaid* 15
" *he, is accompliſh'd, and*
" *the kingdom of God is at*
" *hand: repent ye, and be-*
" *lieve the goſpel.*"

Now as he walked by the 16
ſea of Galilee, he ſaw Simon,
and Andrew his brother, caſt-
ing their net into the ſea:
(for they were fiſhers) and 17
Jeſus ſaid to them, follow
me, and I will make you

18 γενεσθαι ἁλιεις ανθρωπων· και
ευθεως αφεντες τα δικτυα αυ-
19 των, ηκολουθησαν αυτω· και
προβας εκειθεν ολιγον, ειδεν
Ιακωβον τον του Ζεβεδαιου,
και Ιωαννην τον αδελφον αυ-
του, και αυτους εν τω πλοιω
καταρτιζοντας τα δικτυα.
20 και ευθεως εκαλεσεν αυτους:
και αφεντες τον πατερα αυ-
των Ζεβεδαιον εν τω πλοιω
μετα των μισθωτων, απηλ-
θον οπισω αυτου.
21 Και εισπορευονται εις Κα-
περναουμ, και ευθεως τοις
σαββασιν εισελθων εις την
22 συναγωγην, εδιδασκε. και
εξεπλησσοντο επι τη διδαχη
αυτου: ην γαρ διδασκων αυ-
τους ως εξουσιαν εχων, και
23 ουχ ως οι Γραμματεις. και
ην εν τη συναγωγη αυτων
ανθρωπος εν πνευματι ακα-
24 θαρτω, και ανεκραξε, λεγων,
εα, τι ημιν και σοι Ιησου
Ναζαρηνε? ηλθες απολεσαι
ημας? οιδα σε τις ει, ο αγιος
25 του Θεου. και επετιμησεν
αυτω ο Ιησους, λεγων, φιμω-
θητι, και εξελθε εξ αυτου.
26 και σπαραξαν αυτον το πνευ-
μα το ακαθαρτον, και κρα-
ξαν φωνη μεγαλη, εξηλθεν
27 εξ αυτου. και εθαμβηθησαν
παντες, ωστε συζητειν προς
εαυτους, λεγοντες, τι εστι
τουτο? τις η διδαχη η καινη
αυτη, οτι κατ' εξουσιαν και
τοις πνευμασι τοις ακαθαρ-
τοις επιτασσει, και υπακου-
ουσιν

fishers of men. *immediately* 18
they quitted their nets, and
followed him. *when he had* 19
gone a little further, he saw
James the son of Zebedee,
and John his brother, in
the bark mending their nets.
whereupon he called them: 20
and they left their father
Zebedee in the ship with the
people he had hired, and
went after him.

As soon as they were come 21
to Capernaum, he entred in-
to the synagogue, and it be-
ing the sabbath, instructed
them. *and they were asto-* 22
nished at his manner of
preaching: for he spoke
with an air of authority,
and not as the Scribes. *now* 23
there was in their synagogue
a demoniack, who cried out,
ah, what have we to do 24
with thee, Jesus of Naza-
reth? art thou come to tor-
ment us? I know thee who
thou art, the holy one of
God. *and Jesus threatned* 25
him, be mute, said he, and
come out. *and when the un-* 26
clean spirit had thrown him
into convulsions, with a loud
cry, he came out of him. *at* 27
which they were all so amazed,
that they ask'd one another,
what's the meaning of all
this? what new doctrine is
here? for he commands with
autho-

ουσιν αυτῳ ? εξηλθε δε ἡ ακοη αυτου ευθυς εις ὁλην την περιχωρον της Γαλιλαιας.

Και ευθεως εκ της συναγωγης εξελθοντες, ηλθον εις την οικιαν Σιμωνος, και Ανδρου, μετα Ιακωβου και Ιωαννου. ἡ δε πενθερα Σιμωνος κατεκειτο πυρεσσουσα, και ευθεως λεγουσιν αυτῳ περι αυτης. και προσελθων ηγειρεν αυτην, κρατησας της χειρος αυτης, και αφηκεν αυτην ὁ πυρετος ευθεως, και διηκονει αυτοις.

Οψιας δε γενομενης, ὁτε εδυ ὁ ἡλιος, εφερον προς αυτον παντας τους κακως εχοντας, και τους δαιμονιζομενους. και ἡ πολις ὁλη επισυνηγμενη ην προς την θυραν. και εθεραπευσε πολλους κακως εχοντας ποικιλαις νοσοις, και δαιμονια πολλα εξεβαλε, και ουκ ηφιε λαλειν τα δαιμονια, ὁτι ηδεισαν αυτον.

Και πρωι ενυχον λιαν αναστας εξηλθε, και απηλθεν εις ερημον τοπον, κἀκει προσηυχετο. και κατεδιωξαν αυτον ὁ Σιμων και οἱ μετ' αυτου. και ευροντες αυτον, λεγουσιν αυτῳ, ὁτι παντες ζητουσι σε. και λεγει αυτοις, αγωμεν εις τας εχομενας κωμοπολεις, ἱνα κἀκει κηρυξω, εις τουτο γαρ εξεληλυθα. και

authority even the unclean ſpirits, and they obey him. 27
upon this his fame immediately ſpread abroad over all the region of Galilee. 28

As ſoon as they were come out of the ſynagogue, they went with James and John into the houſe of Simon and Andrew, where Simon's wife's mother lay ſick of a fever, who preſently acquainted Jeſus with it. and he came, and taking her by the hand, lift her up; upon which the fever immediately left her, and ſhe ſerved them at table. 29 30 31

In the evening, when the ſun was ſet, they brought to him many diſeaſed, and ſeveral demoniacks. the whole town being aſſembled before the door. and he healed many that were variouſly affected with diſeaſes, and caſt out many demons, not allowing them to ſay that they knew him. 32 33 34

On the morrow riſing up, while it was yet dark, he went out, and retired into a ſolitary place, where he prayed. Simon, and the reſt of his company, followed after him. and when they had found him, they ſaid, the people are ſeeking for you. and he ſaid unto them, let us go into the neighbouring 35 36 37 38

39 και ην κηρυσσων εν ταις συ-
ναγωγαις αυτων, εις ὁλην
την Γαλιλαιαν, και τα δαι-
μονια εκβαλλων.

villages, that I may preach there likewiſe, for that was the deſign of my coming. and he preached in their ſy- 39
nagogues throughout all Galilee, and caſt out demons.

40 Και ερχεται προς αυτον
λεπρος, παρακαλων αυτον, και
γονυπετων αυτον, και λεγων
αυτω, "εαν θελης, δυνασαι
41 "με καθαρισαι." ὁ δε Ιησους
σπλαγχνισθεις, εκτεινας την
χειρα, ἡψατο αυτου, και
λεγει αυτω, Θελω, καθαρισ-
42 θητι. και ειποντος αυτου,
ευθεως απηλθεν ἀπ' αυτου ἡ
43 λεπρα, και εκαθαρισθη. και
εμβριμησαμενος αυτω, ευ-
44 θεως εξεβαλεν αυτον. και
λεγει αυτω, ορα μηδενι μηδεν
ειπης, αλλ' ὑπαγε, σεαυτον
δειξον τω ἱερει, και προσενεγκε
περι του καθαρισμου σου ἁ
προσεταξε Μωσης, εις μαρ-
45 τυριον αυτοις. ὁ δε εξελθων
ηρξατο κηρυσσειν πολλα και
διαφημιζειν τον λογον, ὡστε
μηκετι αυτον δυνασθαι φανε-
ρως εις πολιν εισελθειν, αλλ'
ἐξω εν ερημοις τοποις ην, και
ηρχοντο προς αυτον παντα-
χοθεν.

And there came a leper 40
to him, who fell on his knees, and thus addreſs'd him, "if "you will, you can heal "me." Jeſus then mov'd 41
with compaſſion, held out his hand, and touching him, ſaid, I will, be thou healed. and while he was ſpeaking, 42
the leproſy left him in an inſtant, and he was cur'd. immediately Jeſus ſent him 43
away, ſeverely charging him, have a care, ſaid he, how 44
you take the leaſt notice of this to any man: but go, ſhow your ſelf to the prieſt, and offer for your cure what Moſes commanded, that this may ſerve as a teſtimony a-
gainſt them. but as ſoon as 45
he was gone, he began freely to talk of it, and blazed it about every where, ſo that Jeſus could not go publickly into the city any more, but ſtay'd in the out parts, which were not much frequented, where people came to him from every quarter.

1 Και παλιν εισηλθεν εις
Καπερναουμ δι' ἡμερων, και
ηκουσθη ὁτι εις οικον εστι.
2 και συνηχθησαν πολλοι, ὡστε
μη-

Some time after he returned 1
to Capernaum; upon the rumour that he was there, ſo 2
great a company aſſembled,
that

μηκετι χωρειν μηδε τα προς
την θυραν, και ελαλει αυ-
3 τοις τον λογον. και ερχονται
προς αυτον, παραλυτικον
φεροντες, αιρομενον υπο τεσ-
4 σαρων. και μη δυναμενοι
προσεγγισαι αυτῳ δια τον
οχλον, απεστεγασαν την
στεγην οπου ην, και εξορυ-
ξαντες χαλωσι τον κραββα-
τον, εφ' ᾧ ὁ παραλυτικος κα-
5 τεκειτο. ιδων δε ὁ Ιησους
την πιστιν αυτων, λεγει τῳ
παραλυτικῳ, τεκνον, αφεων-
6 ται σοι αἱ ἁμαρτιαι σου. ησαν
δε τινες των Γραμματεων ε-
κει καθημενοι, και διαλογιζο-
μενοι εν ταις καρδιαις αὐτων.
7 τι ουτος ουτω λαλει βλασ-
φημιας? τις δυναται αφιεναι
ἁμαρτιας, ει μη εἱς ὁ Θεος?
8 και ευθεως επιγνους ὁ Ιησους
τῳ πνευματι αὐτου, οτι ου-
τως αυτοι διαλογιζονται εν
εαυτοις, ειπεν αυτοις, τι
ταυτα διαλογιζεσθε εν ταις
9 καρδιαις ὑμων? τι εστιν ευ-
κοπωτερον, ειπειν τῳ παρα-
λυτικῳ, αφεωνται σοι αἱ ἁ-
μαρτιαι, η ειπειν, εγειραι, και
αρον σου τον κραββατον, και
10 περιπατει? ινα δε ειδητε ὁ-
τι εξουσιαν εκει ὁ ὑιος του αν-
θρωπου αφιεναι επι της γης ἁ-
μαρτιας, (λεγει τῳ παραλυ-
11 τικῳ,) σοι λεγω, εγειραι, και
αρον τον κραββατον σου, και
12 ὑπαγε εις τον οικον σου. και
ηγερθη ευθεως, και αρας τον
κραβ-

that there was no room for them in the house, nor even about the door: and he preached the word unto them. then they 3
came and presented to him a paralytic, who had four men to carry him. who finding 4
it impossible to come nigh Him because of the press, uncovered the roof where He was: and when they had broken it up, they let down the cradle wherein the paralytic lay. Jesus perceiving 5
their faith, said to the sick of the palsy, son, thy sins are forgiven. but there were 6
certain of the Scribes sitting there, who were dissatisfied in their own minds, and said to themselves, why doth this 7
man speak such blasphemies? who can forgive sins but God? and immediately Jesus 8
perceiving by his spirit, that they made these secret reflections, said, why do you entertain such suggestions? is it not as easy to say to the 9
paralytic, thy sins are forgiven: as to say, arise, and take up your bed and walk? however, to let you see that 10
the son of man has power on earth to forgive sins, rise, said he, to the sick of the palsy, 'tis I command you, 11
take up thy bed, and go to your home. instantly he 12

arose

κραββατον, εξηλθεν εναντιον παντων, ωστε εξισταθαι παντας, και δοξαζειν τον Θεον, λεγοντας, ὁτι ουδεποτε ὁυτως ειδομεν.

aroſe, took up the bed, and went out in the preſence of them all; inſomuch that they were all amazed, and glorified God, ſaying, we never ſaw any thing like this.

13 Και εξηλθε παλιν παρα την θαλασσαν, και πας ὁ οχλος ηρχετο προς αυτον, και 14 εδιδασκεν αυτους. και παραγων ειδε Λευιν τον του Αλφαιου καθημενον επι το τελωνιον, και λεγει αυτω, ακολουθει μοι. και αναστας 15 ηκολουθησεν αυτω. και εγενετο εν τω κατακεισθαι αυτον εν τη οικια αυτου, και πολλοι τελωναι και ἁμαρτωλοι συνανεκειντο τω Ιησου, και τοις μαθηταις αυτου, ησαν γαρ πολλοι, και ηκολουθησαν αυτω. 16 και ὁι Γραμματεις και ὁι Φαρισαιοι ιδοντες αυτον εσθιοντα μετα των τελωνων και ἁμαρτωλων, ελεγον τοις μαθηταις αυτου, τι ὁτι μετα των τελωνων και ἁμαρτωλων εσθιει και πινει? 17 και ακουσας ὁ Ιησους, λεγει αυτοις, ου χρειαν εχουσιν ὁι ισχυοντες ιατρου, αλλ' ὁι κακως εχοντες: ουκ ηλθον καλεσαι δικαιους, αλλα ἁμαρτωλους.

Another time as he was by the ſea-ſide, the people came all crowding to him, and he inſtructed them. as he paſſed along, he ſaw Levi the ſon of Alpheus, ſitting at the cuſtom-houſe, and ſaid to him, follow me. accordingly he aroſe and followed him. at length as Jeſus ſat at table in Levi's houſe, ſeveral publicans and looſe people ſat down likewiſe in company with Jeſus, and his diſciples: for a good number of them had followed him. when the Scribes and Phariſees ſaw him eating with ſuch a crew, they ask'd his diſciples, what's the meaning that he is ſo familiar with people of ſuch a wretched character? Jeſus hearing this, ſaid to them, they that are in health, have no need of a phyſician, but they that are ſick: I did not come to call the righteous, but ſinners.

18 Και ησαν ὁι μαθηται Ιωαννου και ὁι των Φαρισαιων νηστευοντες, και ερχονται και λεγουσιν αυτω, διατι ὁι μαθηται Ιωαννου και ὁι των Φαρισαιων νηστευουσιν, ὁι δε

It was cuſtomary for the Phariſees, and the diſciples of John, to faſt; they came therefore and ask'd him, why do John's diſciples, and the Phariſees faſt ſo frequently,

and

δε σοι μαθηται ου νηστευ-
19 ουσι? και ειπεν αυτοις ὁ Ι-
ησους, μη δυνανται οἱ υἱοι
του νυμφωνος, εν ᾧ ὁ νυμ-
φιος μετ αυτων εστι, νη-
στευειν? ὁσον χρονον μεθ' ἑαυ-
των εχουσι τον νυμφιον, ου
20 δυνανται νηστευειν. ελευ-
σονται δε ἡμεραι ὁταν απαρ-
θη απ' αυτων ὁ νυμφιος, και
τοτε νηστευσουσιν εν εκεινῃ
21 τῃ ἡμερᾳ. ουδεις επιβλημα
ῥακους αγναφου επιῤῥαπτει
επι ἱματιῳ παλαιῳ, ει δε μη,
αιρει το πληρωμα αυτου το
καινον του παλαιου, και χει-
22 ρον σχισμα γινεται. και ου-
δεις βαλλει οινον νεον εις ασ-
κους παλαιους, ει δε μη, ῥησ-
σει ὁ οινος ὁ νεος τους ασκους,
και ὁ οινος εκχειται, και οἱ
ασκοι απολουνται, αλλα οι-
νον νεον εις ασκους καινους
βλητεον.

23 Και εγενετο παραπορευ-
εσθαι αυτον εν τοις σαββασι
δια των σποριμων, και ἠρξ-
αντο οἱ μαθηται αυτου ὁδον
ποιειν τιλλοντες τους στα-
24 χυας. και οἱ Φαρισαιοι ελε-
γον αυτῳ, ἰδε, τι ποιουσιν
τοις σαββασιν ὁ ουκ εξεστι?
25 και αυτος ελεγεν αυτοις, ου-
δεποτε ανεγνωτε τι εποιησε
Δαβιδ, ὁτε χρειαν εσχε, και
επεινασεν αυτος και οἱ μετ'
26 αυτου? πως εισηλθεν εις τον
οικον του Θεου επι Αβιαθαρ
του αρχιερεως, και τους αρ-
τους της προθεσεως εφαγεν,
ους

and not your disciples? Je- 19
sus answered, can the bride-
men fast, while the bride-
groom is with them? as long
as they have the bridegroom
with them, they cannot fast.
but the time will come, when 20
the bridegroom shall be taken
away from them, and then
shall they fast. indeed no 21
man ever sews a piece of
new cloth on an old garment:
because the new piece that is
patch'd on, draws the old,
and rends it still worse. so 22
no man pours new wine into
old skins, for that would burst
them, and then both would
be lost: but new wine must
be put into new skins.

Another time, as he was 23
going through the corn-fields
on the sabbath-day, his dis-
ciples as they pass'd along be-
gan to pluck the ears of corn.
upon which the Pharisees 24
said to him, pray observe
how they trespass on the sab-
bath-day. but he replied, 25
have ye never read what
David, and the rest of the
company did, when they were
press'd with hunger? how 26
he went into the house of God
in the days of Abiathar, who
was afterwards high-priest,

and

ὁυς ουκ εξεστι φαγειν ει μη τοις ἱερευσι, και εδωκε και
27 τοις συν αυτῳ ουσι? και ελεγεν αυτοις, "το σαββα-
"τον δια τον ανθρωπον εγε-
"νετο, ουκ ὁ ανθρωπος δια
28 "το σαββατον." ὡστε κυ-
ριος εστιν ὁ υἱος του ανθρω-
που και του σαββατου.

1 Και εισηλθε παλιν εις την συναγωγην, και ην εκει ανθρωπος εξηραμμενην εχων την
2 χειρα. και παρετηρουν αυτον ει τοις σαββασι θεραπευσει αυτον, ἱνα κατηγορησω-
3 σιν αυτου. και λεγει τῳ ανθρωπῳ τῳ εξηραμμενην εχοντι την χειρα, εγειρε εις το με-
4 σον. και λεγει αυτοις, εξεστι τοις σαββασιν αγαθοποιησαι, ἡ κακοποιησαι? ψυχην σωσαι, ἡ αποκτειναι?
5 ὁι δε εσιωπων. και περιβλεψαμενος αυτους μετ' οργης, συλλυπουμενος επι τῃ πωρωσει της καρδιας αυτων, λεγει τῳ ανθρωπῳ, εκτεινον την χειρα σου, και εξετεινε, και αποκατεσταθη ἡ χειρ
6 αυτου. και εξελθοντες ὁι Φαρισαιοι, ευθεως μετα των Ηρωδιανων συμβουλιον εποιουν κατ' αυτου, ὁπως αυτον απολεσωσι.

and did eat the ſhew-bread, giving ſome of it likewiſe to the company, though the law allow'd no body to eat of it but the prieſts. adding this 27 *obſervation, "the ſabbath "was made for man, and "not man for the ſabbath." therefore the ſon of man has* 28 *a power of diſpenſing with the law of the ſabbath.*

Another time he entred in- 1 *to the ſynagogue, when a man was there who had a withered hand. the Phari-* 2 *ſees watched Jeſus, to ſee if he would heal him on the ſabbath-day, that ſo they might accuſe him. he ſaid* 3 *then to the man who had the withered hand, riſe and ſtand there in the midſt. and he* 4 *ask'd them, is it allowed to do good, or to do miſchief on the ſabbath-days? to ſave life, or to kill? but they were very ſilent. then he* 5 *looking with indignation at thoſe about him, being concern'd at their diſingenuous perverſe temper, he ſaid to the man, ſtretch out your hand, which he did, and his hand become ſound. upon this* 6 *the Phariſees withdrew, and immediately enter'd into a conſpiracy with the Herodians to take away his life.*

7 Και ὁ Ιησους ανεχωρησε μετα των μαθητων αὐτου προς την θαλασσαν, και πολυ πληθος απο της Γαλιλαιας ηκολουθησεν αυτῳ, και
8 απο της Ιουδαιας, και απο Ιεροσολυμων, και απο της Ιδουμαιας, και περαν του Ιορδανου, και οἱ περι Τυρον και Σιδωνα, πληθος πολυ, ακουσαντες ὁσα εποιει, ηλθον
9 προς αυτον. και ειπε τοις μαθηταις αὐτου, ἱνα πλοιαριον προσκαρτερῃ αυτῳ, δια τον ὀχλον, ἱνα μη θλιβωσιν
10 αυτον. πολλους γαρ εθεραπευσεν, ὡστε επιπιπτειν αυτῳ, ἱνα αυτου ἁψωνται, ὁσοι ειχον μαστιγας.
11 και τα πνευματα τα ακαθαρτα, ὁταν αυτον εθεωρει, προσεπιπτεν αυτῳ, και εκραζε, λεγοντα, "συ ει ὁ υἱος του
12 "Θεου." και πολλα επετιμα αυτοις, ἱνα μη αυτον φανερον ποιησωσι.

13 Και αναβαινει εις το ορος, και προσκαλειται ὁυς ηθελεν αυτος, και απηλθον προς αυ-
14 τον. και εποιησε δωδεκα, ἱνα ωσι μετ' αυτου, και ἱνα αποστελλῃ αυτους κηρυσσειν,
15 και εχειν ἐξουσιαν θεραπευειν τας νοσους, και εκβαλλειν τα
16 δαιμονια. και επεθηκε τῳ
17 Σιμωνι ονομα Πετρον. και Ιακωβον τον του Ζεβεδαιου, και Ιωαννην τον αδελφον του Ιακωβου, και επεθηκεν αυ-

τοις

But Jeſus retired with his 7
diſciples towards the ſea:
where a great multitude fol-
lowed him from Galilee, from
Judea, from Jeruſalem, 8
and from Idumea, and the
territory about Jordan, a
conſiderable number of the
inhabitants about Tyre and
Sidon having heard of his
great actions, came likewiſe
to meet him. wherefore, 9
to avoid the inconveniences of
the crowd, he order'd his
diſciples to get a ſmall veſ-
ſel ready to attend him. for 10
having healed abundance of
people, all that were af-
flicted with any grievous
diſtemper preſſed upon him
to touch him. and when the 11
impure ſpirits ſaw him, they
threw themſelves at his feet,
crying out, "thou art the
"ſon of God." but he ſtrict- 12
ly charged them, not to make
him known.

At length he went up a 13
mountain, and having ap-
pointed a ſelect company to
attend him, they came to
him. then he choſe twelve of 14
them to be near his perſon,
and afterwards to be goſpel-
miſſionaries. with full power 15
to heal diſeaſes, and diſpoſſeſs
demons. theſe were Simon, 16
whom he ſirnam'd Peter,
James the ſon of Zebedee, 17
and John the brother of

τοις ονοματα Βοανεργες, ὁ
18 εστιν, υἱοι βροντης. και Ανδρεαν, και Φιλιππον, και Βαρθολομαιον, και Ματθαιον, και Θωμαν, και Ιακωβον τον του Αλφαιου, και Θαδδαιον, και Σιμωνα τον Κανανιτην,
19 και Ιουδαν Ισκαριωτην, ὁς και παρεδωκεν αυτον, και ερχονται εις οικον.

James, (whom he had named Boanerges, that is to say, ſons of thunder.) Andrew, 18
Philip, Bartholomew, Matthew, Thomas, James the ſon of Alpheus, Thaddeus, Simon the Canaanite, and 19
Judas Iſcariot, who betrayed him.

20 Και συνερχεται παλιν οχλος, ὡστε μη δυνασθαι αυ-
21 τους μητε αρτον φαγειν. και ακουσαντες οἱ παρ' αυτου, εξηλθον κρατησαι αυτον, ελεγον γαρ, ὁτι εξεστη.

After this they went into 20
an houſe, and the crowd preſs'd again upon them, ſo as to hinder them from taking their meal. when his rela- 21
*tions heard of this, they went to his relief, for it was ſaid, he * fainted away.*

22 Και οἱ Γραμματεις οἱ απο Ιεροσολυμων καταβαντες, ελεγον, ὁτι Βεελζεβουλ εχει, και, ὁτι εν τω αρχοντι των δαιμωνιων εκβαλλει τα δαι-
23 μονια. και προσκαλεσαμενος αυτους, εν παραβολαις ελεγεν αυτοις, πως δυναται σατανας σαταναν εκβαλ-
24 λειν? και εαν βασιλεια εφ' εαυτην μερισθη, ου δυναται σταθηναι ἡ βασιλεια εκεινη.
25 και εαν οικια εφ' εαυτην μερισθη, ου δυναται σταθηναι
26 ἡ οικια εκεινη. και ει ὁ σατανας ανεστη εφ' εαυτον και μεμερισται, ου δυναται στα-
27 θηναι, αλλα τελος εχει. ουδεις δυναται τα σκευη του ισχυρου, εισελθων εις την οικιαν αυ-

Some Scribes, who were 22
come from Jeruſalem, ſaid, he is confederate with Beelzebub, the prince of the demons enables him to diſpoſſeſs demons. but 23
calling them to him, he ſaid by way of ſimilitude, how can ſatan diſpoſſeſs ſatan? if a kingdom be divided a- 24
gainſt it ſelf, that kingdom cannot laſt. if a family be 25
divided againſt it ſelf, it is impoſſible for it to ſubſiſt. ſo if ſatan riſe up in oppoſi- 26
tion to his own intereſt, his power cannot ſubſiſt, but muſt entirely ceaſe. no one can 27
enter into a ſtrong man's houſe, and plunder his goods, unleſs the man be firſt ſecur'd.

* *In the Verſion of the* LXX. Gen. xlv. 26. και εξεστη τη διανοια Ιακωβ, *and Jacob fainted away.*

αυτου διαρπασαι, εαν μη πρωτον τον ισχυρον δηση, και τοτε την οικιαν αυτου διαρπασει. αμην λεγω υμιν, οτι παντα αφεθησεται τα αμαρτηματα τοις υιοις των ανθρωπων, και βλασφημιαι οσας αν βλασφημησωσιν. ος δ' αν βλασφημηση εις το Πνευμα το αγιον, ουκ εχει αφεσιν εις τον αιωνα, αλλ' ενοχος εστιν αιωνιου κρισεως. οτι ελεγον, πνευμα ακαθαρτον εχει.

Ερχονται ουν οι αδελφοι και η μητηρ αυτου, και εξω εστωτες απεστειλαν προς αυτον, φωνουντες αυτον. και εκαθητο οχλος περι αυτον, ειπον δε αυτω, ιδου, η μητηρ σου και οι αδελφοι σου, και αι αδελφαι σου εξω ζητουσι σε. και απεκριθη αυτοις, λεγων, τις εστιν η μητηρ μου η οι αδελφοι μου? και περιβλεψαμενος τους κυκλω τους περι αυτον καθημενους, λεγει, ιδου η μητηρ μου, και οι αδελφοι μου. ος γαρ αν ποιηση το θελημα του Θεου, ουτος αδελφος μου, και αδελφη μου, και μητηρ εστι.

Και παλιν ηρξατο διδασκειν παρα την θαλασσαν, και συνηχθη προς αυτον οχλος πολυς, ωστε αυτον εμβαντα εις το πλοιον, καθησθαι εν τη θαλασση, και πας ο οχλος προς την θαλασσαν επι της γης ην. και εδιδασκεν αυτους εν παραβολαις πολλα, και ελε-

cur'd. I declare unto you, all the ſins which men may commit, and whatſoever blaſphemies they may utter, may be forgiven them. but he that ſhall blaſpheme againſt the holy Ghoſt, ſhall never be pardoned, but ſhall be obnoxious to eternal puniſhment. this was in anſwer to their ſaying, he was influenc'd by an impure ſpirit.

In the mean time his brothers and his mother came there, and not being able to get within hearing, for the crowd about him, they ſent him word to come to them. and when they told him, your mother and brothers and ſiſters are here without enquiring for you, He anſwer'd, who is my mother? who are my brothers? and caſting his eyes round the company, there, ſaid he, are my mother and my brothers. for he that does the will of God, he is my brother and ſiſter and mother.

He began again to teach by the ſea-ſide: but there was ſo great a crowd gathered about him, that he was oblig'd to go into a ſhip, where he ſat down, and ſtay'd on board while the people ſtood on the ſhore. then he addreſſed himſelf to them in

ελεγεν αυτοις εν τη διδαχη
3 αὐτου. ακουετε, ιδου, εξηλ-
θεν ὁ σπειρων του σπειραι.
4 και εγενετο εν τῳ σπειρειν, ὁ
μεν επεσε παρα την ὁδον, και
ηλθε τα πετεινα και κατεφα-
5 γεν αυτο. αλλο δε επεσεν ε-
πι το πετρωδες, ὁπου ουκ
ειχε γην πολλην, και ευθεως
εξανετειλε, δια το μη εχειν
6 βαθος γης. ηλιου δε ανατει-
λαντος εκαυματισθη, και δια
το μη εχειν ῥιζαν, εξηρανθη.
7 και αλλο επεσεν εις τας α-
κανθας, και ανεβησαν αἱ α-
κανθαι, και συνεπνιξαν αυτο,
8 και καρπον ουκ εδωκε. και
αλλο επεσεν εις την γην την
καλην, και εδιδου καρπον α-
ναβαινοντα και αυξανοντα,
και εφερεν, ἑν τριακοντα, και
ἑν εξηκοντα, και ἑν ἑκατον.
9 και ελεγεν, ὁ εχων ωτα α-
κουειν, ακουετω.

many parables, and thus began his inſtructions. *give your attention to what I ſay,* 3
a ſower went out to ſow: as he ſowed, ſome of the ſeed 4
happened to fall by the way-ſide, which the birds light upon, and devoured. *ſome* 5
fell on ſtony ground, where it had not much earth, and it ſoon ſprang up, for want of a ſufficient depth of earth. *but when the ſun was up, it* 6
was ſcorched, and for want of root, withered away. *ſome* 7
fell among thorns, and the thorns grew up, and choaked it, ſo that it yielded no fruit. *but part of it fell on* 8
good ground, which ſprang up, and grew ſo fruitful, that ſome grains produced thirty, others ſixty, and ſome an hundred. *he that hath* 9
ears to hear, ſaid he, let him hear.

10 Οτε δε εγενετο καταμονας,
ηρωτησαν αυτον οἱ περι αυ-
τον συν τοις δωδεκα την πα-
11 ραβολην. και ελεγεν αυτοις,
ὑμιν δεδοται γνωναι το μυ-
στηριον της βασιλειας του Θε-
ου, εκεινοις δε τοις εξω εν
παραβολαις τα παντα γινε-
12 ται, ἱνα βλεπὁντες βλεπωσι,
και μη ἱδωσι, και ακουοντες
ακουωσι, και μη συνιωσι,
μηποτε επιστρεψωσι, και
αφεθη αυτοις τα ἁμαρτημα-
13 τα. και λεγει αυτοις, ουκ
οιδατε

And when he was in private, the twelve, and ſome of his diſciples aſked him the meaning of the parable. *he* 10 11
anſwered, you are admitted into the ſecret of the goſpel-diſpenſation: but to unbelievers every thing is couch'd in parables; becauſe, tho' they ſee, 12
they will not perceive, and tho' they hear they will not underſtand: as if they were afraid of parting with their vices, in order to be pardoned. *but* 13

if,

οιδατε την παραβολην ταυτην? και πως πασας τας
14 παραβολας γνωσεσθε? ὁ σπειρων, τον λογον σπειρει.
15 ὁυτοι δε εισιν οἱ παρα την ὁδον, ὁπου σπειρεται ὁ λογος, και ὁταν ακουσωσιν, ευθεως ερχεται ὁ σατανας, και αιρει τον λογον τον εσπαρμενον εν
16 ταις καρδιαις αυτων. και ὁυτοι εισιν ὁμοιως οἱ επι τα πετρωδη σπειρομενοι, οἱ ὁταν ακουσωσι τον λογον, ευθεως μετα χαρας λαμβανου-
17 σιν αυτον. και ουκ εχουσι ριζαν εκ ἑαυτοις, αλλα προσκαιροι εισιν, ειτα γενομενης θλιψεως, η διωγμου δια τον λογον, ευθεως σκανδαλιζονται. και οἱ εις τας ακανθας
18 σπειρομενοι, ὁυτοι εισιν οἱ τον
19 λογον ακουοντες. και αἱ μεριμναι του αιωνος τουτου, και ἡ απατη του πλουτου, και αἱ περι τα λοιπα επιθυμιαι εισπορευομεναι συμπνιγουσι τον λογον, και ακαρ-
20 πος γινεται. και ὁυτοι εισιν οἱ επι την γην την καλην σπαρεντες, οἱτινες ακουουσι τον λογον, και παραδεχονται, και καρποφορουσιν, ἑν τριακοντα, και ἑν ἑξηκοντα, και ἑν ἑκατον.

21 Και ελεγεν αυτοις, μητι ὁ λυχνος ερχεται, ινα ὑπο τον μοδιον τεθη, η ὑπο την κλινην? ουκ ινα επι την λυχ-
22 νιαν επιτεθη? ου γαρ εστι τι

if, said he, you don't comprehend this easy parable, how can ye understand any of the rest? the sower is 14
he that soweth the word. they 15
who receiv'd seed by the wayside, are those in whom the word is sown, who no sooner have heard it, but Satan comes and takes away the word that was sown in their hearts. in like manner, they 16
who receive seed on stony-ground, are such as upon hearing the word, do immediately receive it with joy. but having no root at the bot- 17
tom, they are only occasional professors, for if they meet with any trouble or persecution upon account of the word, immediately they revolt. as 18
for those, who receive seed as among thorns: they are such as hear the word. but 19
the cares of this life, the deceitful love of riches, and a crowd of different passions, stifle the word, and it becomes unfruitful. they who 20
receive seed as on good ground, are such as hear the word and entertain it, and bring forth fruit, some in one degree, and some in another.

Again he said, is a lamp 21
ever brought to be put under a bushel, or under a bed? or to be set on a stand? for 22
there is nothing conceal'd but

τι κρυπτον, ὁ εαν μη φανερωθη, ουδε εγενετο αποκρυφον, αλλ' ἱνα εις φανερον ελ-
23 θη. ειτις εχει ωτα ακουειν, ακουετω.

24 Και ελεγεν αυτοις, βλεπετε τι ακουετε, εν ᾧ μετρῳ μετρειτε, μετρηθησεται ὑμιν, και προστηθησεται ὑμιν τοις
25 ακουουσιν. ὃς γαρ αν εχῃ, δοθησεται αυτῳ, και ὃς ουκ εχει, και ὁ εχει, αρθησεται απ' αυτου.

26 Και ελεγεν, ὁυτως εστιν ἡ βασιλεια του Θεου, ὡς εαν ανθρωπος βαλῃ τον σπορον
27 επι της γης, και καθευδῃ, και εγειρηται νυκτα και ἡμεραν, και ὁ σπορος βλαστανῃ και μηκυνηται ὡς ουκ οιδεν αυτος.
28 αυτοματη γαρ ἡ γη καρποφορει, πρωτον χορτον, ειτα σταχυν, ειτα πληρη σιτον
29 εν τῳ σταχυι. ὁταν δε παραδῳ ὁ καρπος, ευθεως αποστελλει το δρεπανον, ὁτι παρεστηκεν ὁ θερισμος.

30 Και ελεγε, τινι ὁμοιωσωμεν την βασιλειαν του Θεου? η εν ποιᾳ παραβολῃ παρα-
31 βαλωμεν αυτην? ὡς κοκκῳ σιναπεως, ὃς ὁταν σπαρῃ επι της γης, μικροτερος παντων των σπερματων εστι
32 των επι της γης. και ὁταν σπαρῃ, αναβαινει, και γινεται παντων των λαχανων μειζων, και ποιει κλαδους μεγα-

what ſhall be made manifeſt: nor was any thing kept ſecret, but in order to be divulged. if any man have 23
ears to hear, let him hear.

And conſider, ſaid he, 24
how you hear; for in proportion as you weigh what is communicated to you, new light ſhall be given: for he 25
that makes uſe of what he has ſhall have more, but he that does not, ſhall be ſtript of what he has.

Again, he ſaid, the ſtate 26
of the goſpel is like that of the grain, which a man ſows in his land: however he 27
takes his repoſe by night, or is employ'd by day, the grain ſhoots up and grows without his inſpection. for the earth 28
ſpontaneouſly produces, firſt the blade, then the ear, after that the grain of corn in the ear. but as ſoon as the 29
fruit is ripe, the ſickle is applied, becauſe the harveſt is come.

Again he ſaid, to what 30
ſhall we compare the ſtate of the goſpel? or by what parable ſhall we repreſent it? it is like a grain of muſtard- 31
ſeed, which when ſown in the earth, is leſs than any other grain that is ſown there. but after it is ſown, 32
it grows up, and becometh larger than other plants of

the

γαλους, ὡστε δυνασθαι ὑπο
την σκιαν αυτου τα πετεινα
του ουρανου κατασκηνουν.

33 Και τοιαυταις παραβο-
λαις πολλαις ελαλει αυτοις
τον λογον, καθως ηδυναντο
34 ακουειν· χωρις δε παραβολης
ουκ ελαλει αυτοις, κατ' ιδιαν
δε τοις μαθηταις αὐτου επε-
λυε παντα.

35 Και λεγει αυτοις εν εκεινῃ
τῃ ἡμερα, οψιας γενομενης,
36 διελθωμεν εις το περαν. και
αφεντες τον οχλον, παρα-
λαμβανουσιν αυτον ὡς ην εν
τῳ πλοιῳ, και αλλα δε
37 πλοιαρια ην μετ' αυτου. και
γινεται λαιλαψ ανεμου μεγα-
λη, τα δε κυματα επεβαλ-
λεν εις το πλοιον, ὡστε αυτο
38 ηδη γεμιζεσθαι. και ην αυ-
τος επι τῃ πρυμνῃ επι το
προσκεφαλαιον καθευδων, και
διεγειρουσιν αυτον, και λε-
γουσιν αυτῳ, διδασκαλε, ου
μελει σοι ὁτι απολλυμεθα?
39 και διεγερθεις επετιμησε τῳ α-
νεμῳ, και ειπε τῃ θαλασσῃ,
σιωπα, πεφιμωσο· και εκο-
πασεν ὁ ανεμος, και εγενετο
40 γαληνη μεγαλη. και ειπεν
αυτοις, τι δειλοι εστε ὁυτω?
πως ουκ εχετε πιστιν? και
41 εφοβηθησαν φοβον μεγαν, και
ελεγον προς αλληλους, τις α-
ρα ὁυτος εστιν, ὁτι και ὁ α-
νεμος και ἡ θαλασσα ὑπα-
κουουσιν αυτῳ?

the pulſe kind, and ſhooteth out its branches ſo high, that the fowls of the air may lodge under its ſhadow.

Thus he inſtructed them 33
by ſuch a variety of parables as were adapted to their capacity. his ſtile in publick 34
was figurative, but he explain'd every thing to his diſciples in private.

The ſame day in the even- 35
ing, he ſaid to them, let us croſs over to the other ſide of the lake. when they had 36
diſmiſs'd the people, the bark he was in, ſet ſail, in company with other ſmall barks. at length a violent ſtorm en- 37
ſued, and the waves beat into the ſhip, that it began to fill, whilſt Jeſus was at the 38
ſtern, aſleep on a pillow: upon which they awak'd him, crying out, maſter, have you ſo little concern to let us ſink? then he roſe, and rebuked 39
the wind, huſh, ſaid he, and be ſtill. immediately the wind ſubſides, and a ſettled calm enſued. why, ſaid he, are 40
ye ſo frighted? are ye ſtill ſo void of faith? and they 41
were exceedingly afraid, and ſaid to one another, who can this be, that even the wind and the ſea obey him?

1 Και ηλθον εις το περαν της
θαλασσης, εις την χωραν
2 των Γαδαρηνων. και εξελθον-
τι αυτω εκ του πλοιου, ευ-
θεως απηντησεν αυτω εκ των
μνημειων ανθρωπος εν πνευ-
3 ματι ακαθαρτω, ος την κα-
τοικησιν ειχεν εν τοις μνημα-
σι, και ουτε αλυσεσιν ουδεις
4 εδυνατο αυτον δησαι: δια το
αυτον πολλακις πεδαις και
αλυσεσι δεδεσθαι, και διεσ-
πασθαι υπ' αυτου τας α-
λυσεις, και τας πεδας συντε-
τριφθαι, και ουδεις αυτον ισ-
5 χυε δαμασαι. και διαπαν-
τος νυκτος και ημερας εν τοις
ορεσι και εν τοις μνημασιν ην
κραζων, και κατακοπτων ε-
6 αυτον λιθοις. ιδων δε τον
Ιησουν απο μακροθεν, εδραμε,
7 και προσεκυνησεν αυτω. και
κραξας φωνη μεγαλη, ειπε,
" τι εμοι και σοι, Ιησου υιε
" του Θεου του υψιστου?
" ορκιζω σε τον Θεον, μη με
8 " βασανισης." ελεγε γαρ
αυτω, " εξελθε το πνευμα
" το ακαθαρτον εκ του αν-
9 " θρωπου." και επηρωτα
αυτον, τι σοι ονομα? και
λεγει αυτω, λεγεων ονομα μοι,
10 οτι πολλοι εσμεν. και πα-
ρεκαλει αυτον πολλα, ινα
μη αυτους αποστειλη εξω της
11 χωρας. ην δε εκει προς τω σ-
ρει αγελη χοιρων μεγαλη βοσ-
12 κομενων. και παρεκαλεσαν
αυτον παντες οι δαιμονες, λε-
γοντες, " πεμψον ημας εις
" τους

They arrived then to the 1
other ſide of the ſea, in the
country of the Gadarenes.
and as ſoon as Jeſus was 2
come out of the ſhip, he met
a demoniack, who came from
among the tombs, where he
haunted, no man being able 3
to confine him, no not with
chains: for having been of- 4
ten bound with fetters and
chains, he had wrench'd his
chains, and broke his fetters,
ſo that no body could tame
him. night and day he was 5
in the mountains, howling
among the tombs, and hack-
ing his fleſh with flints. but 6
when he ſaw Jeſus afar off,
he ran and proſtrated himſelf
before him. and crying with a 7
loud voice, ſaid, "what injury
" have I done you, Jeſus,
" thou ſon of the moſt high
" God? I adjure thee by God,
" not to torment me." (for 8
Jeſus had ſaid to him, "come
" out of the man, thou im-
" pure ſpirit.") and Jeſus 9
asked him, what is thy name?
my name is legion, anſwered
he: for we are many. and 10
he was very importunate
with Jeſus not to drive them
away from that country.
now there was a great herd 11
of ſwine feeding upon the
mountain; and all the de- 12
mons intreated him, ſaying,
" ſend us to the ſwine, that
" we

" τους χοιρους, ἱνα εις αυ-
" τους εισελθωμεν." και ε-
13 πετρεψεν αυτοις ευθεως ὁ Ι-
ησους. και εξελθοντα τα
πνευματα τα ακαθαρτα, ει-
σηλθον εις τους χοιρους, και
ὡρμησεν ἡ αγελη κατα του
κρημνου εις την θαλασσαν,
ησαν δε ὡς δισχιλιοι, και επ-
14 νιγοντο εν τῃ θαλασσῃ. ὁι
δε βοσκοντες τους χοιρους,
εφυγον, και απηγγειλαν εις
την πολιν και εις τους αγρους.
και εξηλθον ιδειν τι εστι το
15 γεγονος. και ερχονται προς
τον Ιησουν, και θεωρουσι τον
δαιμονιζομενον καθημενον και
ἱματισμενον, και σωφρονουν-
τα, τον εσχηκοτα τον λε-
16 γεωνα, και εφοβηθησαν. και
διηγησαντο αυτοις ὁι ιδοντες,
πως εγενετο τῳ δαιμονιζομε-
17 νῳ, και περι των χοιρων. και
ηρξαντο παρακαλειν αυτον
απελθειν απο των ὁριων αυ-
18 των. και εμβαινοντος αυτου
εις το πλοιον, παρεκαλει αυ-
τον ὁ δαιμονισθεις ἱνα ῃ μετ'
19 αυτου. και ουκ αφηκεν αυ-
τον, αλλα λεγει αυτῳ, ὑ-
παγε εις τον οικον σου προς
τους σους, και αναγγειλον
αυτοις ὁσα σοι ὁ κυριος πε-
20 ποιηκε, και ηλεησε σε. και
απηλθε, και ηρξατο κηρυσσειν
εν τῃ Δεκαπολει, ὁσα εποιη-
σεν αυτῳ ὁ Ιησους, και παν-
τες εθαυμαζον.

21 Και διαπερασαντος του Ιη-
σου εν τῳ πλοιῳ παλιν εις
το

" *we may enter into them.*"
Jeſus immediately gave them 13
leave. and the impure ſpi-
rits quitting the poſſeſſed,
entred into the ſwine, and
the whole herd, which were
about two thouſand, ran
down a precipice into the ſea,
and were there ſtifled. then 14
they that fed the ſwine fled,
and told the news to town
and country. and they went
out to ſee what had been done.
when they were come to Je- 15
ſus, and ſaw him that had
been poſſeſſed with the legion
of demons, ſitting in his
clothes, and in his right mind,
they were afraid. and when 16
the eye-witneſſes had related
what had paſs'd with reſpect
to the demoniack, and to the
ſwine: they intreated him 17
to withdraw from their ter
ritories. as he was embark- 18
ing, the late demoniack de-
ſired, that he might be with
Jeſus. however, Jeſus re- 19
fuſed him, and ſaid, go home
to thy friends, and tell them
what great things the Lord
hath done for thee, and how
he hath had compaſſion on
thee. and he departed, and 20
publiſhed in Decapolis, what
Jeſus had done for him: and
all were filled with admi-
ration.

When Jeſus had repaſſed 21
in the veſſel to the other ſide,

το περαν, συνηχθη οχλος πολυς επ' αυτον, και ην παρα
22 την θαλασσαν. και ιδου, ερχεται εις των αρχισυναγωγων, ονοματι Ιαειρος, και ιδων αυτον, πιπτει προς τους
23 ποδας αυτου, και παρεκαλει αυτον πολλα, λεγων, "οτι "το θυγατριον μου εσχα-"τως εχει, ινα ελθων επι-"θης αυτη τας χειρας, ο-"πως σωθη και ζησεται."
24 και απηλθε μετ' αυτου, και ηκολουθει αυτω οχλος πολυς, και συνεθλιβον αυτον.

25 Και γυνη τις ουσα εν ρυσει
26 αιματος ετη δωδεκα, και πολλα παθουσα υπο πολλων ιατρων, και δαπανησασα τα παρ' εαυτης παντα, και μηδεν ωφεληθεισα, αλλα μαλλον εις το χειρον ελθουσα,
27 ακουσασα περι του Ιησου, ελθουσα εν τω οχλω οπισθεν, ηψατο του ιματιου αυτου.
28 ελεγε γαρ, οτι καν των ιματιων αυτου αψωμαι, σωθη-
29 σομαι. και ευθεως εξηρανθη η πηγη του αιματος αυτης, και εγνω τω σωματι οτι ια-
30 ται απο της μαστιγος. και ευθεως ο Ιησους επιγνους εν εαυτω την εξ αυτου δυναμιν εξελθουσαν, επιστραφεις εν τω οχλω, ελεγε, τις μου η-
31 ψατο των ιματιων? και ελεγον αυτω οι μαθηται αυτου, βλεπεις τον οχλον συνθλιβοντα σε, και λεγεις, τις μου

a crowd of people gathered about him, while he was nigh the sea. when one of 22
the rulers of the synagogue, Jairus by name, came, and as soon as he saw him, fell at his feet, and earnestly intreated him, saying, "my 23
"little daughter is at the "last extremity, pray come "and lay thy hands on her, "that she may be healed, "and live." so Jesus went 24
with him, attended by a great crowd, that press'd about him.

Now there was a woman, 25
who had been affected with an hemorrhage twelve years: having suffered much from 26
several physicians, she had spent all her fortune, and instead of being any thing the better, she rather grew worse. but having heard of 27
Jesus, she came behind him in the crowd, and touched his garment. for said she, 28
if I do but touch his clothes, I shall be cured. and im- 29
mediately the source of her disorder was dried up: and she sensibly perceived she was healed of that indisposition. Jesus conscious of the 30
influence he had exerted, immediately turned towards the crowd, and said, who touched my clothes? his disci- 31
ples replied, you see the multitude

μου ἥψατο? καὶ περιεβλε-
πετο ἰδειν την τουτο ποιη-
σασαν. η δε γυνη φοβηθεισα
και τρεμουσα, ειδυια ὁ γεγο-
νεν επ αυτῃ, ηλθε και προσ-
επεσεν αυτῳ, και ειπεν αυτῳ
πασαν την αληθειαν. ὁ δε
ειπεν αυτῃ, θυγατερ, ἡ πιστις σου σεσωκε σε, ὑπαγε εις
ειρηνην, και ισθι ὑγιης απο
της μαστιγος σου.

titude press about you, and do you ask, who touched you? however, he looked about to see who it was. then the woman, conscious of what had been effected in her, came trembling with fear, and falling down before him, confess'd the whole truth. and he said to her, daughter, thy faith hath saved thee; go in peace, entirely freed from your indisposition.

Ετι αυτου λαλουντος, ερ-
χονται απο του αρχισυναγω-
γου, λεγοντες, "ὁτι ἡ θυγα-
"τηρ σου απεθανε, τι ετι
"σκυλλεις τον διδασκα-
"λον?" ὁ δε Ιησους ευ-
θεως ακουσας τον λογον λα-
λουμενον, λεγει τῳ αρχισυνα-
γωγῳ, "μη φοβου, μονον
"πιστευε." και ουκ αφη-
κεν ουδενα αυτῳ συνακολου-
θησαι, ει μη Πετρον, και
Ιακωβον, και Ιωαννην τον
αδελφον Ιακωβου. και ερ-
χονται εις τον οικον του αρ-
χισυναγωγου, και θεωρει θο-
ρυβον, κλαιοντας και ἀλα-
λαζοντας πολλα. και ει-
σελθων λεγει αυτοις, τι θο-
ρυβεισθε και κλαιετε? το
παιδιον ουκ απεθανεν, αλλα
καθευδει. και κατεγελων αυ-
του, ὁ δε, εκβαλων παν-
τας, παραλαμβανει τον πα-
τερα του παιδιου, και την
μητερα, και τους μετ' αυ-
του, και εισπορευεται ὁπου
ην

Before he had done speaking, messengers came from the ruler of the synagogue's house, who said, "your "daughter is dead, why do "you give the master any "further trouble?" Jesus, upon hearing that, immediately said to the ruler of the synagogue, "be not a-"fraid, only believe." and he suffered no man to follow him, except Peter, and James, and John the brother of James: being come to the house of the ruler of the synagogue, and seeing a tumultuous crowd of people weeping and howling, at his going in he said to them, what's the meaning of this uproar, what do you weep for? the damsel is not dead, but asleep. upon which they fell a laughing: however, having turned them all out, and taking with him the fa-

ther and the mother of the damsel, and those that had accompany'd him, he entred in where the damsel was lying. then taking her hand,

ην το παιδιον ανεκειμενον.
41 και κρατησας της χειρος του παιδιου, λεγει αυτη, Ταλιθα κουμι, ὁ εστι μεθερμενευομενον, το κορασιον σοι λεγω
42 εγειραι. και ευθεως ανεστη το κορασιον, και περιεπατει, ην γαρ ετων δωδεκα, και εξεστησαν εκστασει μεγαλη.
43 και διεστειλατο αυτοις πολλα, ινα μηδεις γνω τουτο, και ειπε δοθηναι αυτη φαγειν.

41 he said to her, Talitha cumi, that is to say, damsel, arise, 'tis I command you. immediately the damsel arose, and walked, for she was twelve years of age: and they were struck with astonishment. but he strictly charged them not to mention it to any one, and order'd something should be given her to eat.

42

43

1 Και εξηλθεν εκειθεν, και ηλθεν εις την πατριδα αὐτου, και ακολουθουσιν αυτω οἱ μα-
2 θηται αυτου. και γενομενου σαββατου, ηρξατο εν τη συναγωγη διδασκειν, και πολλοι ακουοντες εξεπλησσοντο, λεγοντες, ποθεν τουτω ταυτα? και τις ἡ σοφια ἡ δοθεισα αυτω, και δυναμεις τοιαυται δια των χειρων
3 αυτου γινονται? ουκ ὁυτος εστιν ὁ τεκτων ὁ υἱος Μαριας, αδελφος δε Ιακωβου, και Ιωση, και Ιουδα, και Σιμωνος? και ουκ εισιν αἱ αδελφαι αυτου ὡδε προς ἡμας? και εσκανδαλιζοντο εν
4 αυτω. ελεγε δε αυτοις ὁ Ιησους, ὁτι ουκ εστι προφητης ατιμος, ει μη εν τη πατριδι αὐτου, και εν τοις συγγενεσι,
5 και εν τη οικια αὐτου. και ουκ ηδυνατο εκει ουδεμιαν δυναμιν

Jesus leaving that place, went into his own country, attended by his disciples. when the sabbath was come, he preach'd in the synagogue, to the great astonishment of many, who upon hearing his discourse, said, how came he by all this? what strange endowment of knowledge is this, that he should work such miracles? is not he the carpenter, the son of Mary, the brother of James and Joses, of Juda and Simon? are not these his sisters, who are here with us? and they were scandalized at him. but Jesus said to him, a prophet is never despis'd, except in his own country, among his own kindred, and in his own family: so that excepting the cure of a few

1
2
3
4
5

sick

ναμιν ποησαι, ει μη ολιγοις αρρωστοις επιθεις τας χειρας, 6 εθεραπευσε· και εθαυμαζε δια την απιστιαν αυτων· και περιηγε τας κωμας κυκλω, διδασκων.

7 Και προσκαλειται τους δωδεκα, και ηρξατο αυτους αποστελλειν δυο δυο, και εδιδου αυτοις εξουσιαν των πνευ- 8 ματων των ακαθαρτων· και παρηγγειλεν αυτοις ινα μηδεν αιρωσιν εις οδον, ει μη ραβδον μονον, μη πηραν, μη αρτον, μη εις την ζωνην χαλ- 9 κον: αλλ' υποδεδεμενους σανδαλια, και μη ενδυσησθε δυο 10 χιτωνας. και ελεγεν αυτοις, οπου εαν εισελθητε εις οικιαν, εκει μενετε εως αν εξελθητε ε- 11 κειθεν. και οσοι αν μη δεξωνται υμας, μηδε ακουσωσιν υμων, εκπορευομενοι εκειθεν, εκτιναξατε τον χουν τον υποκατω των ποδων υμων, εις μαρτυριον αυτοις, (αμην λεγω υμιν, ανεκτοτερον εσται Σοδομοις η Γομορροις εν ημερα κρισεως, η τη πολει εκεινη.) 12 και εξελθοντες εκηρυσσον ινα 13 μετανοησωσι. και δαιμονια πολλα εξεβαλλον, και ηλειφον ελαιω πολλους αρρωστους, και εθεραπευον.

14 Και ηκουσεν ο βασιλευς Ηρωδης, φανερον γαρ εγενετο το ονομα αυτου και ελεγεν, οτι Ιωαννης ο βαπτιζων εκ νε-

sick by the impoſition of hands, he would not work any miracle there, they were ſo marvellouſly incredulous. 6
ſo that He went all about to teach in the neighbouring villages.

Now having called the twelve, he ſent them out by two and two, giving them power to exorcize ſpirits: 7
he order'd them to take no- 8
thing for their journey, but a ſingle ſtaff, no ſcrip, no bread, nor money in their purſe: to have but one pair 9
of ſhoes, and but one coat. 10
whatever houſe you enter into, ſaid he, there abide, till you leave the place. 11
wherever they ſhall refuſe to entertain you, or to hear you, at your departure ſhake off the duſt of your feet, as a teſtimonial againſt them. I aſſure you, the people of Sodom and Gomorrha ſhall be treated with leſs ſeverity in the day of judgment, than that city. 12
then they departed, and call'd upon all to repent. 13
they diſpoſſeſs'd a great number of demons. many, that were ſick, they anointed with oil, and reſtor'd their health.

In the mean time king Herod heard of Jeſus, whoſe name was now celebrated, 14
and he ſaid, John the Baptiſt

νεκρων ηγερθη, και δια τουτο ενεργουσιν αι δυναμεις εν αυ-
15 τω. αλλοι δε ελεγον, οτι Η-
λιας εστιν. αλλοι δε ελεγον,
οτι προφητης εστιν, ως εις
16 των προφητων. ακουσας δε
ο Ηρωδης, ειπεν, οτι ον εγω
απεκεφαλισα Ιωαννην, ουτος
εστιν, αυτος ηγερθη εκ νε-
17 κρων. αυτος γαρ ο Ηρωδης,
αποστειλας εκρατησε τον Ιω-
αννην, και εδησεν αυτον εν
τη φυλακη δια Ηρωδιαδα
την γυναικα Φιλιππου του α-
δελφου αυτου, οτι αυτην ε-
18 γαμησεν. ελεγε γαρ ο Ιωαννης
τω Ηρωδη, "οτι ουκ εξεστι
"σοι εχειν την γυναικα του α-
19 "δελφου σου." η δε Ηρωδιας
ενειχεν αυτω, και ηθελεν αυ-
τον αποκτειναι, και ουκ ηδυ-
20 νατο: ο γαρ Ηρωδης εφοβειτο
τον Ιωαννην, ειδως αυτον αν-
δρα δικαιον και αγιον, και συ-
νετηρει αυτον, και ακουσας
αυτου, πολλα εποιει, και η-
21 δεως αυτου ηκουε. και γενο-
μενης ημερας ευκαιρου, οτε
Ηρωδης τοις γενεσιοις αυτου
δειπνον εποιει τοις μεγιστασιν
αυτου, και τοις χιλιαρχοις,
και τοις πρωτοις της Γαλι-
22 λαιας, και εισελθουσης της
θυγατρος αυτης της Ηρωδια-
δος, και ορχησαμενης, και
αρεσασης τω Ηρωδη και τοις
συνανακειμενοις, ειπεν ο βα-
σιλευς τω κορασιω, "αιτησον
"με ο εαν θελης, και δωσω

tist is risen from the dead, no wonder then that he works miracles. others said, 'tis 15
Elias. others, 'tis a prophet, or one equal to a prophet. but Herod, from what 16
he had heard, said, 'tis John himself, whom I caused to be beheaded, who is risen from the dead. for 17
Herod had given orders to seize John, and had confin'd him in prison, to gratify Herodias, his brother Philip's wife, whom he had married; upon which John 18
told him, "it is not lawful "for you to have your bro-"ther's wife." which He- 19
rodias resented, and form'd a design against his life, but could not execute it; because 20
Herod had a respect for John, knowing him to be a very honest good man, and therefore protected him; having reform'd many things upon his remonstrances, which he us'd to receive very graciously. however, a favour- 21
able opportunity happen'd for her, upon Herod's making an entertainment the birth-night, for all the great officers of the court, and army, and persons of the first distinction in Galilee. for Herodias 22
made her appearance there, and danc'd with such an engaging air in the eye of Herod,

"σοι."

23 "σοι." και ωμοσεν αυτη, ὁτι ὁ εαν με αιτησης, "δωσω "σοι, ἑως ἡμισους της βα-
24 "σιλειας μου." ἡ δε ἐξελθουσα, ειπε τη μητρι ἀυτης, τι αιτησομαι? ἡ δε ειπε, την κεφαλην Ιωαννου του βαπ-
25 τιστου. και εισελθουσα ευθεως μετα σπουδης προς τον βασιλεα, ἠτησατο λεγουσα, θελω ἱνα μοι δῳς ἐξ αυτης επι πινακι την κεφαλην Ιωαννου του βαπτιστου.
26 και περιλυπος γενομενος ὁ βασιλευς, δια τους ὁρκους και τους συνανακειμενους ουκ ηθε-
27 λησεν αυτην αθετησαι. και ευθεως αποστειλας ὁ βασιλευς σπεκουλατωρα, επεταξεν ενεχθηναι την κεφαλην
28 αυτου. ὁ δε απελθων απεκεφαλισεν αυτον εν τη φυλακη. και ηνεγκε την κεφαλην αυτου επι πινακι, και εδωκεν αυτην τῳ κορασιῳ, και το κορασιον εδωκεν αυτην τη
29 μητρι ἀυτης. και ακουσαντες ὁι μαθηται αυτου, ηλθον, και ηραν το πτωμα αυτου, και εθηκαν αυτο εν τῳ μνημειῳ.

rod, as well as of all the company, that the king thus addreſt himſelf to the young lady, "ask of me whatever "you pleaſe, and it ſhall "be granted." nay, he ra- 23
tified his promiſe with an oath, "I will give you what-"ever you require, ſaid he, "tho' it be even the half of "my kingdom." then ſhe 24
withdrew, and ſaid to her mother, what ſhall I ask? the head of John the Baptiſt, ſaid ſhe. upon which ſhe in- 25
ſtantly fled to the king, and ſaid, I deſire to have John the Baptiſt's head brought hither immediately in a charger. at this the king was exceeding- 26
ly concern'd; however, in regard to his oath, and to thoſe who were at table with him, he would not refuſe her; but immediately diſpatch'd 27
the proper officer with orders to bring the head of John the Baptiſt. accordingly he went, 28
and beheaded him in the priſon, and bringing the head in a charger, he preſented it to the young lady, who gave it to her mother: of which John's 29
diſciples being inform'd, they came to fetch his corps, which they laid in a ſepulchre.

30 Και συναγονται ὁι αποστολοι προς τον Ιησουν, και απηγειλαν αυτῳ παντα, και ὁσα εποιησαν, και ὁσα εδιδαξαν.

Now the apoſtles met to- 30
gether in a body before Jeſus, and gave him a full account, both of what they had done, and

31 δαξαν. και ειπεν αυτοις, δευτε υμεις αυτοι κατ' ιδιαν εις ερημον τοπον, και αναπαυεσθε ολιγον, ησαν γαρ οι ερχομενοι και οι υπαγοντες πολλοι, και ουδε φαγειν ευ-
32 καιρουν. και απηλθον εις ερημον τοπον, τω πλοιω κατ'
33 ιδιαν. και ειδον αυτους υπαγοντας και επεγνωσαν αυτους πολλοι, και πεζη απο πασων των πολεων συνεδραμον εκει, και προηλθον αυτους, και συνηλθον προς αυτον.
34 και εξελθων ειδεν ο Ιησους πολυν οχλον, και εσπλαγχνισθη επ' αυτοις, οτι ησαν ως προβατα μη εχοντα ποιμενα, και ηρξατο διδασκειν αυτους πολ-
35 λα. και ηδη ωρας πολλης γενομενης, προσελθοντες αυτω οι μαθηται αυτου, λεγουσιν, οτι ερημος εστιν ο τοπος,
36 και ηδη ωρα πολλη. απολυσον αυτους, ινα απελθοντες εις τους κυκλω αγρους και κωμας, αγορασωσιν εαυτοις αρτους, τι γαρ φαγωσιν ουκ ε-
37 χουσιν. ο δε αποκριθεις, ειπεν αυτοις, δοτε αυτοις υμεις φαγειν. και λεγουσιν αυτω, απελθοντες αγορασωμεν διακοσιων δηναριων αρτους, και δωσωμεν αυτοις
38 φαγειν? ο δε λεγει αυτοις, ποσους αρτους εχετε? υπαγετε και ιδετε. και γνοντες, λεγουσι, πεντε, και δυο ιχ-

θυας,

and what they had taught.
then Jesus said to them, come, 31
let us retire privately to some
place of solitude, to repose
your selves a while. for such
a crowd of people were con-
tinually coming and going,
that they had not even time
to eat. so they privately set 32
sail for the desart (of Beth-
saida.) but the people saw 33
them embark, and many per-
ceiving where they were
bound, they ran thither a
foot from all parts: and ar-
rived at the place, before the
passengers were come. so 34
that when Jesus landed,
he found there a numerous
assembly: which rais'd his
compassion, because they were
like so many sheep straggling
without a pastor. where-
upon he gave them various
instructions. but as the day 35
was far advanc'd, his disci-
ples came to him, and said,
this is a desart place, and it
is now late. dismiss the com- 36
pany, that they may go to
the neighbouring farms and
villages to buy provisions, for
they have nothing to eat.
Jesus replied, do you your 37
selves give them something to
eat. shall we go then, said
they, to purchase bread, to
the value of two hundred
denarii, for them to eat?
go see, said he, how many 38

loaves

39 θυας. και επεταξεν αυτοις ανακλιναι παντας συμποσια συμποσια επι τω χλωρω
40 χορτω. και ανεπεσον πρασιαι πρασιαι ανα εκατον
41 και ανα πεντηκοντα. και λαβων τους πεντε αρτους και τους δυο ιχθυας, αναβλεψας εις τον ουρανον, ευλογησε, και κατεκλασε τους αρτους, και εδιδου τοις μαθηταις αυτου ινα παραθωσιν αυτοις, και τους δυο
42 ιχθυας εμερισε πασι. και εφαγον παντες, και εχορτασ-
43 θησαν. και ηραν κλασματων δωδεκα κοφινους πληρεις,
44 και απο των ιχθυων. και ησαν οι φαγοντες τους αρτους πεντακισχιλιοι ανδρες.

loaves you have: and having examin'd, they told him, five, and two fiſhes. then he or- 39
der'd the people to ſit down in diſtinct companies upon the green graſs. and they ſat 40
down in ſeveral diviſions, ſome conſiſting of an hundred, and ſome of fifty. Jeſus 41
then having taken the five loaves and the two fiſhes, look'd up to heaven and gave thanks; then breaking the loaves, he gave them to his diſciples to diſtribute among the people: for whom he likewiſe divided the two fiſhes. ſo that they all eat 42
a ſufficient ſhare, though the 43
fragments of bread they took up, with what remain'd of the fiſhes, amounted to twelve baskets full; the company 44
that were entertain'd being about five thouſand men.

45 Και ευθεως ηναγκασε τους μαθητας αυτου εμβηναι εις το πλοιον, και προαγειν εις το περαν προς Βηθσαιδαν, εως αυτος απολυση τον οχλον.
46 και αποταξαμενος αυτοις, απηλθεν εις το ορος προσευξασθαι.

Soon after Jeſus obliged 45
his diſciples to embark for Bethſaida, on the oppoſite ſhore, while he was diſmiſſing the people. and when 46
they had taken their leave, he retired to a mountain to pray.

47 Και οψιας γενομενης, ην το πλοιον εν μεσω της θαλασσης, και αυτος μονος επι της
48 γης. και ειδεν αυτους βασανιζομενους εν τω ελαυνειν, ην γαρ ο ανεμος εναντιος αυτοις. και περι τεταρτην φυλακην της

It was now late in the 47
evening, and the bark in full ſea, when Jeſus, who was aſhore all alone, per- 48
ceived his diſciples had much ado to bear up againſt the wind, which was contrary;

της νυκτος ερχεται προς αυτους, περιπατων επι της θαλασσης, και ηθελε παρελθειν αυτους. οι δε ιδοντες αυτον περιπατουντα επι της θαλασσης, εδοξαν φαντασμα ειναι, και ανεκραξαν. παντες γαρ αυτον ειδον, και εταραχθησαν. και ευθεως ελαλησε μετ' αυτων, και λεγει αυτοις, θαρσειτε, εγω ειμι, μη φοβεισθε. και ανεβη προς αυτους εις το πλοιον, και εκοπασεν ὁ ανεμος, και λιαν εκ περισσου εν ἑαυτοις εξισταντο, και εθαυμαζον. ου γαρ συνηκαν επι τοις αρτοις: ην γαρ ἡ καρδια αυτων πεπωρωμενη.

about the fourth watch of the night, he came up, and would have paſs'd by them. when they ſaw him walking upon the ſea, they thought it was an apparition, for they all ſaw him, and were greatly terrified. but at the inſtant Jeſus ſpoke to them, and ſaid, take courage, it is I, don't be afraid. and as ſoon as he was got aboard, the wind ceaſed; which ſtill encreas'd their aſtoniſhment and admiration: for they were ſo ſtupid, they did not comprehend the miracle of the loaves.

Και διαπερασαντες ηλθον επι την γην Γεννησαρετ, και προσωρμισθησαν. και εξελθοντων αυτων εκ του πλοιου, ευθεως επιγνοντες αυτον, περιδραμοντες ὁλην την περιχωρον εκεινην, ηρξαντο επι τοις κραββατοις τους κακως εχοντας περιφερειν, ὁπου ηκουον ὁτι εκει εστι. και ὁπου αν εισεπορευετο εις κωμας, ἡ πολεις, ἡ αγρους, εν ταις αγοραις ετιθουν τους ασθενουντας, και παρεκαλουν αυτον, ἱνα καν του κρασπεδου του ἱματιου αυτου ἁψωνται, και ὁσοι αν ἡπτοντο αυτου, εσωζοντο.

Being got to the other ſide of the lake, they came to the country of Gennaſereth, where they landed. no ſooner were they aſhore, but the people, who preſently perceiv'd it was Jeſus, came flocking from all quarters, carrying their ſick on their beds to the places where they heard he was: and to whatever cities, towns, or villages he went, they expos'd the ſick in the publick ſtreets, entreating him, they might but touch the border of his garment; for as many as did ſo, were recover'd.

Και συναγονται προς αυτον οι Φαρισαιοι, και τινες των Γραμματεων, ελθοντες απο

The Phariſees, and certain Scribes from Jeruſalem, came in a body to Jeſus; when

2 απο Ιεροσολυμων. και ιδοντες τινας των μαθητων αυτου κοιναις χερσι, τουτ' εστιν ανιπτοις, εσθιοντας αρ-
3 τους, (εμεμψαντο.) οι γαρ Φαρισαιοι και παντες οι Ιουδαιοι, εαν μη πυγμη νιψωνται τας χειρας, ουκ εσθιουσι, κρατουντες την παραδοσιν
4 των πρεσβυτερων, και απο αγορας, εαν μη βαπτιζωνται, ουκ εσθιουσι. και αλλα πολλα εστιν ἁ παρελαβον κρατειν, βαπτισμους ποτηριων, και ξεστων, και χαλ-
5 κιων, και κλινων. επειτα επερωτωσιν αυτον οι Φαρισαιοι και οι Γραμματεις, διατι οι μαθηται σου ου περιπατουσι κατα την παραδοσιν των πρεσβυτερων, αλλα ανιπτοις χερσιν εσθιουσι τον
6 αρτον? ὁ δε αποκριθεις, ειπεν αυτοις, ὁτι καλως προεφητευσεν Ησαιας περι υμων των υποκριτων, ως γεγραπται, "ουτος ὁ λαος τοις "χειλεσι με τιμα, ἡ δε καρ-"δια αυτων πορρω απεχει
7 "απ' εμου. ματην δε σε-"βονται με, διδασκοντες "διδασκαλιας, ενταλματα
8 "ανθρωπων." αφεντες γαρ την εντολην του Θεου, κρατειτε την παραδοσιν των ανθρωπων, βαπτισμου ξεστων και ποτηριων, και αλλα παρομοια τοιαυτα πολλα ποιειτε.

when observing that some of his disciples were eating with profane hands, that is, without having wash'd them, they found fault. 2
for the Pharisees, and the Jews in general, in pursuance of their antient traditions, never eat till they have wash'd their hands up to their elbows. 3
nay, when they have been at any publick place, they never eat till they have washed. 4
they observe besides several traditions, such as the washing of cups, pots, brass vessels, and beds. 5
the Pharisees, and Scribes therefore ask'd Jesus, why don't your disciples observe the tradition of the antients? why do they take their meals without washing their hands?
*Jesus answered, to such hypocrites as you may well be applied those words of the prophet * Esaias, "this peo-"ple honour me with their "lips, but their heart is "far from me. in vain do* 7
"they worship me, teaching "for doctrines the institu-"tions of men." for laying 8
aside what is of divine appointment, you stick to their human traditions, about the washing of pots, and cups, and many other the like practices.

Και

* Esa. xxix. 13.

9 Και ελεγεν αυτοις, καλως αθετειτε την εντολην του Θεου, ινα την παραδοσιν υ-
10 μων τηρησητε. Μωσης γαρ ειπε, "τιμα τον πατερα "σου και την μητερα σου," και, ο κακολογων πατερα η μητερα, θανατω τελευτατω.
11 υμεις δε λεγετε, εαν ειπη ανθρωπος τω πατρι η τη μητρι κορβαν, ο εστι, δωρον,
12 ο εαν εξ εμου, ωφεληθης. και ουκετι αφιετε αυτον ουδεν ποιησαι τω πατρι αυτου, η
13 τη μητρι αυτου, ακυρουντες τον λογον του Θεου τη παραδοσει υμων, η παρεδωκατε, και παρομοια τοιαυτα πολλα ποιειτε.

You are in the right, said 9
he, to aboliſh the laws of
God, to make way for ſuch
traditions. Moſes ſaid, "ho- 10
"nour thy father and thy
"mother;" and, if any
one ſpeak contemptibly of his
father, or his mother, let
him be put to death. but 11
your doctrine is this, if any
one ſhall tell his father or
his mother, that what he
could beſtow for their relief,
is corban, that is, to be given
to the temple; you diſcharge 12
him from the obligation of
doing any thing for his father
or his mother. by ſuch tra- 13
ditions, and ſuch a number of
practices, as you have ſettled,
the word of God is ſtript of
all its authority.

14 Και προσκαλεσαμενος παντα τον οχλον, ελεγεν αυτοις, ακουετε μου παντες, και συ-
15 νιετε. ουδεν εστιν εξωθεν του ανθρωπου εισπορευομενον εις αυτον, ο δυναται αυτον κοινωσαι, αλλα τα εκπορευομενα απ' αυτου, εκεινα εστι τα κοινουντα τον ανθρωπον.
16 ει τις εχει ωτα ακουειν, ακουετω.

Then Jeſus having called 14
all the people to him, ſaid,
attend every one of you, and
underſtand. there is nothing 15
from without, that entring
into a man can defile him:
but that which originally pro-
ceeds from the man, is what
defiles him. he that hath 16
ears to hear, let him hear.

17 Και οτε εισηλθεν εις οικον απο του οχλου, επηρωτων αυτον οι μαθηται αυτου περι
18 της παραβολης. και λεγει αυτοις, ουτω και υμεις ασυνετοι εστε? ου νοειτε οτι παν το

When he withdrew from 17
the people into the houſe, his
diſciples ask'd him the mean-
ing of that maxim. and he 18
ſaid, are you likewiſe ſo void
of underſtanding? don't you
perceive

το εξωθεν εισπορευομενον εις
τον ανθρωπον, ου δυναται
19 αυτον κοινωσαι ? ὁτι ουκ
εισπορευεται αυτου εις την
καρδιαν, αλλ' εις την κοιλι-
αν, και εις τον αφεδρωνα εκ-
πορευεται, καθαριζον παντα
20 τα βρωματα. ελεγε δε ὁτι
το εκ του ανθρωπου εκπορευ-
ομενον, εκεινο κοινοι τον αν-
21 θρωπον. εσωθεν γαρ εκ της
καρδιας των ανθρωπων οἱ δια-
λογισμοι οἱ κακοι εκπορευον-
ται, μοιχειαι, πορνειαι, φο-
22 νοι, κλοπαι, πλεονεξιαι, πο-
νηριαι, δολος, ασελγεια, οφ-
θαλμος πονηρος, βλασφημια,
23 ὑπερηφανια, αφροσυνη. παν-
τα ταυτα τα πονηρα εσωθεν
εκπορευεται, και κοινοι τον
ανθρωπον.

perceive that what paſſes
from without into a man can-
not defile him? becauſe that 19
does not enter into his heart,
but into the belly, whence it is
diſcharg'd, the pureſt part of
the food being left for nutri-
tion. but, ſaid he, that 20
which proceeds from a man,
is what defiles him: for from 21
within, from the heart of
man proceed wicked deſigns,
adulteries, fornications, mur-
ders; thefts, avarice, malice, 22
fraud, impudence, envy,
ſcandal, pride, vanity. all 23
theſe vices come from with-
in, and are what defile the
man.

24 Και εκειθεν αναστας α-
πηλθεν εις τα μεθορια Τυρου
και Σιδωνος, και εισελθων εις
την οικιαν, ουδενα ηθελε γνω-
ναι, και ουκ ηδυνηθη λαθειν.
25 ακουσασα γαρ γυνη περι αυ-
του, ης ειχε το θυγατριον αυ-
της πνευμα ακαθαρτον, ελ-
θουσα προσεπεσε προς τους
26 ποδας αυτου, ην δε ἡ γυνη
ελληνις, Συροφοινισσα τῳ
γενει; και ηρωτα αυτον ἱνα
το δαιμονιον εκβαλλῃ εκ της
27 θυγατρος αὐτης. ὁ δε Ιησους
ειπεν αυτῃ, αφες πρωτον
χορτασθηναι τα τεκνα, ου
γαρ καλον εστι λαβειν τον
αρτον των τεκνων, και βα-

Jeſus leaving that place, 24
went towards the frontiers
of Tyre and Sidon; and en-
tring into a houſe, deſired to
let nobody know it; but he
could not be conceal'd. for a 25
woman, whoſe child was
poſſeſs'd with an impure ſpi-
rit, having heard of him,
found him out, and throwing
herſelf at his feet, entreated 26
him to force the demon out of
her daughter; now the wo-
man was a Greek, a Syro-
phenician by nation. Jeſus 27
therefore ſaid to her, let the
children firſt be ſatisfy'd; for
it would not be decent to take
the children's bread, and

λειν throw

28 λειν τοις κυναριοις. η δε απεκριθη, και λεγει αυτω, ναι κυριε, και γαρ τα κυναρια υποκατω της τραπεζης εσθιει απο των ψιχιων των
29 παιδιων. και ειπεν αυτη, δια τουτον τον λογον, υπαγε, εξεληλυθε το δαιμονιον εκ της
30 θυγατρος σου. και απελθουσα εις τον οικον αυτης, ευρε το δαιμονιον εξεληλυθος, και την θυγατερα βεβλημενην επι της κλινης.

31 Και παλιν εξελθων εκ των οριων Τυρου και Σιδωνος, ηλθε προς την θαλασσαν της Γαλιλαιας, ανα μεσον των
32 οριων Δεκαπολεως. και φερουσιν αυτω κωφον μογιλαλον, και παρακαλουσιν αυτον ινα επιθη αυτω την
33 χειρα. και απολαβομενος αυτον απο του οχλου κατ' ιδιαν, εβαλε τους δακτυλους αυτου εις τα ωτα αυτου, και πτυσας ηψατο της γλωσσης
34 αυτου. και αναβλεψας εις τον ουρανον, εστεναξε, και λεγει αυτω, Εφφαθα, ο εστι,
35 διανοιχθητι. και ευθεως διηνοιχθησαν αυτου αι ακοαι, και ελυθη ο δεσμος της γλωσσης αυτου, και ελαλει ορ-
36 θως. και διεστειλατο αυτοις ινα μηδενι ειπωσιν οσον δε αυτος αυτοις διεστελλετο, μαλλον περισσοτερον εκηρυσ-
37 σον. και υπερπερισσως εξεπλησσοντο, λεγοντες, καλως

throw it to puppys. she an- 28
swer'd, true, Lord, yet pup-
pys eat of the crumbs, which
children drop under the table.
then said Jesus to her, for this 29
expression, go thy way, the
demon has left your daughter.
accordingly she went home, 30
where she found that the de-
mon was indeed gone out of
her daughter, and she was
lying on the bed.

Jesus then quitting the con- 31
fines of Tyre and Sidon, and
passing to the confines of Deca-
polis, came back to the sea of
Gallilee. and they presented 32
to him a deaf man, that had
an impediment in his speech,
desiring he would lay his
hands upon him. Jesus ta- 33
king him aside from the crowd,
spit upon his fingers, and appli-
ed them to the ears and to the
tongue of the deaf man. then 34
looking up to heaven, with a
sigh, he said, Ephphata,
that is, be open: and his Ears 35
were instantly opened, his
tonguc was loosen'd, and he
spoke freely. and Jesus charg'd 36
them not to mention it to any
one; but the more he en-
join'd them, the more they
publish'd it. for they were 37
transported with admiration,
and said, all his actions are
beneficent! he gives hearing

λως παντα πεποιηκε, και τους κωφους ποιει ακουειν, και τους αλαλους λαλειν.

1 Εν εκειναις ταις ημεραις, παμπολλου οχλου οντος, και μη εχοντων τι φαγωσι, προσκαλεσαμενος ὁ Ιησους τους μαθητας αὐτου, λεγει αυ-
2 τοις, σπλαγχνιζομαι επι τον οχλον, ὁτι ηδη ημεραι τρεις, προσμενουσι μοι, και ουκ ε-
3 χουσι τι φαγωσι. και εαν απολυσω αὐτους νηστεις εις οικον αὐτων, εκλυθησονται εν τη ὁδῳ, τινες γαρ αυτων
4 μακροθεν ηκασι. και απεκριθησαν αυτῳ οἱ μαθηται αυτου, ποθεν τουτους δυνησεται τις ωδε χορτασαι αρτων
5 επ' ερημιας? και επηρωτα αυτους, ποσους εχετε αρτους?
6 οἱ δε ειπον, ἑπτα. και παρηγγειλε τῳ οχλῳ αναπεσειν επι της γης, και λαβων τους ἑπτα αρτους, ευχαριστησας εκλασε, και εδιδου τοις μαθηταις αὐτου, ινα παραθωσι, και παρεθηκαν τῳ οχλῳ.
7 και ειχον ιχθυδια ολιγα, και ταυτα ευλογησας, ειπε πα-
8 ραθειναι και αυτα. εφαγον δε, και εχορτασθησαν, και ηραν περισσευματα κλασμα-
9 των, ἑπτα σπυριδας. ησαν δε οἱ φαγοντες, ὡς τετρακισχιλιοι: και απελυσεν αυτους.

10 Και ευθεως εμβας εις το πλοιον μετα των μαθητων αὐ-

to the deaf, and ſpeech to the dumb.

At that time, as the company were very numerous, and had nothing to eat, Jeſus called his diſciples, and ſaid, I am concern'd for this people, they have been with me now three days without having had any thing to eat. if I ſend them home faſting, they will faint by the way: for ſome of them are come very far. his diſciples anſwer'd, how is it poſſible here in the deſart to furniſh bread enough for all this company? he ask'd them, how many loaves have ye? ſeven, ſaid they. then he order'd the people to ſit down on the ground: and taking the ſeven loaves, he gave thanks, then broke them and gave them to his diſciples to diſtribute among the people, which they accordingly did. and there being a few ſmall fiſhes, he gave thanks, and order'd them to be diſtributed. ſo they all eat and were ſatisfied, the broken meat that was left amounting to ſeven baskets. now they that had eaten were four thouſand: and then he diſmiſſed them.

Soon after he and his diſciples embark'd, and arrived

αὐτου, ηλθεν εις τα μερη
11 Δαλμανουθα· και εξηλθον οἱ
Φαρισαιοι, και ηρξαντο συζη-
τειν αυτῳ, ζητουντες παρ'
αυτου σημειον απο του ου-
12 ρανου, πειραζοντες αυτον· και
αναστεναξας τῳ πνευματι
αὐτου, λεγει, τι ἡ γενεα αὐ-
τη σημειον επιζητει? αμην
λεγω ὑμιν, ει δοθησεται τῃ
13 γενεᾳ ταυτῃ σημειον· και α-
φεις αυτους, εμβας παλιν εις
το πλοιον, απηλθεν εις το
περαν.

14 Και επελαθοντο λαβειν
αρτους, και ει μη ἑνα αρ-
τον ουκ ειχον μεθ' ἑαυτων εν
15 τῳ πλοιῳ· και διεστελλετο
αυτοις, λεγων, ορατε, βλε-
πετε απο της ζυμης των Φα-
ρισαιων, και της ζυμης Ηρω-
16 δου· και διελογιζοντο προς
αλληλους, λεγοντες, οτι αρ-
17 τους ουκ εχομεν· και γνους ὁ
Ιησους, λεγει αυτοις, τι δια-
λογιζεσθε, ὁτι αρτους ουκ εχε-
τε? ουπω νοειτε, ουδε συ-
νιετε? ετι πεπωρωμενην εχετε
18 την καρδιαν ὑμων? οφθαλ-
μους εχοντες ου βλεπετε? και
ωτα εχοντες ουκ ακουετε?
19 και ου μνημονευετε? ὁτε
τους πεντε αρτους εκλασα εις
τους πεντακισχιλιους, πο-
σους κοφινους πληρεις κλασ-
ματων ηρατε? λεγουσιν αυ-
20 τῳ, δωδεκα. ὁτι δε τους
ἑπτα εις τους τετρακισχι-
λιους, ποσων σπυριδων πλη-
ρωματα κλασματων ηρατε?

ὁι

in the district of Dalmanutha. there the Pharisees be- 11
ing come, they began to dis-
pute with him, and to try
him, desir'd he would work
some miracle in the sky. but 12
Jesus fetching a deep sigh,
said, why does this genera-
tion require a sign? I as-
sure you, they shall have
none: then leaving them he 13
went aboard again, and pass'd
to the other side.

Now the disciples had forgot 14
to take bread, and had but one
loaf aboard with them. as he 15
was then directing them di-
ligently to beware of the lea-
ven of the Pharisees, and of
the leaven of Herod, they 16
said to one another, this is
because we did not take bread:
which Jesus perceiving, said, 17
why do you trouble your heads
about your having no bread?
are you yet so void of sense,
and understanding? are your
minds so blinded? have you 18
eyes, and yet don't see? have
you ears, and yet not hear?
have you lost your memory
too? when I divided the 19
five loaves among five thou-
sand people, how many bas-
kets full of fragments did you
take away? they answer'd,
twelve. and when I divi- 20
ded the seven loaves among
four thousand, how many bas-

kets

21 οἱ δε ειπον, ἑπτα. και ελε-
γεν αυτοις, πως ουπω συνι-
ετε ?

kets full of fragments did you carry away? they answered, seven. don't you yet, said he, comprehend my meaning? 21

22 Και ερχεται εις Βηθσαι-
δαν, και φερουσιν αυτῳ
τυφλον, και παρακαλουσιν
αυτον ἱνα αυτου ἁψηται.
23 και επιλαβομενος της χειρος
του τυφλου, εξηγαγεν αυτον
εξω της κωμης, και πτυσας
εις τα ομματα αυτου, επι-
θεις τας χειρας αυτῳ, επηρω-
24 τα αυτον ει τι βλεπει. και
αναβλεψας, ελεγε, βλεπω
τους ανθρωπους, ὁτι ὡς δεν-
25 δρα ὁρω, περιπατουντας. ειτα
παλιν επεθηκε τας χειρας επι
τους οφθαλμους αυτου, και
εποιησεν αυτον αναβλεψαι.
και αποκατεσταθη, και ε-
νεβλεψε τηλαυγως ἁπαντας.
26 και απεστειλεν αυτον εις τον
οικον αυτου, λεγων, μηδε εις
την κωμην εισελθης, μηδε
ειπης τινι εν τῃ κωμῃ.

Afterwards Jesus went to Bethsaida, where they presented to him a blind man, whom they entreated Jesus to touch. then taking the blind man by the hand, he led him out of town, when applying his spittle to the man's eyes, and laying his hands upon him, he ask'd if he saw any thing. so looking up, he said, I see men; for by their walking I distinguish them from trees. then he put his hands upon his eyes, and made him look again. and his sight was so well recovered, he could see distinctly. so he sent him home, with a charge not to go into the town, nor mention it to any body belonging to that place. 22 23 24 25 26

27 Και εξηλθεν ὁ Ιησους και
οἱ μαθηται αυτου εις τας
κωμας Καισαρειας της Φι-
λιππου. και εν τῃ ὁδῳ επη-
ρωτα τους μαθητας ἁυτου,
λεγων αυτοις, τινα με λε-
28 γουσιν οἱ ανθρωποι ειναι ? οἱ
δε απεκριθησαν, Ιωαννην τον
Βαπτιστην ; και αλλοι, Η-
λιαν ; αλλοι δε, ἑνα των
29 προφητων. και αυτος λεγει
αυτοις, ὑμεις δε τινα με λεγε-
τε ειναι ? Αποκριθεις δε ὁ
Πετρος, λεγει αυτῳ, συ ει ὁ
Χριστος :

From thence Jesus went attended with his disciples to the villages of Cesarea Philippi. and ask'd them by the way, who do they say I am? they answered, some say you are John the Baptist; others, Elias; and others, one of the prophets. but who, said he, do you take me to be? Peter answered, you 27 28 29

30 Χριστος: και επετιμησεν αυτοις ινα μηδενι λεγωσι περι αυτου.

31 Και ηρξατο διδασκειν αυτους, ὁτι δει τον υἱον του ανθρωπου πολλα παθειν, και αποδοκιμασθηναι απο των πρεσβυτερων, και αρχιερεων, και Γραμματεων, και αποκτανθηναι, και μετα τρεις ἡμερας αναστηναι· και παρρησια τον λογον ελαλει, και προσλαβομενος αυτον ὁ Πετρος, ηρξατο επιτιμαν αυτῳ.

33 ὁ δε επιστραφεις, και ιδων τους μαθητας ἀυτου, επετιμησε τῳ Πετρῳ, λεγων, ὑπαγε οπισω μου, σατανα, ὁτι ου φρονεις τα του Θεου, αλλα τα των ανθρωπων.

34 Και προσκαλεσαμενος τον οχλον συν τοις μαθηταις ἀυτου, ειπεν αυτοις, ὁστις θελει οπισω μου ελθειν, απαρνησασθω ἑαυτον, και αρατω τον σταυρον ἀυτου, και ακολουθειτω μοι· ὁς γαρ αν θελῃ την ψυχην ἀυτου σωσαι, απολεσει αυτην; ὁς δ' αν απολεσῃ την ψυχην ἀυτου ἑνεκεν εμου και του ευαγγελιου, σωσει αυτην· τι γαρ ωφελησει ανθρωπον, εαν κερδησῃ τον κοσμον ὁλον, και ζημιωθῃ την ψυχην αυτου? η τι δωσει ανθρωπος ανταλλαγμα της ψυχης ἀυτου? ὁς γαρ αν επαισχυνθῃ με και τους εμους λογους εν τῃ γενεα ταυτῃ

are the Messiah: upon which he gave them a severe charge, not to say that of him to any man. 33

At length he began to inform them, that the son of man should suffer many indignities, be rejected by the chief priests, Scribes, and senators, be even put to death, and after three days should rise again. and this he said in such an undisguised manner, that Peter took him aside, and pretended to reprimand him. but Jesus return'd, and looking upon his disciples, he gave Peter this rebuke, be gone, thou adversary, your views are all worldly, regardless of what is divine. 31 32 33

Then addressing himself to the people, and his disciples, he said, he that desires to be under my conduct, let him renounce himself, and follow me. for he that would save his life, shall lose it; and he that would lose his life out of love to me and the gospel, he shall save it. what advantage is it for a man to gain the whole world with the loss of his life? or what would not a man bestow to preserve himself? whosoever therefore shall be asham'd of me, and of my doctrine in this degenerate and corrupted age, of him likewise 34 35 36 37 38

ταυτῃ τῃ μοιχαλιδι και ἁμαρτωλῳ, και ὁ υἱος του ανθρωπου επαισχυνθησεται αυτον, ὁταν ελθῃ εν τῃ δοξῃ του πατρος αὐτου μετα των αγγελων των ἁγιων.

likewiſe ſhall the ſon of man be aſham'd, when he ſhall come with the glory of his father, accompanied with holy angels.

1 Και ελεγεν αυτοις, αμην λεγω ὑμιν, ὁτι εισι τινες των ὡδε ἑστηκοτων, ὁιτινες ου μη γευσωνται θανατου, ἑως αν ιδωσι την βασιλειαν του Θεου εληλυθυιαν εν δυναμει.

I declare unto you, ſaid he, that ſome of you here preſent ſhall not die, till they ſee the kingdom of the Meſſiah uſher'd in with power. 1

2 Και μεθ' ἡμερας ἑξ παραλαμβανει ὁ Ιησους τον Πετρον, και τον Ιακωβον, και τον Ιωαννην, και αναφερει αὐτους εις ορος ὑψηλον κατ' ἰδιαν μονους· και μετεμορφωθη εμπροσθεν αυτων. 3 και τα ἱματια αυτου εγενοντο στιλβοντα, λευκα λιαν ὡς χιων, ὁια γναφευς επι της γης ου δυναται λευκαναι. 4 και ὡφθη αυτοις Ηλιας συν Μωσει, και ησαν συλλαλουντες τῳ Ιησου. 5 και αποκριθεις ὁ Πετρος, λεγει τῳ Ιησου, ῥαββι, καλον εστιν ἡμας ὡδε ειναι: και ποιησωμεν σκηνας τρεις, σοι μιαν, και Μωσει μιαν, και 6 Ηλια μιαν. ου γαρ ἡδει τι λαλησει, ησαν γαρ εκφοβοι. 7 και εγενετο νεφελη επισκιαζουσα αυτοις, και ηλθε φωνη εκ της νεφελης, λεγουσα, "ὁυτος εστιν ὁ υἱος μου ὁ "αγαπητος, αὐτου ακουε-8 "τε." και ἐξαπινα περιβλεψαμενοι, ουκετι ουδενα ειδον, αλλα τον Ιησουν μονον μεθ' ἑαυτων.

Six days after Jeſus took Peter, James and John, and accompanied them up a high mountain in private; and was transfigured in their preſence. his raiment was of an exceeding bright whiteneſs, like that of ſnow, and ſuch as no fuller upon earth could imitate. Moſes and Elias likewiſe appear'd, and were in conference with Jeſus. then Peter thus addreſs'd himſelf to Jeſus, maſter, it is proper for us to be here: let us make therefore three tabernacles, one for you, one for Moſes, and one for Elias. for he knew not what he ſaid, they were all ſo frightned. then a cloud ſurrounded them, and a voice from the cloud, ſaid, "this is my "beloved ſon, hear him." and inſtantly looking round about, they did not ſee any other perſon but Jeſus with them. 2 3 4 5 6 7 8

9 εαυτων. καταβαινοντων δε αυτων απο του ορους, διεστειλατο αυτοις ινα μηδενι διηγησωνται ἁ ειδον, ει μη ὁταν ὁ υἱος του ανθρωπου εκ
10 νεκρων αναστῃ: και τον λογον εκρατησαν προς ἑαυτους, συζητουντες "τι εστι το, "εκ νεκρων αναστηναι."

11 Και επηρωτων αυτον, λεγοντες, ὁτι λεγουσιν οἱ Γραμματεις, ὁτι Ηλιαν δει ελθειν
12 πρωτον? ὁ δε αποκριθεις, ειπεν αυτοις, Ηλιας μεν ελθων πρωτον, αποκαθιστᾳ παντα, και πως γεγραπται επι τον υἱον του ανθρωπου, ινα πολλα παθῃ, και εξουδενωθῃ.
13 αλλα λεγω ὑμιν, ὁτι και Ηλιας εληλυθε, και εποιησαν αυτῳ ὁσα ηθελησαν, καθως γεγραπται επ' αυτον.

14 Και ελθων προς τους μαθητας, ειδεν οχλον πολυν περι αυτους, και Γραμματεις
15 συζητουντας αυτοις. και ευθεως πας ὁ οχλος ιδων αυτον εξεθαμβηθη, και προστρεχοντες ησπαζοντο αυτον.
16 και επηρωτησε τους Γραμματεις, τι συζητειτε προς
17 αυτους? και αποκριθεις εἱς εκ του οχλου, ειπε, διδασκαλε, ηνεγκα τον υἱον μου προς σε, εχοντα πνευμα αλαλον.
18 και ὁπου αν αυτον καταλαβῃ, ῥησσει αυτον, και αφριζει,

them. as they were going down the mountain, he order'd them not to tell any body what they had seen, till the son of man was raised from the dead: an expression which they dwelt upon, asking one another the meaning of "till he was raised from "the dead."

At length they started this question, why do the Scribes say, that Elias must first come? it is true, said he, that Elias must come beforehand to establish every thing, and that it was predicted of him, as well as of the son of man, that he should suffer very much, and be treated with contempt. but I tell you, that Elias is already come, as it was foretold; and they have treated him at their discretion.

When he was come to the other disciples, he found a great crowd about them, and the Pharisees disputing with them. as soon as they saw him, they were over-joyed, and ran to salute him. then he ask'd the Scribes, what were you debating with them? and one of the crowd answer'd, master, I have brought to you my son, who is possess'd with a dumb spirit, which no sooner comes on him, but it throws him down;

ζει, και τριζει τους οδοντας
αυτου, και ξηραινεται: και
ειπον τοις μαθηταις σου ινα
αυτο εκβαλωσι, και ουκ ισ-
19 χυσαν. ὁ δε αποκριθεις αυ-
τῳ, λεγει, ὠ γενεα απιστος,
εως ποτε προς ὑμας εσομαι?
εως ποτε ανεξομαι ὑμων?
20 φερετε αυτον προς με. και
ηνεγκαν αυτον προς αυτον,
και ιδων αυτον, ευθεως το
πνευμα εσπαραξεν αυτον,
και πεσων επι της γης, εκυ-
21 λιετο αφριζων. και επηρω-
τησε τον πατερα αυτου,
ποσος χρονος εστιν, ὡς του-
το γεγονεν αυτῳ? ὁ δε ειπε,
22 παιδιοθεν. και πολλακις αυ-
τον και εις πυρ εβαλε και εις
ὑδατα, ινα απολεσῃ αυτον:
αλλ' ειτι δυνασαι, βοηθησον
ἡμιν, σπλαγχνισθεις εφ' ἡ-
23 μας. ὁ δε Ιησους ειπεν αυ-
τῳ, το, ει δυνασαι πιστευ-
σαι, παντα δυνατα τῳ
24 πιστευοντι. και ευθεως κρα-
ξας ὁ πατηρ του παιδιου,
μετα δακρυων ελεγε, πιστευω
Κυριε, βοηθει μου τῃ απισ-
25 τια. ιδων δε ὁ Ιησους ὁτι
επισυντρεχει οχλος, επετιμη-
σε τῳ πνευματι τῳ ακαθαρ-
τῳ, λεγων αυτῳ, το πνευμα
το αλαλον και κωφον, εγω
σοι επιτασσω, εξελθε εξ αυ-
του, και μηκετι εισελθῃς εις
26 αυτον. και κραξαν, και πολ-
λα σπαραξαν αυτον, εξηλθε,
και εγενετο ὡσει νεκρος, ὡστε
πολλους λεγειν ὁτι απεθανεν.

down: then the child foams, gnashes his teeth, and grows meager. then said Jesus, incredulous people, how long shall I be with you? must I be always assisting you? bring him before me. so he was brought to him, and as soon as he saw him, the spirit threw him into convulsions, and he fell upon the ground, where he wallowed foaming. Jesus then asked the father, how long is it since this befel him? from his infancy, said the father. it has frequently thrown him into the fire, and into the water, to the hazard of his life; if therefore you can do any thing, have compassion on us, and help us. Jesus said to him, provided you can believe, there is nothing but what may be effected for those that believe. immediately the child's father cryed out with tears, I do believe, oh supply the defect of my faith. Jesus observing the people came crowding to him, rebuked the evil spirit, saying, thou dumb and deaf spirit come out of the child, never to enter more, it is I command it. and the spirit came out of him, having made him roar, and thrown him into such agonies, that he became like one

ὁ that

27 ὁ δε Ιησους κρατησας αὐτον της χειρος, ηγειρεν αυτον, και
28 ανεστη. και εισελθοντα αυτον εις οικον, οἱ μαθηται αυτου επηρωτων αυτον κατ' ιδιαν, ὁτι ἡμεις ουκ ηδυνηθημεν εκβαλειν αυτο ? και ειπεν
29 αυτοις, τουτο το γενος εν ουδενι δυναται εξελθειν, ει μη εν προσευχῃ και νηστειᾳ.

30 Και εκειθεν εξελθοντες παρεπορευοντο δια της Γαλιλαιας: και ουκ ηθελεν ἱνα τις
31 γνῳ. εδιδασκε γαρ τους μαθητας αὐτου, και ελεγεν αυτοις, " ὁτι ὁ υἱος του αν-
" θρωπου παραδιδοται εις
" χειρας ανθρωπων, και α-
" ποκτενουσιν αυτον, και
" αποκτανθεις, τῃ τριτῃ ἡ-
32 " μερᾳ αναστησεται." οἱ δε ηγνοουν το ῥημα, και εφοβουντο αυτον επερωτησαι.

33 Και ηλθεν εις Καπερναουμ, και εν τῃ οικιᾳ γενομενος, επηρωτα αυτους, τι εν τῃ ὁδῳ προς ἑαυτους διελογι-
34 ζεσθε ? οἱ δε εσιωπων, προς αλληλους γαρ διελεχθησαν εν
35 τῃ ὁδῳ, τις μειζων. και καθισας εφωνησε τους δωδεκα, και λεγει αυτοις, ειτις θελει πρωτος ειναι, εσται παντων εσχατος, και παν-
36 των διακονος. και λαβων παιδιον, εστησεν αυτο εν μεσῳ αυτων: και εναγκαλισαμενος

that was dead, and many were of opinion he actually was so. but Jesus taking him by the hand, raised him up, and he was perfectly recovered. 27 *now when Jesus was retired to his own house, his disciples asked him in private, why could not we cast this spirit out ? Jesus answered,* 28 29 *such a miracle is not effected but by prayer and fasting.*

Having left that place, they went a private way through Galilee : for he was willing to be conceal'd. in the mean time he gave his disciples this intimation, 30 31 *" the son of man " is going to be delivered up " into the hands of men, who " will put him to death, and " three days after he is put to " death he shall rise again." but they did not comprehend the meaning, and were ashamed to ask him about it.* 32

At length, he arrived at Capernaum, where being in his own house, he asked his disciples, what were you disputing about by the way ? at which they were silent, 33 34 *for upon the road they had disputed about precedency. then sitting down, he address'd himself to the twelve,* 35 *saying, he that would be the first, must be the last of all, and the servant of all. then* 36 *taking a little child, he set him*

σαμενος αυτο, ειπεν αυτοις,
37 ὁς εαν ἐν των τοιουτων παι-
διων δεξηται επι τῳ ονοματι
μου, εμε δεχεται· και ὁς
εαν εμε δεξηται, ουκ εμε δε-
χεται, αλλα τον αποστει-
λαντα με.

38 Απεκριθη δε αυτῳ ὁ Ιωαν-
νης, λεγων, διδασκαλε, ειδο-
μεν τινα τῳ ονοματι σου εκ-
βαλλοντα δαιμονια, ὁς ουκ
ακολουθει ἡμιν, και εκωλυ-
σαμεν αυτον, ὁτι ουκ ακολου-
39 θει ἡμιν. ὁ δε Ιησους ειπε,
μη κωλυετε αυτον: ουδεις
γαρ εστιν ὁς ποιησει δυναμιν
επι τῳ ονοματι μου, και δυ-
νησεται ταχυ κακολογησαι
40 με. ὁς γαρ ουκ εστι καθ' ὑ-
41 μων, ὑπερ ὑμων εστιν. ὁς
γαρ αν ποτιση ὑμας ποτηριον
ὑδατος εν τῳ ονοματι μου,
ὁτι Χριστου εστε, ἀμην λε-
γω ὑμιν, ου μη απολεση τον
42 μισθον ἀυτου. και ὁς αν
σκανδαλιση ἑνα των μικρων
των πιστευοντων εις εμε, κα-
λον εστιν αυτῳ μαλλον, ει
περικειται λιθος μυλικος περι
τον τραχηλον αυτου, και
βεβληται εις την θαλασσαν.
43 και εαν σκανδαλιζη σε ἡ
χειρ σου, αποκοψον αυτην,
καλον σοι εστι κυλλον εις
την ζωην εισελθειν, ἡ τας
δυο χειρας εχοντα απελθειν
εις την γεενναν, εις το πυρ
44 το ασβεστον: ὁπου ὁ σκω-
ληξ

him down before them; and embracing him in his arms, he ſaid to them, whoever 37
receives ſuch a child as this upon my account, receives me; and he that receiveth me, does not ſo properly receive me, as the commands of him that ſent me.

Upon this occaſion John 38
addreſs'd himſelf to Jeſus, ſaying, maſter, we ſaw a man caſting out demons in your name, tho' he did not belong to us, for which reaſon we oppoſed him. but Je- 39
ſus ſaid, do not oppoſe him: for no man can ſpeak evil of me, at the ſame time he works a miracle by virtue of my name. ſuch a one is not a- 40
gainſt us, but for us. and 41
whoever he be that ſhall give you a cup of water, as being the diſciples of Chriſt, I aſſure you, he ſhall not loſe his reward. but if any one ſhall 42
cauſe the meaneſt of thoſe, who believe in me, to tranſgreſs, it had been better for him that a milſtone were hanged about his neck, and he were thrown into the ſea. if even thy hand ſhould make 43
thee tranſgreſs, ſaw it off, and caſt it away, it is better for thee to enter into life maimed, than to have both hands and go into Gehenna, the unextinguiſhable fire: where 44

their

λης αυτων ου τελευτα, και
45 το πυρ ου σβεννυται. και εαν ὁ πους σου σκανδαλιζη σε, αποκοψον αυτον, καλον εστι σοι εισελθειν εις την ζωην χωλον, η τους δυο ποδας εχοντα βληθηναι εις την γεενναν, εις το πυρ το ασβεσ-
46 τον: ὁπου ὁ σκωληξ αυτων ου τελευτα, και το πυρ
47 ου σβεννυται. και εαν ὁ οφθαλμος σου σκανδαλιζη σε, εκβαλε αυτον· καλον σοι εστι μονοφθαλμον εισελθειν εις την βασιλειαν του Θεου, η δυο οφθαλμους εχοντα βληθηναι εις την γεενναν
48 του πυρος: ὁπου ὁ σκωληξ αυτων ου τελευτα, και το
49 πυρ ου σβεννυται. πας γαρ πυρι αλισθησεται, και πασα
50 θυσια αλι αλισθησεται. καλον το αλας, εαν δε το αλας αναλον γενηται, εν τινι αυτο αρτυσετε? εχετε εν εαυτοις αλας, και ειρηνευετε εν αλληλοις.

1 Κακειθεν αναστας ερχεται εις τα ὁρια της Ιουδαιας, δια του περαν του Ιορδανου: και συμπορευονται παλιν οχλοι προς αυτον, και ὡς ειωθει,
2 παλιν εδιδασκεν αυτους. και προσελθοντες ὁι Φαρισαιοι, επηρωτησαν αυτον, ει εξεστιν ανδρι γυναικα απολυσαι,
3 πειραζοντες αυτον. ὁ δε αποκριθεις, ειπεν αυτοις, τι ὑμιν ενετειλατο Μωσης?

their worm does not die, and the fire is not extinguiſhed. and if thy foot make thee 45
tranſgreſs, ſaw it off, it is better for you to enter into life, tho' lame, than to have both feet, and be thrown into Gehenna, the unextinguiſhable fire: where their worm 46
does not die, and the fire is not extinguiſhed. and if your 47
eye make you tranſgreſs, pull it out; it is better for you to enter into the kingdom of God, with but one eye, than to have two, and be thrown into the Gehenna of fire: where the worm does not die, 48
and the fire is not extinguiſhed. ſuch a one ſhall be con- 49
ſumed by fire, but the offering that is ſalted ſhall be preſerv'd from corruption. ſalt 50
is good, but if the ſalt become inſipid, how ſhall it recover its ſavour? don't loſe your ſeaſoning, nor your peaceable behaviour to one another.

Jeſus departed from thence, 1
and went towards the confines of Judea, thro' the country beyond Jordan: where the people reſorting to him again, he renewed his inſtructions to them as uſual. then the Phariſees 2
came and propos'd to him this inſnaring queſtion, is it lawful for a man to repudiate his wife? to which he 3
anſwered, what direction did

Moſes

4 οἱ δε ειπον, Μωσης επετρε-
ψε βιβλιον αποστασιου γρα-
5 ψαι, και απολυσαι. και
αποκριθεις ὁ Ιησους, ειπεν
αυτοις, προς την σκληρο-
καρδιαν ὑμων εγραψεν ὑμιν
6 την εντολην ταυτην. απο
δε αρχης κτισεως, αρσεν και
θηλυ εποιησεν αὐτους ὁ Θεος.
7 " ενεκεν τουτου καταλειψει
" ανθρωπος τον πατερα αὐ-
" του και την μητερα, και
" προσκολληθησεται προς
8 " την γυναικα αὐτου. και
" εσονται οἱ δυο εις σαρκα
" μιαν," ὡστε ουκετι εισι δυο,
9 αλλα μια σαρξ. ὁ ουν ὁ Θεος
συνεζευξεν, ανθρωπος μη χωρι-
ζετω.

10 Και εν τῃ οικιᾳ παλιν οἱ
μαθηται αυτου περι του αυ-
11 του επηρωτησαν αυτον. και
λεγει αυτοις, ὁς εαν απολυ-
σῃ την γυναικα αὐτου, και
γαμησῃ αλλην, μοιχαται
12 επ' αυτην: και εαν γυνη
απολυσῃ τον ανδρα αὐτης,
και γαμηθῃ αλλῳ, μοιχα-
ται.

13 Και προσεφερον αυτῳ παι-
δια, ἱνα ἁψηται αυτων;
οἱ δε μαθηται επετιμων τοις
14 προσφερουσιν. ιδων δε ὁ
Ιησους ηγανακτησε, και ει-
πεν αυτοις, αφετε τα παι-
δια ερχεσθαι προς με, και
μη κωλυετε αυτα: των γαρ
τοιουτων εστιν ἡ βασιλεια
15 του Θεου. αμην λεγω ὑ-
μιν, ὁς εαν μη δεξηται την
βα-

Moſes give you? Moſes, 4
ſaid they, allowed a bill of
divorce, and ſo to diſmiſs her.
but Jeſus anſwered them, 5
it was out of regard to your
untractable temper, that Mo-
ſes gave you this permiſſion.
for in the beginning of the 6
world God formed them male
and female. " *wherefore,* 7
" *'tis ſaid, a man ſhall*
" *leave his father and mo-*
" *ther, and cleave to his*
" *wife, and they two ſhall*
" *be one fleſh.*" *conſequent-* 8
ly they are no longer two, but
one perſon. let no man there- 9
fore ſeparate what God has
deſigned to be one.

When they were in the 10
houſe, the diſciples asked him
again concerning this mat-
ter, and he ſaid to them, who- 11
ever repudiates his wife and
marries another, commits a-
dultery againſt her: and if 12
a woman quits her husband
and is married to another,
ſhe committeth adultery.

Then they brought young 13
children to him, that he might
lay his hands upon them: but
his diſciples rebuked thoſe that
preſented them. which Je- 14
ſus obſerving was much diſ-
pleas'd with them, and ſaid,
ſuffer little children to come
unto me, do not hinder them:
for of ſuch is the kingdom of
God. I declare unto you, he 15

βασιλειαν του Θεου ὡς παι-
διον, ου μη εισελθη εις αυ-
16 την. και εναγκαλισαμενος
αυτα, τιθεις τας χειρας ἐπ'
αυτα, ευλογει αυτα.

that ſhall pretend to be admitted into the kingdom of God, and has not the temper of a little child, ſhall not enter therein. then he embraced 16
them, and laying his hand upon them, he gave them his bleſſing.

17 Και εκπορευομενου αυτου
εις ὁδον, προσδραμων εἰς, και
γονυπετησας αυτον, επηρω-
τα αυτον, διδασκαλε αγαθε,
τι ποιησω ἱνα ζωην αιωνιον
18 κληρονομησω? ὁ δε Ιησους
ειπεν αυτῳ, τι με λεγεις α-
γαθον? ουδεις αγαθος, ει μη
19 εἰς, ὁ Θεος. τας εντολας
οιδας, " μη μοιχευσῃς, μη
" φονευσῃς, μη κλεψῃς, μη
" ψευδομαρτυρησῃς, μη α-
" ποστερησῃς, τιμα τον
" πατερα σου και την μη-
20 " τερα." ὁ δε αποκριθεις,
ειπεν αυτῳ, διδασκαλε, ταυ-
τα παντα εφυλαξαμην εκ
21 νεοτητος μου. ὁ δε Ιησους
εμβλεψας αυτῳ, ηγαπησεν
αυτον, και ειπεν αυτῳ, ἑν
σοι ὑστερει, ὑπαγε, ὁσα ε-
χεις πωλησον, και δος τοις
πτωχοις, και ἑξεις θησαυρον
εν ουρανῳ: και δευρο, ακο-
λουθει μοι, ἀρας τον σταυ-
22 ρον. ὁ δε στυγνασας επι τῳ
λογῳ, απηλθε λυπουμενος,
ην γαρ εχων κτηματα πολλα.
23 και περιβλεψαμενος ὁ Ιησους,
λεγει τοις μαθηταις αὐτου,
πως δυσκολως οἱ τα χρηματα εχοντες εις την βασιλειαν του

When he was ſet out upon his journey, there met him one, who kneeling down before him, ſaid, good maſter, what muſt I do to inherit eternal life? Jeſus ſaid to him, why do you call me good? there is but one, who is good, that is God. you know the commandments, " do not commit adultery, " do not kill, do not ſteal, " do not bear falſe witneſs, " defraud not, honour your " father, and mother." to which he anſwered, maſter, ſaid he, all theſe precepts have I obſerved from my youth. then Jeſus looking upon him with a favourable eye, ſaid, there is one thing ſtill to be done; go, ſell all your eſtate, and give it to the poor, and you ſhall have treaſure in heaven; then come, take up the croſs, and follow me. but he was troubled at this anſwer, and went away very ſorrowful, for he had a great eſtate. then Jeſus looking round about, ſaid to his diſciples, how difficult 17 18 19 20 21 22 23

24 του Θεου εισελευσονται. οἱ δε μαθηται εθαμβουντο επι τοις λογοις αυτου. ὁ δε Ιησους παλιν αποκριθεις, λεγει αυτοις, τεκνα, πως δυσκολον εστι τους πεποιθοτας 25 επι τοις χρημασιν, εις την βασιλειαν του Θεου εισελθειν? ευκοπωτερον εστι καμηλον δια της τρυμαλιας της ραφιδος εισελθειν, η πλουσιον εις την βασιλειαν του Θεου 26 εισελθειν. οἱ δε περισσως εξεπλησσοντο, λεγοντες προς εαυτους, και τις δυναται 27 σωθηναι? εμβλεψας δε αυτοις ὁ Ιησους, λεγει, παρα ανθρωποις αδυνατον, αλλ' ου παρα τῳ Θεῳ: παντα γαρ δυνατα εστι παρα τῳ Θεῳ.

28 Και ηρξατο ὁ Πετρος λεγειν αυτῳ, ιδου, ημεις αφηκαμεν παντα, και ηκολου- 29 θησαμεν σοι. αποκριθεις δε ὁ Ιησους, ειπεν, αμην λεγω υμιν, ουδεις εστιν ὁς αφηκεν οικιαν, η αδελφους, η αδελφας, η πατερα, η μητερα, η γυναικα, η τεκνα, η αγρους, ενεκεν εμου και του ευαγγελιου, 30 εαν μη λαβῃ εκατονταπλασιονα νυν εν τῳ καιρῳ τουτῳ, οικιας, και αδελφους, και αδελφας, και μητερας, και τεκνα, και αγρους, μετα διωγμων, και εν τῳ αιωνι τῳ ερχομενῳ ζωην αιωνιον: 31 πολλοι δε εσονται πρωτοι, εσχα-

difficult a thing is it for those who have riches to enter into the gospel-kingdom! at this 24 *expression the disciples were much surpriz'd. but Jesus reassum'd the discourse, and said, how difficult a thing is it for those, who place their trust in riches, to enter into the divine kingdom? it is* 25 *easier for a cable to pass thro' the eye of a needle, than for such a rich man to enter into the divine kingdom. at this* 26 *they were more amazed than before, and said to one another, how then can such a man be saved? but Jesus* 27 *casting his eye upon them, said, what is impossible to men, is not so to God; for to God all things are possible.*

Then Peter thus address'd 28 *himself to Jesus, you see we have left every thing to follow you. Jesus answered* 29 *him, I declare unto you, there is not a man who has forsaken his house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, out of love to me and to the gospel, but shall receive at* 30 *present in this age, what will be a hundred times better to him, than houses, and brethren, and sisters, and mothers, and children, and lands, tho' with persecution: and in the age to come eternal life. but* 31

εσχατοι, και οι εσχατοι πρωτοι.

they that are first shall be last, and the last shall be first.

32 Ησαν δε εν τη οδω αναβαινοντες εις Ιεροσολυμα, και ην προαγων αυτους ο Ιησους, και εθαμβουντο, και ακολουθουντες εφοβουντο. και παραλαβων παλιν τους δωδεκα, ηρξατο αυτοις λεγειν τα μελ-
33 λοντα αυτω συμβαινειν. οτι ιδου, αναβαινομεν εις Ιεροσολυμα, και ο υιος του ανθρωπου παραδοθησεται τοις αρχιερευσι, και τοις Γραμματευσι, και κατακρινουσιν αυτον θανατω, και παραδω-
34 σουσιν αυτον τοις εθνεσι. και εμπαιξουσιν αυτω, και μαστιγωσουσιν αυτον, και εμπτυσουσιν αυτω, και αποκτενουσιν αυτον: και τη τριτη ημερα αναστησεται.

When they were on the road to Jerusalem, Jesus led the way, and they followed behind full of apprehension and fear. then Jesus calling the twelve apostles to him again, acquainted them with what should befal him. now, said he, we are going to Jerusalem, where the son of man will be delivered up to the chief priests, and to the Scribes, who will condemn him to die, and deliver him to the Gentiles. they will treat him with ignominy, subject him to the lash, spit upon him, and at last put him to death. but on the third day he will rise again.

32 33 34

35 Και προσπορευονται αυτω Ιακωβος και Ιωαννης, οι υιοι Ζεβεδαιου, λεγοντες, διδασκαλε, θελομεν ινα ο εαν
36 αιτησωμεν, ποιησης ημιν. ο δε ειπεν αυτοις, τι θελετε
37 ποιησαι με υμιν? οι δε ειπον αυτω, δος ημιν ινα εις εκ δεξιων σου και εις εξ ευωνυμων σου καθισωμεν εν τη
38 δοξη σου. ο δε Ιησους ειπεν αυτοις, ουκ οιδατε τι αιτεισθε. δυνασθε πιειν το ποτηριον ο εγω πινω, και το βαπτισμα ο εγω βαπτιζομαι,
39 βαπτισθηναι? οι δε ειπον αυτω, δυναμεθα. ο δε Ιησους ειπεν

Then James and John, the sons of Zebedee, came to him, and said, we desire you would grant us what we request. what, said he, would you have me do for you? they replied, when you are in your glory, grant that we may sit, the one on your right hand, and the other on your left. but Jesus said to them, you know not what you ask. can you drink the cup, that I must drink, and be baptized with the baptism with which I must be baptized? and they said, we can. but Jesus

35 36 37 38 39

ειπεν αυτοις, το μεν ποτηριον ὁ εγω πινω, πιεσθε, και το βαπτισμα ὁ εγω βαπτιζομαι,
40 βαπτισθησεσθε: το δε καθισαι εκ δεξιων μου, και εξ ευωνυμων μου, ουκ εστιν εμον δουναι, αλλ' οις ητοιμασται.
41 και ακουσαντες οι δεκα, ηρξαντο αγανακτειν περι Ια-
42 κωβου και Ιωαννου. ὁ δε Ιησους προσκαλεσαμενος αυτους, λεγει αυτοις, οιδατε ὁτι οι δοκουντες αρχειν των εθνων, κατακυριευουσιν αυτων, και οι μεγαλοι αυτων, κατεξουσιαζουσιν αυτων. ουχ
43 ὁυτω δε εσται εν ὑμιν, αλλ' ὁς εαν θελη γενεσθαι μεγας εν ὑμιν, εσται διακονος
44 ὑμων: και ὁς αν θελη ὑμων γενεσθαι πρωτος, εσται παν-
45 των δουλος. και γαρ ὁ ὑιος του ανθρωπου ουκ ηλθε διακονηθηναι, αλλα διακονησαι, και δουναι την ψυχην αὐτου λυτρον αντι πολλων.

Jeſus replied, you ſhall indeed drink of the cup, that I muſt drink of, and be baptized with the baptiſm, with which I muſt be baptized; but to ſit on my right hand, or on my left, is not in my power to grant, except to thoſe for whom it was deſigned. 40
but the other ten, when they heard this, were fill'd with indignation againſt James and John. 41
ſo that Jeſus called them to him, and ſaid, you know that the rulers of the Gentiles domineer over them, and their great ones treat them in an imperious manner; but it ſhall not be ſo among young you: on the contrary, whoever would be great among you, he muſt be your ſervant; and whoever would be the chief, he muſt be the ſlave of all the reſt. 42 43 44
for the ſon of man himſelf is not come to receive the ſervices of men, but to do them ſervice, and to lay down his life a ranſom for many. 45

46 Και ερχονται εις Ιεριχω, και εκπορευομενου αυτου απο Ιεριχω, και των μαθητων αὐτου, και οχλου ικανου, ὑιος Τιμαιου Βαρτιμαιος ὁ τυφλος εκαθητο παρα την ὁδον
47 προσαιτων. και ακουσας ὁτι Ιησους ὁ Ναζωραιος εστιν, ηρξατο κραζειν, και λεγειν, ὁ ὑιος Δαβιδ Ιησου, ελεησον με.

At length they came to Jericho, and as he was leaving Jericho, accompanied by his diſciples, and a great number of people, a blind man called Bartimeus ſat begging in the high-way. 46
when he heard that it was Jeſus of Nazareth, he cried out, and ſaid, Jeſus, ſon of David, have pity 47

48 με. και επετιμων αυτω πολ-
λοι ινα σιωπηση, ὁ δε πολ-
λω μαλλον εκραζεν, υιε Δα-
49 βιδ, ελεησον με. και στας ὁ
Ιησους, ειπεν αυτον φωνηθη-
ναι, και φωνουσι τον τυ-
φλον, λεγοντες αυτω, θαρ-
50 σει, εγειρε, φωνει σε. ὁ δε
αποβαλων το ιματιον αυτου,
αναστας ηλθε προς τον Ιησουν.
51 και αποκριθεις, λεγει αυτω ὁ
Ιησους, τι θελεις ποιησω σοι? ὁ δε τυφλος ειπεν αυτω,
52 ραββουνι, ινα αναβλεψω. ὁ δε Ιησους ειπεν αυτω, υπαγε, ἡ πιστις σου σεσωκε σε. και ευθεως ανεβλεψε, και ηκολουθει τω Ιησου εν τη ὁδω.

pity on me. but many of the company rebuk'd him, in order to silence him. at which he cry'd out with more earneſtneſs, ſon of David have pity on me. Jeſus there- 49
fore ſtood ſtill, and ordered him to be called; ſo they called to the blind man, and ſaid, take courage, riſe, he calls you. upon which he 50
threw off his looſe coat, and went to Jeſus; who there- 51
upon ſpoke to him, and ſaid, what would you have me do for you? the blind man replied, Lord, I deſire to have my ſight. and Jeſus ſaid to 52
him, go your way, your faith has cur'd you, and immediately he had ſight, and followed Jeſus in the road.

1 Και ὁτε εγγιζουσιν εις Ιερουσαλημ, εις Βηθφαγη και Βηθανιαν προς το ορος των ελαιων, αποστελλει δυο των
2 μαθητων αυτου, και λεγει αυτοις, υπαγετε εις την κωμην την κατεναντι υμων, και ευθεως εισπορευομενοι εις αυτην, ευρησετε πωλον δεδεμενον, εφ' ὁν ουδεις ανθρωπων κεκαθικε, λυσαντες αυτον α-
3 γαγετε. και εαν τις υμιν ειπη, τι ποιειτε τουτο? ειπατε, ὁτι ὁ κυριος αυτου χρειαν εχει, και ευθεως αυτον αποστελει
4 ωδε. απηλθον δε, και ευρον τον πωλον δεδεμενον προς την θυραν εξω επι του αμφοδου, και

As they came near to Je- 1
ruſalem, about Bethphage and Bethany, by the mount of Olives, Jeſus ſent two of his diſciples, and ſaid to them: 2
go to yonder village that faces you, and upon your entrance into it, you will find a colt tied, that never was yet backed; looſe him, and bring him to me. if any one ſhould 3
ask you, why you do ſo? tell him, the Lord has occaſion for it, and immediately he will ſend it hither. ac- 4
cordingly they went, and finding the colt tied before a door, where two ways met, they

un-

5 και λυουσιν αυτον. και τι-
νες των εκει εστηκοτων ελεγον
αυτοις, τι ποιειτε λυοντες
6 τον πωλον? οι δε ειπον αυ-
τοις καθως ενετειλατο ο Ιη-
σους, και αφηκαν αυτους.
7 και ηγαγον τον πωλον προς
τον Ιησουν, και επεβαλον
αυτω τα ιματια αυτων, και
8 εκαθισεν επ' αυτω. πολλοι
δε τα ιματια αυτων εστρω-
σαν εις την οδον, αλλοι δε
στοιβαδας εκοπτον εκ των
δενδρων, και εστρωννυον εις
9 την οδον. και οι προαγοντες
και οι ακολουθουντες εκραζον,
λεγοντες, Ωσαννα, ευλογη-
μενος ο ερχομενος εν ονοματι
10 κυριου. ευλογημενη η ερχομε-
νη βασιλεια του πατρος ημων
Δαβιδ, Ωσαννα εν τοις υ-
ψιστοις.

untied it. upon which ſome 5
people there ſaid to them,
what do you mean by untying
the colt? and they anſwer- 6
ed as Jeſus had directed, ſo
they let them go. then they 7
brought the colt to Jeſus, and
throwing their garments upon
it, he mounted thereon. many 8
ſpread their clothes in the
way, others lopt down the
branches of trees to ſtrew
them in the road. the crowd 9
that march'd before and be-
hind crying out, Hoſanna,
bleſſed be he that comes in the
name of the Lord; bleſſed 10
be the kingdom of our father
David, which is now come,
Hoſanna in the higheſt hea-
vens.

11 Και εισηλθεν εις Ιεροσολυ-
μα ο Ιησους. και εις το ιερον
και περιβλεψαμενος παντα,
οψιας ηδη ουσης της ωρας,
εξηλθεν εις Βηθανιαν μετα των
δωδεκα.

Jeſus having made his en- 11
trance into Jeruſalem, went
into the temple, and after
he had ſurvey'd the whole,
it being then late, he depart-
ed with the twelve to Be-
thany.

12 Και τη επαυριον εξελθον-
των αυτων απο Βηθανιας, ε-
13 πεινασε. και ιδων συκην α-
πο μακροθεν, εχουσαν φυλ-
λα, ηλθεν ει αρα ευρησει τι
εν αυτη, και ελθων επ' αυ-
την, ουδεν ευρεν ει μη φυλλα,
14 ου γαρ ην καιρος συκων. και
αποκριθεις ειπεν αυτη, "μη-
"κετι εκ σου εις τον αιωνα

On the morrow when they 12
had left Bethany, he was
preſs'd with hunger. and ob- 13
ſerving at a diſtance a fig-
tree full of leaves, he went
up to it to ſee if he could find
any fruit upon it. but when
he came to it, he found it
had nothing but leaves, (for
it was not the ſeaſon for that
ſort of fig.) thereupon Jeſus 14

"μη-

ſaid

" μηδεις καρπον φαγοι." και ηκουον οι μαθηται αυτου.

said to the fig-tree, " no one " ſhall ever eat any fruit of " yours." and his diſciples took notice of it.

15 Και ερχονται εις Ιεροσολυμα, και εισελθων ο Ιησους εις το ιερον, ηρξατο εκβαλλειν τους πωλουντας και αγορα-
3 ζοντας εν τω ιερω, και τας τραπεζας των κολλυβιστων, και τας καθεδρας των πω-
16 λουντων τας περιστερας, κατεστρεψε· και ουκ ηφιεν ινα τις διενεγκη σκευος δια
17 του ιερου· και εδιδασκε, λε-γων αυτοις, ου γεγραπται, " οτι ο οικος μου, οικος προ-" σευχης κληθησεται πασι " τοις εθνεσιν?" υμεις δε ε-ποιησατε αυτον σπηλαιον
18 ληστων· και ηκουσαν οι Γραμματεις και οι αρχιερεις, και εζητουν πως αυτον απο-λεσουσιν, εφοβουντο γαρ αυ-τον, οτι πας ο οχλος εξε-πλησσετο επι τη διδαχη αυ-
19 του· και οτε οψε εγενετο, εξεπορευετο εξω της πολεως.

Being arrived at Jeruſa-15 lem, Jeſus went into the temple, and began to turn out thoſe that bought and ſold there; he overthrew the table of Money-changers, and the ſtalls of thoſe that ſold doves. nor would he ſuffer 16 any baggage to be carried thro' the temple. at the ſame 17 time he explained himſelf to them in theſe words, is it not written, " my houſe ſhall " be called a houſe of prayer " to all nations?" but ye have made it a harbour for thieves. the Scribes and Pha-18 riſees upon hearing this conſulted together how to deſtroy him; but they ſtood in awe of him, becauſe all the people were ſtrangely affected with his doctrine. but at 19 night Jeſus withdrew from the city.

20 Και πρωι παραπορευομενοι, ειδον την συκην εξηραμ-
21 μενην εκ ριζων. και αναμνησθεις ο Πετρος, λεγει αυτω, ραββι, ιδε, η συκη ην κατη-
22 ρασω, εξηρανται. και απο-κριθεις ο Ιησους, λεγει αυτοις, εχετε πιστιν Θεου.
23 αμην λεγω υμιν, οτι ος αν ειπη τω ορει τουτω, αρθητι, και βλη-θητι εις την θαλασσαν, και μη

In the morning as they 20 were coming back, they ſaw the fig-tree withered away to the very roots. Peter re-21 membring the tree, ſaid, maſter, ſee the fig-tree, which you curſed, is quite withered. but Jeſus replied, and ſaid 22 to them, rely upon God. for 23 I aſſuredly tell you, that whoever ſhall ſay to this mountain,

μη διακριθη εν τη καρδια αυτου, αλλα πιστευση ὁτι ἁ λεγει, γινεται, εσται αυτω
24 ὁ εαν ειπη. δια τουτο λεγω ὑμιν, παντα ὁσα αν προσευχομενοι αιτεισθε, πιστευετε ὁτι λαμβανετε, και εσται
25 ὑμιν. και ὁταν στηκητε προσευχομενοι, αφιετε ειτι εχετε κατα τινος, ἱνα και ὁ πατηρ ὑμων ὁ εν τοις ουρανοις αφη ὑμιν τα παραπτω-
26 ματα ὑμων. ει δε ὑμεις ουκ αφιετε, ουδε ὁ πατηρ ὑμων ὁ εν τοις ουρανοις αφησει τα παραπτωματα ὑμων.

tain, be removed, and caſt into the ſea, having no doubt in his mind, but believing what he ſays ſhall be effected, what he pronounces ſhall actually be accompliſhed. 24
therefore whenever you pray, be fully perſuaded of obtaining your requeſt, and I aſſure you it ſhall be granted, whatever it be. 25
only when you are diſpos'd to prayer, if you have any cauſe of complaint againſt any one, forgive him, that your heavenly father may forgive you your offences. 26
but if you do not forgive others, neither will your heavenly father forgive you.

27 Και ερχονται παλιν εις Ιεροσολυμα, και εν τω ἱερω περιπατουντος αυτου, ερχονται προς αυτον ὁι αρχιερεις, και ὁι Γραμματεις, και
28 ὁι πρεσβυτεροι. και λεγουσιν αυτω, εν ποια εξουσια ταυτα ποιεις? και τις σοι την εξουσιαν ταυτην εδωκεν
29 ἱνα ταυτα ποιης? ὁ δε Ιησους αποκριθεις, ειπεν αυτοις, επερωτησω ὑμας καγω ἑνα λογον, και αποκριθητε μοι, και ερω ὑμιν εν ποια εξουσια
30 ταυτα ποιω. το βαπτισμα Ιωαννου εξ ουρανου ην, η εξ ανθρωπων? αποκριθητε μοι.
31 και ελογιζοντο προς ἑαυτους, λεγοντες, εαν ειπωμεν, εξ ουρανου, ερει, διατι ουν ουκ ε-

Then they entred again into Jeruſalem: and as he was walking in the temple, the chief prieſts, the Scribes, and rulers of the Jews came about him, and aſked him, 27 28
by what authority do you behave thus? and who gave you that authority? Jeſus replied to them, if you will anſwer one queſtion, that I ſhall propoſe to you, then I will tell you by what authority I act thus. 29
the baptiſm of John, was it of divine, or of human inſtitution? anſwer me that. 30
upon this they reaſoned thus with themſelves; if we ſhould ſay, it was divine, he will urge, why then did you not believe him? 31

32 πιστευσατε αυτῳ ? αλλ' εἰπωμεν, ἐξ ἀνθρωπων, ἐφο-
βουντο τον λαον, ἅπαντες γαρ ειχον τον Ιωαννην, ὁτε
33 ὀντως προφητης ην. και ἀ-
ποκριθεντες, λεγουσι τῳ Ιη-
σου, ουκ οιδαμεν. και ὁ Ιη-
σους ἀποκριθεις, λεγει αυτοις,
ουδε ἐγω λεγω ὑμιν ἐν ποιᾳ
ἐξουσιᾳ ταυτα ποιω.

12 1 Και ἠρξατο αυτοις ἐν πα-
ραβολαις λεγειν. ἀμπελωνα
ἐφυτευσεν ἀνθρωπος, και πε-
ριεθηκε φραγμον, και ὠρυξεν ὑ-
ποληνιον, και ὠκοδομησε πυρ-
γον, και ἐξεδοτο αυτον γεωρ-
2 γοις, και ἀπεδημησε. και ἀ-
πεστειλε προς τους γεωργους
τῳ καιρῳ δουλον, ἱνα παρα
των γεωργων λαβῃ ἀπο του
3 καρπου του ἀμπελωνος. οἱ
δε λαβοντες αυτον, ἐδειραν,
4 και ἀπεστειλαν κενον. και
παλιν ἀπεστειλε προς αυ-
τους ἀλλον δουλον, κἀκει-
νον λιθοβολησαντες ἐκεφα-
λαιωσαν, και ἀπεστειλαν
5 ἠτιμωμενον. και παλιν ἀλ-
λον ἀπεστειλε, κἀκεινον ἀ-
πεκτειναν, και πολλους ἀλ-
λους, τους μεν δεροντες,
6 τους δε ἀποκτεινοντες. ἐτι
ουν ἑνα ὑιον ἐχων ἀγαπητον
αὐτου, ἀπεστειλε και αυ-
τον προς αυτους ἐσχατον,
λεγων, ὁτι ἐντραπησονται
7 τον ὑιον μου. ἐκεινοι δε οἱ
γεωργοι ειπον προς ἑαυτους,
ὁτι οὑτος ἐστιν ὁ κληρονομος,
δευτε, ἀποκτεινομεν αυτον,

και

him? if we should say, it 32
was a human institution, we
run a risk from the people.
(for they all believed John
was a true prophet.) they 33
therefore gave Jesus this an-
swer, we cannot tell. nei-
ther do I, said Jesus, ac-
quaint you by what autho-
rity I act thus.

Then Jesus address'd him- 1
self to them in this paraboli-
cal manner. a certain per-
son planted a vineyard, made
a fence about it, clear'd the
way for a wine-press, built
a tower, and committed it
to the care of vine-dressers,
while he was travelling a-
broad. at the time of vin- 2
tage he sent his servant to the
vine-dressers to receive the
profits of his vineyard. but 3
they seized on him, and beat
him, and sent him home
empty. after this he sent 4
another servant to them, him
they assaulted with stones and
cudgels, and sent him back
with contempt. then he sent 5
another, whom they killed:
and of several more, some
they beat, some they killed.
at last, having one only son, 6
whom he loved, he sent him
to them; surely, said he,
they will reverence my son.
but these husbandmen said to 7
one another, this is the heir,
come, let us kill him, and

the

και ημων εσται η κληρονο-
8 μια. και λαβοντες αυτον, απεκτειναν, και εξεβαλον
9 εξω του αμπελωνος. τι ουν ποιησει ο κυριος του αμπελωνος? ελευσεται και απολεσει τους γεωργους, και δωσει τον
10 αμπελωνα αλλοις. ουδε την γραφην ταυτην ανεγνωτε: "λιθον ον απεδοκιμασαν οι "οικοδομουντες, ουτος εγε-"νηθη εις κεφαλην γωνιας.
11 "παρα κυριου εγενετο αυτη, "και εστι θαυμαστη εν οφ-
12 "θαλμοις ημων?" και εζητουν αυτον κρατησαι, και εφοβηθησαν τον οχλον, εγνωσαν γαρ οτι προς αυτους την παραβολην ειπε, και αφεντες αυτον απηλθον.

the inheritance will be our own. so they seized upon 8
him, and dragg'd him out of the vineyard, and killed him. now what will the master of 9
the vineyard do? on his return, said they, he will destroy those vine-dressers, and give his vineyard to others. have you not read, said he, 10
this passage of scripture, "the "stone which the builders "rejected, is become the prin-"cipal stone of the angle. "it is the Lord, that has 11
"done this, and it is mar-"vellous in our eyes." then 12
they contriv'd how they might seize him, for they perceived, that he applied the parable to them; but for fear of the people they left him, and went away.

13 Και αποστελλουσι προς αυτον τινας των Φαρισαιων και των Ηρωδιανων, ινα αυ-
14 τον αγρευσωσι λογω. οι δε ελθοντες λεγουσιν αυτω, διδασκαλε, οιδαμεν οτι αληθης ει, και ου μελει σοι περι ουδενος, ου γαρ βλεπεις εις προσωπον ανθρωπων, αλλ' επ' αληθειας την οδον του Θεου διδασκεις. εξεστι κηνσον Καισαρι δουναι, η ου?
15 δωμεν, η μη δωμεν? ο δε ειδως αυτων την υποκρισιν, ειπεν αυτοις, τι με πειραζε-τε? φερετε μοι δηναριον, ινα

Then they sent some of the 13
Pharisees, and of the Herodians to insnare him in his discourse. when they were 14
come, they said to him, master, we know that you are sincere, that you are not influenced by any one, for you have no regard to the person of men: but teach us the way of God according to truth. now should we pay tribute to Cesar, or no? shall we pay, or shall we not pay? but he, perceiving 15
their hypocrisy, said to them, why do you lay snares for

16 ιδω. οἱ δε ἠνεγκαν, και λε-
γει αυτοις, τινος ἡ εικων αὐ-
τη και ἡ επιγραφη? οἱ δε ει-
17 πον αυτῳ, Καισαρος. και
αποκριθεις ὁ Ιησους ειπεν αυ-
τοις, αποδοτε τα Καισαρος,
Καισαρι, και τα του Θεου,
τῳ Θεῳ. και εθαυμασαν ἐπ'
αυτῳ.

me? let me see a penny. and 16
when they brought it, he ask-
ed them, whose image and
inscription is this? they said,
Cesar's. to which Jesus re- 17
ply'd, render to Cesar what
belongs to Cesar, and to God
what belongs to God. and
they were surprized at the
answer.

18 Και ερχονται Σαδδουκαιοι
προς αυτον, οἵτινες λεγουσιν
αναστασιν μη ειναι, και ε-
πηρωτησαν αυτον, λεγοντες,
19 διδασκαλε, Μωσης εγραψεν
ἡμιν, ὁτι εαν τινος αδελφος
αποθανῃ, και καταλιπῃ γυ-
ναικα, και τεκνα μη αφῃ,
ἱνα λαβῃ ὁ αδελφος αυτου
την γυναικα αυτου, και ἐξα-
ναστησῃ σπερμα τῳ αδελφῳ
20 αὐτου. ἑπτα αδελφοι ησαν,
και ὁ πρωτος ελαβε γυναικα,
και αποθνησκων ουκ αφηκε
21 σπερμα. και ὁ δευτερος ε-
λαβεν αυτην, και απεθανε,
και ουδε αυτος αφηκε σπερμα,
22 και ὁ τριτος ὡσαυτως. και
ελαβον αυτην οἱ ἑπτα, και
ουκ αφηκαν σπερμα, εσχατη
23 παντων απεθανε και ἡ γυνη. εν
τῃ ουν αναστασι, ὁταν αναστ-
τωσει, τινος αυτων εσται
γυνη? οἱ γαρ ἑπτα εσχον αυτην
24 γυναικα. και αποκριθεις ὁ Ιη-
σους, ειπεν αυτοις, ου δια του-
το πλανασθε, μη ειδοτες τας
γραφας, μηδε την δυναμιν
25 του Θεου? ὁταν γαρ εκ νε-
κρων αναστωσιν, ουτε γα-
μουσιν,

Then the Saducees, who 18
deny the resurrection, came
and asked him, saying, master, 19
Moses has left it us in writ-
ing, that if a man dies, and
leaves his wife without any
children, his brother should
marry his widow, in order
to perpetuate his name. now 20
there were seven brothers:
the first married a wife and
died, leaving her without any
children. the second married 21
her, and he died too without
leaving her any children: the
third did the same. so that 22
all the seven married her,
but left no children. last of
all she died. at the time 23
therefore of the resurrection,
when they shall rise, whose
wife shall she be of the seven?
for they all married her. Je- 24
sus answered them, don't you
see you are in a mistake, by
being unacquainted with the
scriptures, as well as with
the power of God? for when 25
they shall rise from the dead,
they neither will marry, nor

be

μουσιν, ουτε γαμισκονται, αλλ' εισιν ως αγγελοι οι
26 εν τοις ουρανοις. περι δε των νεκρων, οτι εγειρονται, ουκ ανεγνωτε εν τη βιβλω Μωσεως, επι της βατου ως ειπεν αυτω ο Θεος, λεγων, "εγω ο Θεος Αβρααμ, και "ο Θεος Ισαακ, και ο Θεος
27 "Ιακωβ?" ουκ εστιν ο Θεος νεκρων, αλλα Θεος ζωντων, υμεις ουν πολυ πλανασθε.

be given in marriage, but be immortal like the angels in heaven. and as for the dead, 26 *that they will actually riſe, have you not read in the book of Moſes thoſe words, which God pronounc'd out of the buſh to him, "I am the "God of Abraham, the God "of Iſaac, and the God of "Jacob?" he is not the* 27 *God of the dead, but the God of the living: and therefore you greatly miſtake the meaning.*

28 Και προσελθων εις των Γραμματεων, ακουσας αυτων συζητουντων, ειδως οτι καλως αυτοις απεκριθη, επηρωτησεν αυτον, ποια εστι
29 πρωτη παντων εντολη? ο δε Ιησους απεκριθη αυτω, οτι πρωτη παντων εντολη, "α-"κουε Ισραηλ, κυριος ο "Θεος ημων, κυριος εις εστι.
30 "και αγαπησεις κυριον τον "Θεον σου εξ ολης της καρ-"διας σου, και εξ ολης της "ψυχης σου, και εξ ολης "της διανοιας σου, και εξ "ολης της ισχυος σου, αυτη
31 "πρωτη εντολη." και δευτερα ομοια αυτη, αγαπησεις τον πλησιον σου ως σεαυτον, μειζων τουτων αλλη εντολη ουκ εστι. και ει-
32 πεν αυτω ο Γραμματευς, καλως, διδασκαλε, επ' αληθειας ειπας, οτι εις εστι Θεος, και ουκ εστιν αλλος πλην

One of the Scribes, that 28 *had heard their diſpute, obſerving the propriety of his anſwers, propos'd this queſtion to him, which is the principal commandment of all? Jeſus anſwer'd him, the firſt* 29 *of all the commandments is thus deliver'd, "hear, o "Iſrael, the lord our God "is the only lord. you ſhall* 30 *"therefore love the lord your "God with all your heart, "with all your ſoul, to the "utmoſt of your underſtanding, and all your faculties." this is the firſt commandment. and the ſe-* 31 *cond, which has an affinity to it, is this: "you ſhall love "your neighbour as yourſelf." there is no other commandment greater than theſe. the* 32 *Scribe replied, what you have ſaid, maſter, is very true, there*

33 αυτου· και το αγαπαν αυτον εξ ολης της καρδιας, και εξ ολης της συνεσεως, και εξ ολης της ψυχης, και εξ ολης της ισχυος, και το αγαπαν τον πλησιον ως εαυτον, πλειον εστι παντων των ολοκαυτωματων και των θυσιων.
34 και ο Ιησους ιδων αυτον οτι νουνεχως απεκριθη, ειπεν αυτω, ου μακραν ει απο της βασιλειας του Θεου. και ουδεις ουκετι ετολμα αυτον επερωτησαι.

35 Και αποκριθεις ο Ιησους ελεγε, διδασκων εν τω ιερω, πως λεγουσιν οι Γραμματεις, οτι ο Χριστος υιος εστι Δα-
36 βιδ? αυτος γαρ Δαβιδ ειπεν εν τω πνευματι τω αγιω, λεγει "ο κυριος τω κυριω μου, κα-"θου εκ δεξιων μου, εως αν "θω τους εχθρους σου υπο-"ποδιον των ποδων σου."
37 αυτος ουν Δαβιδ λεγει αυτον κυριον, και ποθεν υιος αυτου εστι? και ο πολυς οχλος η-
38 κουεν αυτου ηδεως. και ελεγεν αυτοις εν τη διδαχη αυτου, βλεπετε απο των Γραμματεων, των θελοντων εν στολαις περιπατειν, και ασπασμους εν ταις αγοραις,
39 και πρωτοκαθεδριας εν ταις συναγωγαις, και πρωτοκλι-
40 σιας εν τοις δειπνοις, οι κατεσθιοντες τας οικιας των χηρων, και προφασει μακρα

προ-

there is one God, and no other but he. and to love him with all the heart, with all the underſtanding, with all the ſoul, with all its faculties, and to love one's neighbour as one's ſelf is more acceptable than all the offerings and ſacrifices in the world. 33
Jeſus obſerving he anſwer'd ſo diſcreetly, ſaid to him, you are not far from the kingdom of God. and no man after that was ſo hardy as to ask him any queſtion. 34

As Jeſus was teaching in the temple, he addreſs'd himſelf to them, ſaying, why do the Scribes maintain that Chriſt is the ſon of David? for David himſelf, who was inſpired by the holy ſpirit, has this expreſſion, "the "Lord ſaid to my Lord, "ſit thou at my right hand "till I make thy enemies "thy foot-ſtool." now ſince David himſelf calls him Lord, how can he be David's ſon? and the common people heard him with pleaſure. 35 36 37 38
in the ſequel of the diſcourſe, he ſaid to them, beware of the Scribes, who affect to walk about in their long robes, to be ſaluted in publick places, and to have the firſt ſeats in their ſynagogues, and at their feaſts: who yet devour widows eſtates under the

ſhew

προσευχομενοι, ουτοι λημψονται περισσοτερον κριμα.

41 Και καθισας ὁ Ιησους κατεναντι του γαζοφυλακιου, εθεωρει πως ὁ οχλος βαλλει χαλκον εις το γαζοφυλακιον, και πολλοι πλουσιοι εβαλλον πολλα. 42 και ελθουσα μια χηρα πτωχη εβαλε λεπτα δυο, ὁ εστι κοδραντης. 43 και προσκαλεσαμενος τους μαθητας αὐτου, ειπεν αυτοις, αμην λεγω ὑμιν, ὁτι ἡ χηρα αὐτη ἡ πτωχη πλειον παντων βεβληκε των βαλοντων εις γαζοφυλακιον. 44 παντες γαρ εκ του περισσευοντος αυτοις εβαλον, αὐτη δε εκ της ὑστερησεως αὐτης παντα ὁσα ειχεν εβαλεν, ὁλον τον βιον αὐτης.

shew of making long prayers, such shall receive greater condemnation.

At length, as Jesus was sitting over-against the treasury, he observed the peoples throwing money into the chest; when many of the rich gave large sums. 41 *and there came a certain poor widow, who threw in two mites, to the value of a farthing.* 42 *upon which he call'd to his disciples, and said to them, I declare unto you, that this poor widow has given more than any of those, who have given to the treasury.* 43 *for all the rest contributed out of their superfluous substance; but she has contributed what she wanted for her bare subsistence.*

1 Και εκπορευομενου αυτου εκ του ἱερου, λεγει αυτῳ ἑις εκ των μαθητων αυτου, διδασκαλε, ιδε ποταποι λιθοι, 2 και ποταπαι οικοδομαι. και ὁ Ιησους αποκριθεις, ειπεν αυτῳ, βλεπεις ταυτας τας μεγαλας οικοδομας? ου μη αφεθῃ λιθος επι λιθῳ, ὁς ου μη 3 καταλυθῃ. και καθημενου αυτου εις το ορος των ελαιων κατεναντι του ἱερου, επηρωτων αυτον κατ' ἰδιαν Πετρος, και Ιακωβος, και Ιωαννης, 4 και Ανδρεας, ειπε ἡμιν ποτε ταυτα εσται, και τι το σημειον ὁταν μελλῃ παντα ταυτα

As Jesus was going out of the temple, one of his disciples said to him, see, master, what stone-work, and buildings are here. 2 *but Jesus answer'd him, you see this magnificent structure, which shall not be left till it be all demolished, one stone after another.* 3 *and when he was sitting upon the mount of Olives over-against the temple, Peter, James, John, and Andrew said to him in private,* 4 *tell us, when shall this happen? and what will be the sign that this is going to be accomplished?*

5 τα συντελεισθαι ? ὁ δε Ιησους αποκριθεις αυτοις ηρξατο λεγειν, βλεπετε μη τις υμας πλανηση· 6 πολλοι γαρ ελευσονται επι τω ονοματι μου, λεγοντες, ὁτι εγω ειμι, και πολλους πλανησουσιν. 7 ὁταν δε ακουσητε πολεμους και ακοας πολεμων, μη θροεισθε, δει γαρ γενεσθαι, 8 αλλ' ουπω το τελος. εγερθησεται γαρ εθνος επι εθνος, και βασιλεια επι βασιλειαν, και εσονται σεισμοι κατα τοπους, και εσονται λιμοι και ταραχαι· αρχη ωδινων ταυτα: 9 βλεπετε δε υμεις εαυτους, παραδωσουσι γαρ υμας εις συνεδρια, και εις συναγωγας, δαρησεσθε, και επι ηγεμονων και βασιλεων σταθησεσθε ενεκεν εμου, εις μαρτυριον αυτοις. 10 και εις παντα τα εθνη δει πρωτον κηρυχθηναι το ευαγγελιον. 11 ὁταν δε αγωσιν υμας παραδιδοντες, μη προμεριμνατε τι λαλησητε, μηδε μελετατε: αλλ' ὁ εαν δοθη υμιν εν εκεινη τη ωρα, τουτο λαλειτε, ου γαρ εστε υμεις ὁι λαλουντες, αλλα το πνευμα 12 το αγιον. παραδωσει δε αδελφος αδελφον εις θανατον, και πατηρ τεκνον, και επαναστησονται τεκνα επι γονεις, 13 και θανατωσουσιν αυτους. και εσεσθε μισουμενοι υπο παντων δια το ονομα μου, ὁ δε

compliſhed? Jeſus anſwer'd by ſaying, take care not to let any one impoſe upon you; for many ſhall come in my name, and ſay, I am the Meſſiah; and deceive many. but when ye ſhall hear the talk of wars, and the noiſe of wars, be not alarm'd; for that muſt happen; but the end is not yet. for nation ſhall riſe againſt nation, and kingdom againſt kingdom: there ſhall be earthquakes in divers places, famines and commotions. theſe are the beginning of ſorrows. then look to your ſelves: for they will deliver you up to the tribunals, and ſcourge you in the ſynagogues: you will be brought before governours, and princes upon my account, to be my witneſſes againſt them. but the goſpel muſt firſt be publiſhed among all nations. now when they ſhall lead you to deliver you up, be not ſollicitous about your defence, don't premeditate upon it; but what ſhall be ſuggeſted to you at the very occaſion, that deliver: for it is not you that will plead, but the holy ſpirit. then the brother ſhall betray his brother to death, and the father his ſon: children ſhall proſecute their parents, and be the inſtruments to take away their lives: you will be

the

ὑπομεινας εις τελος, ουτος σωθησεται.

14 Οταν δε ιδητε το βδελυγμα της ερημωσεως (το ῥηθεν υπο Δανιηλ του προφητου) ἑστος ὁπου ου δει, ὁ αναγινωσκων νοειτω, τοτε οἱ εν τῃ Ιουδαιᾳ φευγετωσαν εις τα 15 ορη, ὁ δε επι του δωματος, μη καταβατω εις την οικιαν, μηδε εισελθετω αραι τι εκ της 16 οικιας αὐτου. και ὁ εις τον αγρον ων, μη επιστρεψατω εις τα οπισω, αραι το ἱματιον αὐτου. 17 ουαι δε ταις εν γαστρι εχουσαις, και ταις θηλαζουσαις εν εκειναις ταις 18 ἡμεραις. προσευχεσθε δε ἱνα μη γενηται ἡ φυγη ὑμων χει- 19 μωνος. εσονται γαρ αἱ ἡμεραι εκειναι θλιψις, οἱα ου γεγονε τοιαυτη απ' αρχης κτισεως ἡς εκτισεν ὁ Θεος, ἑως του νυν, και ου μη γενηται. 20 και ει μη κυριος εκολοβωσε τας ἡμερας, ουκ αν εσωθη πασα σαρξ, αλλα δια τους εκλεκτους ους εξελεξατο, εκολοβωσε τας ἡμερας.

21 Και τοτε εαν τις ὑμιν ειπῃ, ἰδου, ὡδε ὁ Χριστος, ἡ, ἰδου 22 εκει, μη πιστευετε. εγερθησονται γαρ ψευδοχριστοι και ψευδοπροφηται, και δωσουσι σημεια και τερατα, προς το αποπλανᾳν, ει δυνατον,

the object of universal hatred upon my account; but he that shall persevere unto the end, shall be saved.

Now when you shall see the 14
abomination of desolation, mentioned by the prophet Daniel, established where it ought not to be (let the reader observe) then let those, who are in Judea, flee to the mountains: he that is upon the battlements 15
let him not descend into the house, nor enter therein to take any thing away: let not him that is in the field 16
return back to fetch his garment. unhappy the women 17
who are pregnant, and those who nurse children at such a time. pray that your flight 18
be not in the winter. for the 19
distress of that time will be such as never happen'd since the beginning of the world, which God created, to this present, nor ever shall be. so that if the Lord should 20
suffer it to last, no man could escape: but he will not suffer the time to last long, out of regard to his elect.

Then if any one shall say 21
to you, Christ is here, or, he is there, don't believe it. for false Christs, and false 22
prophets shall rise, and shall shew signs and prodigies, so as to seduce, if it were possible, even the very elect.

23 και τους εκλεκτους. υμεις δε βλεπετε, ιδου, προειρηκα υμιν παντα.

24 Αλλ' εν εκειναις ταις ημεραις, μετα την θλιψιν εκεινην, ο ηλιος σκοτισθησεται, και η σελην ου δωσει το φεγγος
25 αυτης. και οι αστερες του ουρανου εσονται εκπιπτοντες, και αι δυναμεις αι εν τοις ου-
26 ρανοις σαλευθησονται. και τοτε οψονται τον υιον του ανθρωπου ερχομενον εν νεφελαις μετα δυναμεως πολλης,
27 και δοξης. και τοτε αποστελει τους αγγελους αυτου, και επισυναξει τους εκλεκτους αυτου εκ των τεσσαρων ανεμων, απ' ακρου γης εως ακρου ουρανου.

28 Απο δε της συκης μαθετε την παραβολην, οταν αυτης ηδη ο κλαδος απαλος γενηται, και εκφυη τα φυλλα, γινωσκετε οτι εγγυς το θερος
29 εστιν. ουτω και υμεις, οταν ταυτα ιδητε γινομενα, γινωσκετε οτι εγγυς εστιν επι θυ-
30 ραις. αμην λεγω υμιν, οτι ου μη παρελθη η γενεα αυτη, μεχρις ου παντα ταυτα γε-
31 νηται. ο ουρανος και η γη παρελευσονται, οι δε λογοι
32 μου ου μη παρελθωσι. περι δε της ημερας εκεινης, η της ωρας ουδεις οιδεν, ουδε οι αγγελοι οι εν ουρανω, ουδε ο υιος,
33 ει μη ο πατηρ. βλεπετε, αγρυπνειτε και προσευχεσθε,

ουκ

be you therefore upon your guard: remember I have forewarned you against all events. 23

Now after the time of that distress, the sun shall be dark, and the moon shall give no light: the stars of heaven 24 25 *shall fall, and the powers that are in heaven shall be shaken. then shall they see* 26 *the son of man coming in the clouds with power and great glory. then will he* 27 *send his angels, and gather his elect from the four winds, from the remotest part of the earth, to the remotest part of heaven.*

Consider this similitude taken from a fig-tree: when its branch is yet tender, and puſhes out its leaves, you know that ſummer is near: ſo when you ſhall ſee theſe 28 29 *things happen, know that he is nigh, even at your doors. I declare unto you, this ge-* 30 *neration ſhall not be extinct, till all theſe things be tranſacted. heaven and earth* 31 *ſhall fail, but my words ſhall never fail. as to the day and* 32 *hour, that no one knows, neither the angels in heaven, nor even the ſon; but the father only. be circumſpect,* 33 *be vigilant, and devout: be-*

cauſe

ουκ οιδατε γαρ ποτε ὁ καιρος
34 εστιν. ὡς ανθρωπος αποδη-
μος αφεις την οικιαν αὐτου,
και δους τοις δουλοις αὐτου
την εξουσιαν, και ἑκαστῳ
το εργον αὐτου, και τῳ θυ-
ρωρῳ ενετειλατο ἱνα γρηγορῃ.
35 γρηγορειτε ουν, ουκ οιδατε
γαρ ποτε ὁ κυριος της οικιας
ερχεται, οψε, η μεσονυκ-
τιου, η αλεκτοροφωνιας, η
36 πρωι, μη ελθων ἐξαιφνης,
37 ευρῃ ὑμας καθευδοντας. ἁ δε
ὑμιν λεγω, πασι λεγω, γρη-
γορειτε.

cauſe you are uncertain when
that time will be. when a 34
man travels into foreign parts,
he leaves his goods in charge
to his ſervants, he appoints
to every one his task, and
orders the porter to be vigi-
lant, watch ye therefore (for 35
you don't know when the
maſter of the houſe will re-
turn; whether at evening,
or at midnight, or at the
cock-crowing, or in the morn-
ing) for fear by his ſudden 36
return he ſhould ſurprize you
ſleeping. what I ſay to you, 37
I ſay to all, be vigilant.

1 Ην δε το πασχα και τα
αζυμα μετα δυο ἡμερας. και
εζητουν οἱ αρχιερεις και οἱ
Γραμματεις, πως αυτον εν
δολῳ κρατησαντες αποκτει-
2 νωσιν. ελεγον δε, μη εν τῃ
ἑορτῃ, μηποτε θορυβος εσται
3 του λαου. και οντος αυ-
του εν Βηθανιᾳ, εν τῃ οικιᾳ
Σιμωνος του λεπρου, κατα-
κειμενου αυτου, ηλθε γυνη ἐ-
χουσα αλαβαστρον μυρου,
ναρδου πιστικης πολυτελους,
και συντριψασα το αλα-
βαστρον, κατεκεεν αυτου
4 κατα της κεφαλης. ησαν δε
τινες αγανακτουντες προς ἑ-
αυτους, και λεγοντες, εις τι
ἡ απωλεια αὕτη του μυρου
5 γεγονεν? ηδυνατο γαρ τουτο
το μυρον πραθηναι επανω
τριακοσιων δηναριων, και δο-
θηναι τοις πτωχοις. και ενε-
βριμωντο

Within two days was the 1
feaſt of the paſſover, and of
unleavened bread. and the
chief prieſts, with the Scribes,
contriv'd how they might
ſeize Jeſus by ſurprize, and
put him to death. but they 2
objected, it could not be du-
ring the feſtival, for fear of
a popular inſurrection. now 3
being at Bethany, in the houſe
of Simon the leper, while he
was at table, there came a
woman with a viol full of the
perfume of ſpikenard, which
was very coſtly; and ſhe
opened the viol, and poured it
upon his head. but ſome had 4
a ſecret indignation, and ſaid,
why muſt the perfume be ſo
waſted? for we could have 5
ſold it for above two hundred
denarys, and given them to the

6 βριμωντο αυτῃ· ὁ δε Ιησους
ειπεν, αφετε αυτην, τι αυ-
τῃ κοπους παρεχετε? καλον
7 εργον ειργασατο εν εμοι· παν-
τοτε γαρ τους πτωχους εχετε
μεθ' ἑαυτων, και ὁταν θελη-
τε, δυνασθε αυτους ευ ποιη-
σαι, εμε δε ου παντοτε εχετε.
8 ὁ εσχεν αὑτη, ηποιησε, προε-
λαβε μυρισαι μου το σωμα
9 εις τον ενταφιασμον· αμην
λεγω ὑμιν, ὁπου αν κηρυχ-
θῃ το ευαγγελιον τουτο εις
ὁλον τον κοσμον, και ὁ εποιη-
σεν αὑτη, λαληθησεται εις
μνημοσυνον αυτης.

poor: and they inveighed a-
gainſt her. but Jeſus ſaid, 6
let her alone, why do you
diſquiet her? it is commend-
able, what ſhe has done out
of reſpect to me. the poor 7
you have always with you,
and you may relieve them
whenever you pleaſe: but me
you will not always have. ſhe 8
has done what ſhe could:
ſhe has perfum'd my body
previouſly to my burial. I 9
declare unto you, in what-
ever quarter of the world
this part of the goſpel-hiſtory
ſhall be related, this action
of hers ſhall be mention'd to
her praiſe.

10 Και ὁ Ιουδας ὁ Ισκαριω-
της, εἱς των δωδεκα, απηλ-
θε προς τους αρχιερεις, ἱνα
11 παραδῳ αυτον αυτοις. ὁι δε
ακουσαντες εχαρησαν, και
επηγγειλαντο αυτῳ αργυριον
δουναι, και εζητει πως ευ-
καιρως αυτον παραδῳ.

Then Judas Iſcariot, one 10
of the twelve, went to the
chief prieſts, in order to be-
tray him to them. they 11
were glad to hear him, and
promis'd to give him money.
upon which he contriv'd the
moſt favourable occaſion to
betray him.

12 Και τῃ πρωτῃ ἡμερᾳ των
αζυμων, ὁτε το πασχα ε-
θυον, λεγουσιν αυτῳ ὁι μα-
θηται αυτου, που θελεις α-
πελθοντες ἑτοιμασωμεν ἱνα
13 φαγῃς το πασχα? και α-
ποστελλει δυο των μαθητων
αὑτου, και λεγει αυτοις, ὑ-
παγετε εις την πολιν, και
απαντησει ὑμιν ανθρωπος κε-
ραμιον ὑδατος βασταζων,
14 ακολουθησατε αυτῳ· και ὁ-
που

On the firſt day of un- 12
leavened bread, when the
paſchal lamb is kill'd, his
diſciples ſaid to him, where
would you have us go and
prepare for your eating the
paſchal lamb? upon which 13
he diſpatch'd two of his diſ-
ciples, and ſaid to them:
go into the city, and you will
meet a man carrying a pitcher
of water; follow him. and 14
wherever

που εαν εισελθη, ειπατε τω οικοδεσποτη, ὁτι ὁ διδασκαλος λεγει, "που εστι το κα-
"ταλυμα ὁπου το πασχα
"μετα των μαθητων μου
15 "φαγω?" και αυτος ὑμιν δειξει ανωγεον μεγα εστρωμενον, ἑτοιμον, εκει ἑτοιμασα-
16 τε, ἡμιν. και εξηλθον ὁι μαθηται αυτου, και ηλθον εις την πολιν, και ἑυρον καθως ειπεν αυτοις, και ἡτοιμασαν το πασχα.

wherever he enters, ſay to the maſter of the houſe: "thus ſaith our maſter; "where is the chamber, "where I ſhall eat the paſſ-"over with my diſciples?" and he will ſhew you a large upper room ready furniſhed: there make preparation for us. his diſciples therefore went away, and being come into the city, they found every thing, as he had told them; and they prepared the paſchal lamb.

17 Και οψιας γενομενης ερχε-
18 ται μετα των δωδεκα. και ανακειμενων αυτων, και εσθιοντων, ειπεν ὁ Ιησους, αμην λεγω ὑμιν, ὁτι εἱς ἐξ ὑμων παραδωσει με, ὁ εσθιων
19 μετ' εμου. ὁι δε ηρξαντο λυπεισθαι, και λεγειν αυτῳ ἑις
20 καθ' ἑις, μη τι εγω? ὁ δε αποκριθεις, ειπεν αυτοις, ἑις εκ των δωδεκα, ὁ εμβαπτομενος
21 μετ' εμου εις το τρυβλιον. ὁ μεν ὑιος του ανθρωπου ὑπαγει, καθως γεγραπται περι αυτου, ουαι δε τῳ ανθρωπῳ εκεινῳ δι ὁυ ὁ ὑιος του ανθρωπου παραδιδοται, καλον ην αυτῳ, ει ουκ εγενηθη ὁ ανθρωπος εκεινος.

There he came in the evening with the twelve. and as they ſat eating, Jeſus ſaid, verily I ſay unto you, one of you that is eating with me, will betray me. and they were ſeized with ſorrow, all ſucceſſively asking him, is it I? but he anſwered them, ſaying, it is one of the twelve, he that eats of the ſame meſs with me. the ſon of man is going indeed, according to what is written of him: but wo to that man, by whom the ſon of man is betrayed: it would be better for that man, if he had never been born.

22 Και εσθιοντων αυτων, λαβων ὁ Ιησους αρτον, ευλογησας εκλασε, και εδωκεν αυτοις, και ειπε, λαβετε, τουτο εστι το σωμα μου. και

When they had been eating, Jeſus took bread, and having given thanks, he brake it, and gave it to them, and ſaid, take it, this * repreſents

* See note on Mat. xxvi. 26.

23 και λαβων το ποτηριον, ευχαριστησας εδωκεν αυτοις, και επιον εξ αυτου παντες.
24 και ειπεν αυτοις, τουτο εστι το αιμα μου το της καινης διαθηκης, το περι πολλων εκχυνομενον.
25 αμην λεγω υμιν, οτι ουκετι ου μη πιω εκ του γενηματος της αμπελου, εως της ημερας εκεινης, οταν αυτο πινω καινον εν τη βασιλεια του Θεου.

sents my body. and he took the cup; and when he had given thanks, he gave it to them, and they all drank of it. and he said to them, this represents the effusion of my blood (the sanction of the new covenant) for mankind. but this I tell you, I will never more drink of this fruit of the vine, from this time forth to that day, when I shall drink with you of the spiritual wine in the kingdom of God.

23 24 25

26 Και υμνησαντες εξηλθον εις
27 το ορος των ελαιων. και λεγει αυτοις ο Ιησους, οτι παντες σκανδαλισθησεσθε εν εμοι εν τη νυκτι ταυτη, οτι γεγραπται, "παταξω τον "ποιμενα, και διασκορπισ-"θησεται τα προβατα."
28 αλλα μετα το εγερθηναι με, προαξω υμας εις την Γαλι-
29 λαιαν. ο δε Πετρος εφη αυτω, και ει παντες σκανδαλισθησονται, αλλ' ουκ εγω.
30 και λεγει αυτω ο Ιησους, αμην λεγω σοι, οτι συ σημερον εν τη νυκτι ταυτη, πριν η δις αλεκτορα φωνησαι, τρις
31 απαρνηση με. ο δε εκ περισσου ελεγε μαλλον, εαν με δεη συναποθανειν σοι, ου μη σε απαρνησομαι. ωσαυτως δε και παντες ελεγον.

*Then, having sung an hymn, they went out towards the mount of Olives. and Jesus said to them, this night you will all be staggered upon my account: for it is written, * "I will smite "the shepherd, and the "sheep shall be scattered." but after I am risen, I will go before you into Galilee. upon which Peter said to him, tho' all should stagger, yet I will not. Jesus said to him, verily I tell thee, to-day, even this night, before the cock crow twice, you will renounce me thrice. but he urg'd it with more vehemence, tho' I should die with you, I will not renounce you. and all the rest affirm'd the same.*

26 27 28 29 30 31

32 Και ερχονται εις χωριον ου το ονομα Γεθσημανη, και λεγει τοις μαθηταις αυτου, καθισατε

At length they came to a place call'd Gethsemane, and he said to his disciples, stay here;

32

* Zech. xiii. 7.

θισατε ὡδε ἑως προσευξωμαι.
33 και παραλαμβανει τον Πε-
τρον, και τον Ιακωβον, και
Ιωαννην μεθ' ἑαυτου, και ηρ-
ξατο εκθαμβεισθαι και αδη-
34 μονειν. και λεγει αυτοις, πε-
ριλυπος εστιν ἡ ψυχη μου ἑως
θανατου, μεινατε ὡδε, και
35 γρηγορειτε. και προσελθων
μικρον, επεσεν επι της γης,
και προσηυχετο, ἱνα ει δυ-
νατον εστι, παρελθῃ απ'
36 αυτου ἡ ωρα. και ελεγεν,
αββα ὁ πατηρ, παντα δυ-
ναται σοι, παρενεγκε το πο-
τηριον απ' εμου τουτο, αλλ'
ου τι εγω θελω, αλλα τι συ.
37 Και ερχεται, και ευρισκει
αυτους καθευδοντας, και λε-
γει τῳ Πετρῳ, Σιμων, κα-
θευδεις? ουκ ισχυσας μιαν ὡ-
38 ραν γρηγορησαι? γρηγορειτε
και προσευχεσθε, ἱνα μη ει-
σελθητε εις πειρασμον. το
μεν πνευμα προθυμον, ἡ δε
σαρξ ασθενης.
39 Και παλιν απελθων προ-
σηυξατο, τον αυτον λογον
40 ειπων. και ὑποστρεψας ευ-
ρεν αυτους παλιν καθευδον-
τας. ησαν γαρ ὁι οφθαλμοι
αυτων βεβαρημενοι, και ουκ η-
δεισαν τι αυτῳ αποκριθωσι.
41 και ερχεται το τριτον, και
λεγει αυτοις, καθευδετε λοι-
πον και αναπαυεσθε. απε-
χει, ηλθεν ἡ ὡρα, ιδου, πα-
ραδιδοται ὁ ὑιος του ανθρω-
που εις τας χειρας των ἁμαρ-
42 τωλων. εγειρεσθε, αγωμεν,
ιδου,

here, whilſt I ſhall be at prayer. but he took with him Peter, James, and John. then he began to be in a great conſternation and anguiſh of mind. and he ſaid to them; my ſoul is exceeding ſorrowful, even unto death: tarry ye here, and watch. then advancing a little further, he fell on the ground, and prayed, that this anxiety might paſs from him. ſaying, father, all things are poſſible to thee, take away this cup from me: nevertheleſs, not my will, but thine be done.

Then he return'd, and having found them ſleeping, he ſaid to Peter, Simon, are you aſleep? could you not watch one hour? watch and pray, that you may not yield to temptation: the mind indeed is vigorous, but the body is weak.

Again he retired, and prayed, uttering the ſame words. then he return'd and found them ſtill ſleeping, for their eyes were heavy, and they did not know how to give an anſwer. after that he came a third time, and ſaid to them, ſleep on now and take your reſt. 'tis done, the time is come, and the ſon of man is to be betrayed into the hands of ſinners. riſe, let us be going:

ſee,

ιδου, ὁ παραδιδους με, ηγγικε.

43 Και ευθεως, ετι αυτου λαλουντος, παραγινεται Ιουδας Ισκαριωτης, εις των δωδεκα, και μετ' αυτου οχλος πολυς μετα μαχαιρων και ξυλων, παρα των αρχιερεων, και των Γραμματεων, και
44 των πρεσβυτερων. δεδωκει δε ὁ παραδιδους αυτον, συσσημον αυτοις, λεγων, ὁν αν φιλησω, αυτος εστι, κρατησατε αυτον, και απαγαγετε ασφαλως. και ελθων,
45 ευθεως προσελθων αυτῳ, λεγει, ῥαββι, ῥαββι, και κατεφιλησεν αυτον. ὁι δε επεβαλον επ' αυτον τας χειρας
46 αὐτων, και εκρατησαν αυτον. εἱς δε τις των παρεστηκοτων σπασαμενος την
47 μαχαιραν, επαισε τον δουλον του αρχιερεως, και αφειλεν αυτου το ωτιον. και
48 αποκριθεις ὁ Ιησους, ειπεν αυτοις, ὡς επι ληστην εξηλθετε μετα μαχαιρων και ξυλων
49 συλλαβειν με? καθ' ἡμεραν ημην προς ὑμας εν τῳ ἱερῳ διδασκων, και ουκ εκρατησατε με, αλλ' ἱνα πληρωθωσιν αἱ
50 γραφαι. και αφεντες αυτον παντες εφυγον.

51 Και εἱς τις νεανισκος ηκολουθησεν αυτῳ, περιβεβλημενος σινδονα επι γυμνου, και κρατουσιν αυτον αἱ νεανισκοι.
52 ὁ δε καταλιπων την σινδονα, γυμνος

see, the traitor is just upon us.

All of a sudden, while he 43
was yet speaking, appear'd Judas, one of the twelve, attended by a great number of people with swords and clubs, who were sent by the chief priests, the Scribes, and rulers. now he that betray- 44
ed him, had given them this signal, you will see me salute one with a kiss, that's he: seize him, and don't let him escape. then advancing, he 45
went directly up to him, saying, master, master, and kissed him. and they violently laid 46
hands on him and secured him. but one of those that stood by, 47
drew his sword against a servant of the high priest, and struck off his ear. but 48
Jesus addressing himself to them, said, why do you come with swords and clubs against me, as if you were to apprehend some robber? I 49
was daily among you, teaching in the temple, and you did not then seize upon me, but the scriptures are thereby accomplished. then all his 50
disciples abandon'd him and fled.

But a certain youth, that 51
was stript to his inmost vest, followed him, and was seized by the soldiers. but he 52

γυμνος εφυγεν απ' αυτων.

53 Και απηγαγον τον Ιησουν προς τον αρχιερεα, και συνερχονται αυτῳ παντες οἱ αρχιερεις, και οἱ πρεσβυτεροι, 54 και οἱ Γραμματεις. και ὁ Πετρος απο μακροθεν ηκολουθησεν αυτῳ ἑως εσω εις την αυλην του αρχιερεως, και ην συγκαθημενος μετα των ὑπηρετων, και θερμαινομενος προς το φως.

55 Οι δε αρχιερεις και ὁλον το συνεδριον εζητουν κατα του Ιησου μαρτυριαν, εις το θανατωσαι αυτον, και ουχ ευ-
56 ρισκον. πολλοι γαρ εψευδομαρτυρουν κατ' αυτου, και ισαι αἱ μαρτυριαι ουκ ησαν.
57 και τινες αναστantες, εψευδομαρτυρουν κατ' αυτου, λε-
58 γοντες, ὁτι ἡμεις ηκουσαμεν αυτου λεγοντος, "ὁτι εγω "καταλυσω τον ναον τουτον τον χειροποιητον, και "δια τριων ἡμερων αλλον "αχειροποιητον οικοδομη-
59 "σω." και ουδε ὁυτως ισην ἡ μαρτυρια αυτων.
60 και αναστας ὁ αρχιερευς εις το μεσον, επηρωτησε τον Ιησουν, λεγων, ουκ αποκρινῃ ουδεν? τι ὁυτοι σου καταμαρτυρου-
61 σιν? ὁ δε εσιωπα, και ουδεν απεκρινατο. παλιν ὁ αρχιερευς επηρωτα αυτον, και λεγει αυτῳ, συ ει ὁ Χριστος

slipt from his veſt, and fled away naked.

Jeſus they led away to 53
the high prieſt's, where all the chief prieſts, the rulers and Scribes, were aſſembled. Peter followed at a diſtance, 54
even into the palace of the high prieſt: where he ſat down among the ſervants to warm himſelf at the fire.

Now the chief prieſts, 55
and the whole council endeavour'd to get evidence againſt Jeſus, to condemn him to die; but they found none. there were indeed ſeveral, 56
who depos'd what was falſe againſt him: beſides, what they depoſed was inſufficient. at laſt there appear'd ſome, 57
who gave in falſe evidence againſt him, ſaying, we 58
heard him ſay, "I will "pull down this temple that "is made with hands, and "within three days I will "build another made with-"out hands." but neither 59
did this evidence appear ſufficient. then the high prieſt 60
riſing up in the midſt of the aſſembly, ask'd Jeſus, ſaying, have you nothing to plead for your ſelf? what ſay you to the evidence they give againſt you? but Je- 61
ſus remain'd ſilent, and gave

62 ὁ υἱος του ευλογητου? ὁ δε Ιησους ειπεν, εγω ειμι. και οψεσθε τον υἱον του ανθρωπου καθημενον εκ δεξιων της δυναμεως, και ερχομενον μετα των νεφελων του ουρανου.
63 ὁ δε αρχιερευς διαρρηξας τους χιτωνας αὐτου, λεγει, τι ετι
64 χρειαν εχομεν μαρτυρων? ηκουσατε της βλασφημιας, τι ὑμιν φαινεται? ὁι δε παντες κατεκριναν αυτον ειναι ε-
65 νοχον θανατου. και ηρξαντο τινες εμπτυειν αυτῳ, και περικαλυπτειν το προσωπον αυτου, και κολαφιζειν αυτον, και λεγειν αὐτῳ, προφητευσον. και ὁι ὑπηρεται ῥαπισμασιν αὐτον εβαλλον.

no answer. then the high priest asked him again, and said to him, art thou the Christ, the son of the most High? and Jesus answered, I AM. 62 *and ye shall see the son of man sitting on the right hand of power, and coming in the clouds of heaven. then the* 63 *high priest rent his robes, and said to the council, what occasion is there for any more witnesses? you have heard* 64 *the blasphemy, what is your opinion? and they all pronounc'd, that he deserved to die. then some began to spit* 65 *on him, others cover'd his face and struck him on the head, crying out, divine, who it is. and the domestics slapt him on the cheeks.*

66 Και ὁντος του Πετρου εν τῃ αυλῃ κατω, ερχεται μια των παιδισκων του αρχιε-
67 ρεως. και ιδουσα τον Πετρον θερμαινομενον, εμβλεψασα αὐτῳ, λεγει, και συ μετα του Ναζαρηνου Ιησου
68 ησθα. ὁ δε ηρνησατο, λεγων, ουκ οιδα, ουδε επισταμαι τι συ λεγεις. και εξηλθεν εξω εις το προαυλιον, και
69 αλεκτωρ εφωνησε. και ἡ παιδισκη ιδουσα αυτον παλιν, ηρξατο λεγειν τοις παρεστηκοσιν, ὁτι ὁυτος εξ αυ-
70 των εστιν. ὁ δε παλιν ηρνειτο. και μετα μικρον παλιν ὁι παρεστωτες ελεγον τῳ Πε-

In the mean time Peter 66 *was in the entry of the hall, where one of the maids belonging to the high priest came: and seeing Peter* 67 *warming himself, she looked earnestly upon him, and said, you too was with Jesus the Nazarene. but he denied* 68 *it, saying, I don't know him, neither am I acquainted with any such you mention. and he went out into the porch, when the cock crow'd. the* 69 *maid saw him a second time, and said to the standers-by, this is one of them: but he* 70 *denied it again. a little time after,*

Πετρῳ, αληθως εξ αυτων ει, και γαρ Γαλιλαιος ει, και ἡ
71 λαλια σου ὁμοιαζει. ὁ δε ἠρξατο αναθεματιζειν και ὀμνυειν, ὁτι ουκ οιδα τον αν-
72 θρωπον τουτον ὁν λεγετε. και εκ δευτερου αλεκτωρ εφωνησε, και ανεμνησθη ὁ Πετρος του ῥηματος ὁυ ειπεν αυτῳ ὁ Ιησους, "ὁτι πριν αλεκτορα "φωνησαι δις, απαρνηση "με τρις." και επιβαλων, εκλαιε.

after, they that ſtood by, ſtill urg'd Peter, ſaying, you are certainly one of his diſciples, for your ſpeech ſhows you to be a Galilean. but he fell 71
a curſing, and ſwore, I don't know the man you mention, and the cock crow- 72
ed for the ſecond time. then Peter calling to mind that expreſſion of Jeſus, "be-"fore the cock crow twice, "thou ſhalt deny me thrice," he cover'd his head and wept.

1 Και ευθεως επι το πρωι συμβουλιον ποιησαντες ὁι αρχιερεις μετα των πρεσβυτερων και Γραμματεων, και ὁλον το συνεδριον, δησαντες τον Ιησουν απενεγκαν, και
2 παρεδωκαν τῳ Πιλατῳ. και επηρωτησεν αυτον ὁ Πιλατος, συ ει ὁ βασιλευς των Ιουδαιων? ὁ δε αποκριθεις,
3 ειπεν αυτῳ, συ λεγεις. και κατηγορουν αυτου ὁι αρχιε-
4 ρεις πολλα. ὁ δε Πιλατος παλιν επηρωτησεν αυτον, λεγων, ουκ αποκρινῃ ουδεν? ιδε ποσα σου καταμαρτυ-
5 ρουσιν. ὁ δε Ιησους ουκετι ουδεν απεκριθη, ὡστε θαυμαζειν τον Πιλατον.

Early in the morning the 1
chief prieſts, the rulers, and Scribes, even the whole council, after having deliberated together, caus'd Jeſus to be bound, then led him away and deliver'd him to Pilate. Pilate therefore ask'd him, 2
art thou the king of the Jews? and he made anſwer, yes. the chief prieſts 3
continuing to accuſe him with much clamour, Pilate ſpake 4
to him again, and ſaid, will you make no defence for your ſelf? don't you hear what they urge againſt you? but 5
Jeſus ſtill made no anſwer; ſo that Pilate was much amaz'd.

6 Κατα δε ἑορτην απελυεν αυτοις ἑνα δεσμιον, ὁνπερ ἠ-
7 τουντο. ην δε ὁ λεγομενος Βαραββας μετα των συστασιαστων δεδεμενος, ὁιτινες εν τῃ στασει φονον πεποιηκεισαν.

Now during the feaſt, it 6
was cuſtomary to releaſe a priſoner, to be nominated by the people. Barabbas lay 7
then confin'd with other ſeditious, who had committed

8 σαν, και αναβοησας ὁ οχ-
λος, ηρξατο αιτεισθαι, κα-
9 θως αει εποιει αυτοις. ὁ δε
Πιλατος απεκριθη αυτοις,
λεγων, θελετε απολυσω ὑ-
μιν τον βασιλεα των Ιου-
10 δαιων? εγινωσκε γαρ ὁτι δια
φθονον παραδεδωκεισαν αυ-
11 τον ὁι αρχιερεις. ὁι δε αρχιε-
ρεις ανεσεισαν τον οχλον, ἱνα
μαλλον τον Βαραββαν απο-
12 λυση αυτοις. ὁ δε Πιλατος
αποκριθεις, παλιν ειπεν αυ-
τοις, τι ουν θελετε ποιησω
ὁν λεγετε βασιλεα των Ιου-
13 δαιων? ὁι δε παλιν εκραξαν,
14 σταυρωσον αυτον. ὁ δε Πι-
λατος ελεγεν αυτοις, τι γαρ
κακον εποιησεν? ὁι δε περισ-
σοτερως εκραξαν, σταυρω-
15 σον αυτον. ὁ δε Πιλατος
βουλομενος τῳ οχλῳ το ἱκα-
νον ποιησαι, απελυσεν αυ-
τοις τον Βαραββαν, και πα-
ρεδωκε τον Ιησουν, φραγελ-
λωσας, ἱνα σταυρωθη.

murder in an inſurrection. the populace therefore fell a 8
roaring, and deſired him to
do as was always practis'd,
but Pilate anſwered them, 9
ſaying, do you chuſe to have
Jeſus releas'd, the king of
the Jews? for he perceiv- 10
ed plainly, it was out of ma-
lice, that the chief prieſts
had proſecuted him. but the 11
chief prieſts incited the peo-
ple to demand, that he would
rather releaſe Barabbas. Pi- 12
late ſtill urg'd them again,
and ſaid, what then would
you have me do with him,
that you ſtile king of the
Jews? and they cried out 13
again, crucify him. Pilate 14
replied, why, what harm
has he done? but they cried
out more furiouſly, crucify
him. Pilate therefore wil- 15
ling to humour the people,
releaſed to them Barabbas,
and having cauſed Jeſus to
be ſcourg'd, he deliver'd him
to be crucified.

16 Οι δε στρατιωται απηγα-
γον αυτον εσω της αυλης, ὁ
εστι πραιτωριον, και συγκα-
17 λουσιν ὁλην την σπειραν, και
ενδυουσιν αυτον πορφυραν,
και περιτιθεασιν αυτῳ πλε-
ξαντες ακανθινον στεφανον.
18 και ηρξαντο ασπαζεσθαι αυ-
τον, " χαιρε ὁ βασιλευς των
19 " Ιουδαιων." και ετυπτον
αυτου την κεφαλην καλαμῳ,
και

Then the ſoldiers took Je- 16
ſus away into the hall, call'd
Pretorium; and ſummon'd
their whole company together.
and they put on him a purple 17
cloth, and ſet a wreath of
thorns upon his head for a
crown; then they began to 18
ſalute him, ſaying, " Hail king
" of the Jews!" and they 19
ſtruck him on the head with

a

και ενεπτυον αυτῳ, και τιθεντες τα γονατα, προσεκυνουν αυτῳ.

20 Και ὁτε ενεπαιξαν αυτῳ, εξεδυσαν αυτον την πορφυραν, και ενεδυσαν αυτον τα ἱματια τα ιδια, και εξαγουσιν αυτον, ἱνα σταυρωσω-
21 σιν αυτον. και αγγαρευουσι παραγοντα τινα Σιμωνα Κυρηναιον, ερχομενον απ' αγρου, τον πατερα Αλεξανδρου και Ρουφου, ἱνα αρῃ τον σταυρον
22 αυτου. και φερουσιν αυτον επι Γολγοθα τοπον, ὁ εστι μεθερμηνευομενον, κρανιου το-
23 πος. και εδιδουν αυτῳ πιειν εσμυρνισμενον οινον, ὁ δε ουκ
24 ελαβε. και σταυρωσαντες αυτον, διεμεριζονται τα ἱματια αυτου, βαλλοντες κλη-
25 ρον επ' αυτα, τις τι αρῃ. ην δε ὡρα τριτη, και εσταυρω-
26 σαν αυτον. και ην ἡ επιγραφη της αιτιας αυτου επιγεγραμμενη, Ο ΒΑΣΙΛΕΥΣ
27 ΤΩΝ ΙΟΥΔΑΙΩΝ. και συν αυτῳ σταυρουσι δυο λῃστας, ἑνα εκ δεξιων, και ἑνα
28 ἐξ ευωνυμων αυτου. (και επληρωθη ἡ γραφη ἡ λεγουσα, "και μετα ανομων
29 "ελογισθη.") και οἱ παραπορευομενοι εβλασφημουν αυτον, κινουντες τας κεφαλας ἀυτων, και λεγοντες, ουαι, ὁ καταλυων τον ναον, και εν

τρισιν

a cane, ſpit upon him, and bowing their knees, made a ſhow of reverence.

Their mockery ended, they 20
ſtript him of his purple, and put his own cloaths on him; then led him away to be crucified. one Simon of Cy- 21
rene, the father of Alexander and Rufus, as he paſs'd by in his return out of the country, was compell'd to carry the croſs. ſo they 22
brought him to a place called Golgotha, that is, the place of a skull. there they 23
offered him myrrhed wine to drink, but he did not take it. after they had crucified 24
him, they ſhared his garments, by caſting lots for them: to determine what each of them ſhould take. now it was the 25
third hour of the day, when they crucified him, and the 26
inſcription of the charge againſt him was thus expreſs'd, THE KING OF THE JEWS. *at the ſame time* 27
they crucified two robbers, one on his right hand, the other on his left. ſo that 28
this paſſage of ſcripture was fulfill'd, "and he was num-*
"bred with the tranſgreſ-
"ſors." beſides the people 29
that paſs'd by, ſhook their heads, and impiouſly ſaid: ah, you that can deſtroy the

tem-

* Iſa. liii. 12.

30 τρισιν ἡμεραις οικοδομων, σω-
σον σεαυτον, και καταβα
31 απο του σταυρου. ὁμοιως
και οἱ αρχιερεις εμπαιζοντες
προς αλληλους μετα των
32 Γραμματεων, ελεγον, αλ-
λους εσωσεν, ἑαυτον ου δυ-
ναται σωσαι. ὁ Χριστος ὁ
βασιλευς του Ισραηλ κατα-
βατω νυν απο του σταυρου,
ἱνα ἰδωμεν και πιστευσωμεν.
και οἱ συνεσταυρωμενοι αυ-
τῳ ωνειδιζον αυτον.

33 Γενομενης δε ὡρας ἑκτης,
σκοτος εγενετο εφ' ὁλην την
34 γην, ἑως ὡρας εννατης. και
τῃ ὡρᾳ τῃ εννατῃ εβοησεν ὁ
Ιησους φωνῃ μεγαλῃ, λεγων,
Ελωι, Ελωι, λαμα σα-
βαχθανι? ὁ εστι μεθερμηνευ-
ομενον, ὁ Θεος μου, ὁ Θεος
μου, εις τι με εγκατελιπες?
35 και τινες των παρεστηκοτων
ακουσαντες, ελεγον, ἰδου,
36 Ηλιαν φωνει. δραμων δε εἱς,
και γεμισας σπογγον ὀξους,
περιθεις τε καλαμῳ, εποτι-
ζεν αυτον, λεγων, αφετε, ι-
δωμεν ει ερχεται Ηλιας καθε-
37 λειν αυτον. ὁ δε Ιησους α-
φεις φωνην μεγαλην, εξεπνευ-
σε.

38 Και το καταπετασμα του
ναου εσχισθη εις δυο, απο
39 ανωθεν ἑως κατω. ἰδων δε ὁ
κεντυριων ὁ παρεστηκως ἐξ ε-
ναντιας

temple, and rebuild it in three days, ſave your ſelf, 30
and come down from the croſs. in like manner the 31
chief prieſts and the Scribes in deriſion ſaid to one another: he pretended to ſave others, himſelf he cannot ſave. let the Meſſiah, the king of 32
Iſrael, deſcend now from the croſs: let us ſee that, and we will believe on him. and they that were crucified with him, threw their reproaches at him.

Now from the ſixth hour 33
the whole land was cover'd with darkneſs until the ninth hour. and at the ninth hour 34
Jeſus cry'd out with a loud voice, ſaying, ELOI, ELOI, LAMA SABACHTANI, that is, MY GOD, MY GOD, WHY HAST THOU FORSAKEN ME? ſome 35
there preſent upon hearing that, ſaid: obſerve, he calls upon Elias. then one of the 36
ſoldiers ran and dipp'd a ſpunge in vinegar, which he faſtned to a ſtick, and offered him to drink. now let us, ſaid they, ſee whether Elias will come to take him down. then Jeſus cry'd with 37
a loud voice, and expired.

Immediately the veil of 38
the temple was rent in two, from the top to the bottom. and the Centurion who ſtood 39
over-

ναντιας αυτου, ὁτι ὁυτω κραξας εξεπνευσεν, ειπεν, αληθως ὁ ανθρωπος ὁυτος υἱος
40 ην Θεου. ησαν δε και γυναικες απο μακροθεν θεωρουσαι, εν αἱς ην και Μαρια ἡ Μαγδαληνη, και Μαρια ἡ του Ιακωβου του μικρου, και Ιωσηφ μητηρ, και Σαλωμη. αἱ και
41 ὁτε ην εν τῃ Γαλιλαιᾳ, ηκολουθουν αυτῳ, και διηκονουν αυτῳ, και αλλαι πολλαι αἱ συναναβασαι αυτῳ εις Ιεροσολυμα.

42 Και ηδη οψιας γενομενης, επει ην παρασκευη, ὁ εστι
43 προσαββατον. ηλθεν Ιωσηφ ὁ απο Αριμαθαιας, ευσχημων βουλευτης, ὁς και αυτος ην προσδεχομενος την βασιλειαν του Θεου, τολμησας εισηλθε προς Πιλατον, και ἡτησατο το σωμα του Ιη-
44 σου. ὁ δε Πιλατος εθαυμασεν ει ηδη τεθνηκε, και προσκαλεσαμενος τον κεντυριωνα, επηρωτησεν αυτον ει παλαι
45 ἀπεθανε. και γνους απο του κεντυριωνος, εδωρησατο το
46 σωμα τῳ Ιωσηφ. και αγορασας σινδονα, και καθελων αυτον, ενειλησε τῃ σινδονι, και κατεθηκεν αυτον εν μνημειῳ ὁ ην λελατομημενον εκ πετρας, και προσεκυλισε λιθον επι την θυραν του μνημειου.

over-against him, obſerving that he expired with ſo great a cry, ſaid, certainly this man was the ſon of God. there were likewiſe ſeveral 40
women, who were ſpectators at a diſtance: among whom was Mary Magdalene, and Mary the mother of James the minor, and of Joſes and Salome: who had attended 41
Jeſus, and ſupply'd him with neceſſaries when he was in Galilee: beſides many other women, who came up with him to Jeruſalem.

Now, as ſoon as the even- 42
ing was come; becauſe it was then the preparation, that is, the day before the ſabbath, one Joſeph of Ari- 43
mathea, an honourable ſenator, who was himſelf in expectation of the kingdom of God, ventur'd to come and wait upon Pilate, and begged the body of Jeſus. Pilate 44
ſurpriz'd that he ſhould be dead ſo ſoon, ſent for the Centurion, and ask'd him, if he had been dead any time. and being ſatisfied of 45
it, he granted the body to Joſeph; who taking down 46
the body, wrapped it in a fine linnen cloth, which he had bought, and laid it in a ſepulchre, which was hewn out of a rock, and roll'd a ſtone for a door to the ſepulchre:

47 μειου· η δε Μαρια η Μαγδα-
λην και Μαρια Ιωση ε-
θεωρουν που τιθεται·

1 Και διαγενομενου του σαβ-
βατου, Μαρια η Μαγδαλην
και Μαρια η του Ιακωβου και
Σαλωμη ηγορασαν αρωμα-
τα, ινα ελθουσαι αλειψω-
2 σιν αυτον· και λιαν πρωι
της μιας σαββατων ερχονται
επι το μνημειον, ανατειλαν-
3 τος του ηλιου· και ελεγον
προς εαυτας, τις αποκυλισει
ημιν τον λιθον εκ της θυρας
4 του μνεμειου? και αναβλε-
ψασαι θεωρουσιν οτι αποκε-
κυλισται ο λιθος, ην γαρ με-
5 γας σφοδρα· και εισελθου-
σαι εις το μνημειον, ειδον νε-
ανισκον καθημενον εν τοις
δεξιοις, περιβεβλημενον στο-
λην λευκην, και εξεθαμβηθη-
6 σαν· ο δε λεγει αυταις, μη
εκθαμβεισθε, Ιησουν ζητειτε
τον Ναζαρηνον τον εσταυ-
ρωμενον, ηγερθη, ουκ εστιν
ωδε, ιδε, ο τοπος οπου εθη-
7 καν αυτον. αλλ υπαγετε,
ειπατε τοις μαθηταις αυτου,
και τῳ Πετρῳ, οτι προαγει
υμας εις την Γαλιλαιαν, εκει
αυτον οψεσθε, καθως ειπεν
8 υμιν· και εξελθουσαι εφυγον
απο του μνημειου· ειχε δε
αυτας τρομος και εκστασις,
και ουδενι ουδεν ειπον, εφο-
βουντο γαρ·

Αναστας

pulchre: and Mary Mag- 47
dalene, and Mary the mother
of Joſes, took notice where he
was laid.

When the ſabbath was 1
paſt, Mary Magdalene,
Mary the mother of James,
and Salome, after having
bought aromatic drugs to
embalm him, went to the 2
ſepulchre very early in the
morning, the firſt day of the
week, at ſun-riſing. and 3
they ſaid to one another, who
will remove the ſtone from
the mouth of the ſepulchre
for us? (for it was very 4
great.) but when they were
near in view, they perceiv'd
that the ſtone was roll'd a-
way. upon their entring into 5
the ſepulchre, they ſaw a
young man ſitting towards
the right, cloathed in a long
white garment: at which
they were frighted. but he 6
ſaid to them, don't be fright-
ned: you look for Jeſus the
Nazarene: he is riſen, he
is not here: ſee the place
where he lay. go, tell Pe- 7
ter and the reſt of his diſci-
ples, that he is gone before
you into Galilee: there you
will ſee him, as he foretold
you. at this they ſtarted out, 8
and fled from the ſepulchre
in a violent conſternation,
without ſpeaking a word to
any by the way: they were
ſo frighted. Now

9 Αναστας δε πρωι πρωτη σαββατου, εφανη πρωτον Μαρια τη Μαγδαληνη, αφ' ης εκβεβληκει επτα δαιμονια.
10 εκεινη πορευθεισα απηγγειλε τοις μετ' αυτου γενομενοις, 11 πενθουσι και κλαιουσι. κακεινοι, ακουσαντες οτι ζη, και εθεαθη υπ' αυτης, ηπιστησαν. 12 μετα δε ταυτα δυσιν εξ αυτων περιπατουσιν εφανερωθη εν ετερα μορφη, πορευομενοις εις αγρον. 13 κακεινοι απελθοντες απηγγειλαν τοις λοιποις, ουδε εκεινοις επιστευσαν. 14 υστερον, ανακειμενοις αυτοις τοις ενδεκα εφανερωθη, και ωνειδισε την απιστιαν αυτων, και σκληροκαρδιαν, οτι τοις θεασαμενοις αυτον εγηγερμενον ουκ επιστευσαν.

Now Jeſus being riſen early on the firſt day of the week, he appear'd firſt to Mary Magdalene, whom he had diſpoſſeſs'd of ſeven demons. immediately ſhe went to thoſe who frequented Jeſus, and were then bemoaning themſelves in tears, and acquainted them with it. but though they heard that he was alive, and had appear'd to her, they did not believe. after that, he appear'd under another form to two of them, as they were taking a walk into the country. and they went and acquainted the reſt: but neither did they believe them. afterwards he appear'd to the eleven, as they were all ſitting at table, and he reproved them for their incredulity and obſtinacy in not giving credit to thoſe, who had ſeen him after his reſurrection.

15 Και ειπεν αυτοις, πορευθεντες εις τον κοσμον απαντα, κηρυξατε το ευαγγελιον πασῃ τῃ κτισει. 16 ὁ πιστευσας και βαπτισθεις, σωθησεται, ὁ δε απιστησας, κατακριθησεται. 17 σημεια δε τοις πιστευσασι ταυτα παρακολουθησει, εν τῳ ονοματι μου δαιμονια εκβαλουσι, γλωσσαις λαλησουσι καιναις. 18 οφεις αρουσι, καν θανασιμον τι πιωσιν, ου μη αυτους

Then he ſaid to them, go ye into all parts of the world, and preach the goſpel to all mankind. he that believeth, and is baptized, ſhall be ſaved; but he that disbelieves, ſhall be condemned. they that believe ſhall be endued with theſe miraculous gifts: in my name they ſhall caſt out demons: they ſhall ſpeak new languages: they ſhall handle ſerpents, and if

τους βλαψει, επι αρρωστους χειρας επιθησουσι, και καλως ἑξουσιν.

19 Ο μεν ουν Κυριος μετα το λαλησαι αυτοις, ανεληφθη εις τον ουρανον, και εκαθισεν 20 εκ δεξιων του Θεου. εκεινοι δε ἐξελθοντες εκηρυξαν πανταχου, του κυριου συνεργουντος, και τον λογον βεβαιουντος δια των επακολουθουντων σημειων.

they drink any mortal poiſon, it ſhall do them no hurt: they ſhall lay hands on the ſick, and the ſick ſhall recover.

Now after the Lord had 19
convers'd with them, he was aſſum'd up to heaven, where he ſat on the right hand of God. as for the diſciples, 20
they went and preached the goſpel in all parts: the Lord co-operating with them, and confirming their doctrine by the miracles that accompany'd it.

ΤΟ ΚΑΤΑ

ΛΟΥΚΑΝ ΑΓΙΟΝ ΕΥΑΓΓΕΛΙΟΝ.

1 Επειδηπερ πολλοι επιχειρησαν αναταξασθαι διηγησιν περι των πεπληροφορημενων εν ημιν
2 πραγματων, καθως παρεδοσαν ημιν οι απ' αρχης αυτοπται και υπηρεται γενομενοι του λογου: εδοξε καμοι
3 παρηκολουθηκοτι ανωθεν πασιν ακριβως, καθεξης σοι γραψαι, κρατιστε Θεοφιλε,
4 ινα επιγνως περι ων κατηχηθης λογων την ασφαλειαν.

5 Εγενετο εν ταις ημεραις Ηρωδου του βασιλεως της Ιουδαιας, ιερευς τις ονοματι Ζαχαριας, εξ εφημεριας Αβια, και η γυνη αυτου εκ των θυγατερων Ααρων, και το ονο-
6 μα αυτης Ελισαβετ. ησαν δε δικαιοι αμφοτεροι ενωπιον του Θεου, πορευομενοι εν πασαις ταις εντολαις και δικαιωμασι του κυριου αμεμπτοι.
7 και ουκ ην αυτοις τεκνον, καθοτι η Ελισαβετ ην στειρα;

THE

HOLY GOSPEL

According to LUKE.

1 *WHEREAS several have undertaken to draw up a narrative of those transactions, which pass'd among us,* 2 *according as they were delivered to us by persons, who were all along eye-witnesses, and had a share in the transactions themselves:* 3 *I have likewise thought proper, most excellent Theophilus, to write to you a particular account, having made a very diligent inquiry into the whole matter,* 4 *that you may have a distinct view of those things about which you have been inform'd.*

5 *In the time of Herod, the king of Judea, there was a certain priest, named Zacharias, of the family of Abia, whose wife, nam'd Elizabeth, was of the race of Aaron:* 6 *they were both of them sincerely pious, observing all the commandments and ordinances of the Lord, with unspotted reputation.* 7 *they had no children, because Elizabeth was steril, and*

ρα, και αμφοτεροι προβεβηκοτες εν ταις ημεραις αυτων
8 των ησαν. εγενετο δε εν τω ιερατευειν αυτον εν τη ταξει
της εφημεριας αυτου εναντι
9 του Θεου, κατα το εθος της ιερατειας, ελαχε του θυμια-
σαι, εισελθων εις τον ναον
10 του κυριου. και παν το πλη-
θος του λαου ην προσευχομε-
νον εξω τη ωρα του θυμιαμα-
11 τος. ωφθη δε αυτω αγγελος
κυριου, εστως εκ δεξιων του
θυσιαστηριου του θυμιαμα-
12 τος. και εταραχθη Ζαχα-
ριας ιδων, και φοβος επεπε-
13 σεν επ' αυτον. ειπε δε προς
αυτον ο αγγελος, μη φοβου
Ζαχαρια, διοτι εισηκουσθη
η δεησις σου, και η γυνη σου
Ελισαβετ γεννησει υιον σοι,
και καλεσεις το ονομα αυτου
14 Ιωαννην. και εσται χαρα
σοι και αγαλλιασις, και πολ-
λοι επι τη γενησει αυτου χα-
15 ρησονται. εσται γαρ μεγας
ενωπιον του κυριου, και οι-
νον και σικερα ου μη πιη, και
πνευματος αγιου πλησθησε-
ται ετι εκ κοιλιας μητρος αυ-
16 του. και πολλους των υιων
Ισραηλ επιστρεψει επι κυριον
17 τον Θεον αυτων. και αυτος
προελευσεται ενωπιον αυτου
εν πνευματι και δυναμει Η-
λιου, επιστρεψαι καρδιας πα-
τερων επι τεκνα, και απει-
θεις εν φρονησει δικαιων, ε-
τοιμασαι κυριω λαον κατεσ-
κευασμενον.

they were both advanced in years. 8
now Zachary was to officiate in divine ſervice, in the order of his family, and 9
according to the cuſtom of diſtributing the parts, it fell to his lot to burn incenſe in the ſanctuary. and all the con- 10
gregation of the people ſtood praying without, at the time of offering incenſe, when there 11
appear'd to him an angel of the Lord ſtanding on the right ſide of the incenſe-altar. Za- 12
charias ſtartled at the ſight and was ſeized with fear. but the angel ſaid to Zachari- 13
as, don't be afraid, Zacharias, for your prayer is heard: and your wife Elizabeth ſhall bear you a ſon, whom you ſhall name John: he ſhall 14
be your joy and tranſport, and numbers ſhall rejoice at his birth. he ſhall appear 15
as a divine meſſenger. he ſhall drink neither wine, nor any other ſtrong liquor: he ſhall be filled with the holy ſpirit, even from his infancy: he ſhall convert many of the 16
children of Iſrael to the Lord their God. and he ſhall 17
march before him, in the ſpirit and power of Elias, to reconcile parents and children together, and the unruly to the practice of juſtice, that the people may be duly diſpos'd to receive the Lord.

Και

But

18 Και ειπε Ζαχαριας προς
τον αγγελον, κατα τι γνω-
σομαι τουτο? εγω γαρ ειμι
πρεσβυτης, και ἡ γυνη μου
προβεβηκυια εν ταις ἡμεραις
19 ἀυτης. και αποκριθεις ὁ αγ-
γελος, ειπεν αυτῳ, εγω ειμι
Γαβριηλ ὁ παρεστηκως ενω-
πιον του Θεου, και απεστα-
λην λαλησαι προς σε, και
ευαγγελισασθαι σοι ταυτα.
20 και ιδου, εσῃ σιωπων, και
μη δυναμενος λαλησαι, αχρι
ἡς ἡμερας γενηται ταυτα, ανθ'
ὡν ουκ επιστευσας τοις λο-
γοις μου, οἱτινες πληρωθη-
σονται εις τον καιρον ἀυτων.
21 Και ην ὁ λαος προσδοκων
τον Ζαχαριαν, και εθαυμαζον
εν τῳ χρονιζειν αυτον εν τῳ
22 ναῳ. εξελθων δε ουκ ηδυνα-
το λαλησαι αυτοις, και ε-
πεγνωσαν ὁτι οπτασιαν ἑω-
ρακεν εν τῳ ναῳ. και αυτος
ην διανευων αυτοις, και διε-
23 μενε κωφος. και εγενετο ὡς
επλησθησαν αἱ ἡμεραι της
λειτουργιας αυτου, απηλθεν
εις τον οικον ἀυτου.

24 Μετα δε ταυτας τας ἡμε-
ρας συνελαβεν Ελισαβετ ἡ
γυνη αυτου, και περιεκρυβεν
ἑαυτην μηνας πεντε, λεγου-
25 σα, ὁτι ὁυτω μοι πεποιηκεν
ὁ κυριος εν ἡμεραις αἱς επειδεν
αφελειν το ονειδος μου εν αν-
θρωποις.

But Zacharias said to the 18
angel, by what sign shall I
know this? for I am old,
and my wife is of a great
age. the angel replied, I 19
am Gabriel, who attend in
the presence of God, and am
sent to communicate to you
this agreeable message. you 20
shall now become dumb and
not recover your speech,
till the very day when these
things shall happen; because
you distrusted my words,
which in due time shall have
their effect.

In the mean time the peo- 21
ple were waiting for Zacha-
rias, and wonder'd at his
tarrying so long in the tem-
ple. but when he came out, 22
he could not speak to them:
and they perceived that he
had seen a vision in the tem-
ple; for he intimated it to
them by signs, and continued
dumb. and the time of his 23
officiating being ended, he
departed to his own house.

Some time after, Elizabeth 24
his wife was pregnant, and
went into retirement for five
months. it is the Lord, said 25
she, who has thus favour'd
me, at the time when he
took care to remove the re-
proach I was under among
men.

26 Εν δε τῳ μηνι τῳ ἑκτῳ ἀπεσταλη ὁ ἀγγελος Γαβριηλ ὑπο του Θεου εις πολιν της Γαλιλαιας, ᾗ ονομα Ναζα-
27 ρετ, προς παρθενον μεμνηστευμενην ανδρι ᾧ ονομα Ιωσηφ, ἐξ οἰκου Δαβιδ, και το ονομα της παρθενου, Μαριαμ.
28 και εισελθων ὁ αγγελος προς αυτην, ειπε, " χαιρε κεχα-
" ριτωμενη, ὁ κυριος μετα
" σου, ευλογημενη συ εν γυ-
29 " ναιξιν." ἡ δε ἰδουσα διε-ταραχθη επι τῳ λογῳ αυτου, και διελογιζετο ποταπος ειη
30 ὁ ασπασμος οὑτος. και ειπεν ὁ αγγελος αυτῃ, " μη
" φοβου Μαριαμ, ευρες γαρ
31 " χαριν παρα τῳ Θεῳ. και
" ἰδου, συλλημψῃ εν γαστρι,
" και τεξῃ υἱον, και καλι-
" σεις το ονομα αυτου ΙΗ-
32 " ΣΟΥΝ. οὑτος εσται με-
" γας, και υἱος ὑψιστου
" κληθησεται, και δωσει αυ-
" τῳ κυριος ὁ Θεος τον θρο-
" νον Δαβιδ του πατρος
33 " αυτου. και βασιλευσει
" επι τον οικον Ιακωβ εις
" τους αιωνας, και της βα-
" σιλειας αυτου ουκ εσται
" τελος."

34 Ειπε δε Μαριαμ προς τον αγγελον, πως εσται τουτο,
35 επει ανδρα ου γινωσκω? και αποκριθεις ὁ αγγελος ειπεν αυτῃ, " πνευμα ἁγιον επιλευ-
" σεται επι σε, και δυναμις
" ὑψιστου επισκιασει σοι,
" διο και το γεννωμενον ἁγιον,
" κλη-

In the ſixth month the 26
angel Gabriel was ſent from
God to a city of Galilee,
named Nazareth, to a vir- 27
gin contracted to a man,
whoſe name was Joſeph, of
the houſe of David. and the
virgin's name was Mary.
the angel, upon his arrival, 28
ſaid to her, " Hail, favo-
" rite of heaven; the Lord
" is with thee: thou hap-
" pieſt of thy ſex!" Mary 29
was ſurpriz'd at the voice
of ſuch an appearance, and
wonder'd what the meaning
of this ſalutation ſhould be.
but the angel ſaid to her, 30
" Mary, be not afraid:
" for you are the object of
" divine favour. you ſhall 31
" be now pregnant, and be
" delivered of a ſon, whom
" you ſhall name JESUS.
" he ſhall be great, he ſhall 32
" be the ſon of the moſt
" high. the Lord God ſhall
" give him the throne of his
" father David. he ſhall 33
" reign over the houſe of
" Jacob, and of his kingdom
" there ſhall be no end."

Then ſaid Mary to the 34
angel, what ſhall this be
without any intercourſe with
man? the angel anſwered 35
her, " the holy ſpirit ſhall
" deſcend upon thee, and
" the power of the moſt
" high ſhall over-ſhadow

36 " κληθησεται υἱος Θεου· και
" ἰδου, Ελισαβετ ἡ συγγε-
" νης σου, και αυτη συνει-
" ληφυια υἱον εν γηρᾳ αὐ-
" της, και ὁυτος μην ἑκτος
" εστιν αυτῃ τῃ καλουμενῃ
37 " στειρᾳ· ὁτι ουκ ἀδυνα-
" τησει παρα τῳ Θεῳ παν
38 " ῥημα. ειπε δε Μαριαμ, ι-
" δου ἡ δουλη κυριου, γενοι-
" το μοι κατα το ῥημα
" σου." και απηλθεν ἀπ'
αυτης ὁ ἀγγελος.

" thee: wherefore thy holy
" offspring ſhall be called the
" ſon of God. even your 36
" couſin Elizabeth, as old
" as ſhe is, is become preg-
" nant with a ſon: ſhe, who
" was ſtiled barren, is now
" in her ſixth month; for 37
" nothing is impoſſible to
" God." then ſaid Mary, 38
" behold the ſervant of the
" Lord, be it unto me ac-
" cording to thy word."
upon which the angel diſ-
appeared.

39 Ἀναστασα δε Μαριαμ εν
ταις ἡμεραις ταυταις, επο-
ρευθη εις την ορεινην μετα
σπουδης, εις πολιν Ιουδα.
40 και εισηλθεν εις τον οικον Ζα-
χαριου, και ησπασατο την
41 Ελισαβετ. και εγενετο ὡς η-
κουσεν ἡ Ελισαβετ τον
ασπασμον της Μαριας, εσ-
κιρτησε το βρεφος εν τῃ κοι-
λιᾳ αυτης, και επλησθη
πνευματος ἁγιου ἡ Ελισαβετ.
42 και ανεφωνησε φωνῃ μεγαλῃ,
και ειπεν, ευλογημενη συ εν
γυναιξι, και ευλογημενος ὁ
καρπος της κοιλιας σου.

Soon after this, Mary de- 39
parted, and made an expe-
ditious journey to a city of
Juda, in the mountains:
where entring into the houſe 40
of Zacharias, ſhe ſaluted
Elizabeth. no ſooner had 41
Elizabeth heard the ſalutation of Mary, but the babe
leap'd within her: and 42
Elizabeth divinely inſpired,
broke out into this acclamation.

43 " Και ποθεν μοι τουτο,
" ἱνα ελθῃ ἡ μητηρ του κυ-
44 " ριου μου προς με? ἰδου
" γαρ, ὡς εγενετο ἡ φωνη
" του ασπασμου σου εις τα
" ὠτα μου, εσκιρτησεν εν
" αγαλλιασει το βρεφος εν
45 " τῃ κοιλιᾳ μου. και μα-
" καρια ἡ πιστευσασα, ὁτι
" εσται

" Bleſſed mother of the 43
" moſt bleſſed offspring!
" what an honour is this,
" that I ſhould be viſited
" by the mother of our Lord!
" no ſooner did the ſound of 44
" your ſalutation ſtrike mine
" ear, than the babe leap'd
" within me for joy. bleſ- 45
" ſed

" εσται τελειωσις τοις λε-
" λαλημενοις αυτη παρα
" κυριου."

" sed is she that has be-
" lieved; for what she has
" heard from the Lord,
" shall be accomplished."

46 Και ειπε Μαριαμ, " μεγα-
" λυνει ἡ ψυχη μου τον κυ-
47 " ριον, και ηγαλλιασε το
" πνευμα μου επι τῳ Θεῳ
48 " τῳ σωτηρι μου: ὁτι επε-
" βλεψεν επι την ταπεινω-
" σιν της δουλης ἀυτου, ι-
" δου γαρ, απο του νυν μα-
" καριουσι με πασαι αἱ γε-
49 " νεαι. ὁτι εποιησε μοι με-
" γαλεια ὁ δυνατος, και ἁ-
50 " γιον το ονομα αυτου, και
" το ελεος αυτου εις γενεας
" γενεων τοις φοβουμενοις αυ-
51 " τον. εποιησε κρατος εν
" βραχιονι ἀυτου, διεσκορ-
" πισεν ὑπερηφανους διανοιᾳ
52 " καρδιας αυτων. καθειλε
" δυναστας απο θρονων, και
53 " ὑψωσε ταπεινους. πει-
" νωντας ενεπλησεν αγαθων,
" και πλουτουντας ἐξαπεσ-
54 " τειλε κενους. αντελαβε-
" το Ισραηλ παιδος ἀυτου,
55 " μνησθηναι ελεους, καθως
" ελαλησε προς τους πατε-
" ρας ἡμων, τῳ Αβρααμ, και
" τῳ σπερματι αυτου εις
" τον αιωνα."

Then Mary said, " my 46
" soul doth magnify the Lord,
" and my spirit hath re- 47
" joiced in God my saviour:
" for he hath regarded the 48
" low estate of his servant:
" and future ages shall pro-
" claim me blessed. the al- 49
" mighty hath distinguish'd
" me by the greatest marks
" of favour: his name be
" for ever reverenc'd. his 50
" mercy is on them that
" fear him, from genera-
" tion to generation. he 51
" hath displayed the strength
" of his arm, and has con-
" founded the proud by the
" devices of their hearts.
" he has cast down princes 52
" from their thrones, and
" exalted those of low de-
" gree. the needy he has 53
" furnished with plentiful
" enjoyments, and the rich
" he has reduced to poverty.
" he has taken Israel his 54
" servant into his protection,
" in pursuance of the mercy,
" which he promised to our 55
" forefathers, to Abraham,
" and to his posterity for
" ever."

56 Εμεινε δε Μαριαμ συν αυ-
τῃ ὡσει μηνας τρεις, και
ὑπε-

Now Mary stay'd about 56
three months with Elizabeth,
and

ὑπεστρεψεν εις τον οικον αυτης.

57 Τῃ δε Ελισαβετ επλησθη ὁ χρονος του τεκειν αυτην, 58 και εγεννησεν ὑιον. και ηκουσαν οἱ περιοικοι και οἱ συγγενεις αυτης, ὁτι εμεγαλυνε Κυριος το ελεος ἀυτου μετ' αυτης, και συνεχαιρον αυτῃ. 59 και εγενετο, εν τῃ ογδοῃ ἡμερᾳ ηλθον περιτεμειν το παιδιον, και εκαλουν αυτο επι τῳ ονοματι του πατρος αυτου, Ζαχαριαν. 60 και αποκριθεισα ἡ μητηρ αυτου, ειπεν, ουχι, αλλα κληθησεται Ιωαννης. 61 και ειπον προς αυτην, ὁτι ουδεις εστιν εν τῃ συγγενειᾳ σου, ὁς καλειται τῳ ονοματι τουτῳ. 62 ενενευον δε τῳ πατρι αυτου, το τι αν θελοι καλεισθαι αυτον. 63 και αιτησας πινακιδιον, εγραψε, λεγων, "Ιωαννης εστι "το ονομα αυτου." και εθαυμασαν παντες. 64 ανεῳχθη δε το στομα αυτου παραχρημα, και ἡ γλωσσα αυτου: και ελαλει ευλογων τον Θεον. 65 Και εγενετο επι παντας φοβος τους περιοικουντας αυτους, και εν ὁλῃ τῃ ορεινῃ της Ιουδαιας διελαλειτο παντα τα ῥηματα ταυτα, 66 και εθεντο παντες οἱ ακουσαντες εν τῃ καρδιᾳ ἀυτων, λεγοντες, τι αρα το παιδιον τουτο εσται? και χειρ Κυριου ην μετ' αυτου.

and then return'd to her own house.

When Elizabeth had gone her full time, she was delivered of a son. 57 *her neighbours and her relations having heard how the Lord had heap'd his favours upon her, they congratulated with her:* 58 *and on the eighth day were present at the circumcision of the child. but upon their proposing to call him by his father's name, Zacharias:* 59 *his mother objected to it, and said, no, he shall be called John. they answered her,* 60 *there is not any of your family of that name. they therefore ask'd his father to signify how he would have him call'd. then he made* 61 *signs for a writing-book, and writ these words, "his "name is John:" at which they were all surprized. immediately he had the use of his speech: and he uttered himself in praises to God.* 62 63 64

All the neighbourhood were struck with reverence, and the rumour of these events ran thro' all the mountains of Judea, and made an impression upon all that heard of them. what a child will this be? said they, for the divine influence does attend him. 65 66

67 Και Ζαχαριας ὁ πατηρ
αυτου επλησθη πνευματος
ἁγιου, και προεφητευσε λεγων.
68 " ευλογητος Κυριος ὁ Θεος
" του Ισραηλ, ὁτι επεσκε-
" ψατο, και εποιησε λυ-
" τρωσιν τῳ λαῳ αὐτου:
69 " και ηγειρε κερας σωτηριας
" ἡμιν, εν τῳ οικῳ Δαβιδ
70 " του παιδος αυτου, καθως
" ελαλησε δια στοματος
" των ἁγιων των απ' αιωνος
71 " προφητων αὐτου, σωτη-
" ριαν εξ εχθρων ἡμων, και
" εκ χειρος παντων των μι-
72 " σουντων ἡμας: ποιησαι
" ελεος μετα των πατερων
" ἡμων, και μνησθηναι δια-
73 " θηκης ἁγιας αὐτου. ορκον
" ὁν ωμοσε προς Αβρααμ
" τον πατερα ἡμων, του
74 " δουναι ἡμιν, αφοβως εκ
" χειρος των εχθρων ἡμων
" ρυσθεντας, λατρευειν αυ-
75 " τῳ, εν ὁσιοτητι και δι-
" καιοσυνη ενωπιον αυτου,
" πασας τας ἡμερας (της
76 " ζωης) ἡμων. και συ παι-
" διον, προφητης ὑψιστου
" κληθησῃ: προπορευσῃ γαρ
" προ προσωπου Κυριου,
" ἑτοιμασαι ὁδους αυτου,
77 " του δουναι γνωσιν σωτη-
" ριας τῳ λαῳ αυτου, εν
" αφεσει ἁμαρτιων αυτων,
78 " δια σπλαγχνα ελεους Θεου
" ἡμων, εν ὁις επεσκεψατο
" ἡμας, ανατολη εξ ὑψους,
79 " επιφαναι τοις εν σκοτει
" και σκια θανατου καθη-
" μενοις,

Then Zacharias his father, 67
inſpired by the holy ſpirit,
vented his divine enthuſiaſm
in theſe words. " bleſſed be 68
" the Lord, the God of Iſ-
" rael, for he hath regarded
" and wrought a deliverance
" for his people: he hath 69
" rais'd up a powerful ſa-
" viour for us, in the fami-
" ly of his ſervant David,
" according to the antient 70
" promiſe he made by the
" mouth of the holy prophets,
" to deliver us from our 71
" enemies, and from the
" power of all that hate us:
" to ſhow regard to our fore- 72
" fathers, in performing his
" holy covenant, the oath 73
" which he made to our fa-
" ther Abraham, to grant
" us this favour, that we 74
" ſhould be delivered from
" the power of our enemies,
" and ſerve him with ſecu-
" rity, in the ſincere practice 75
" of holineſs and juſtice, all
" our days. and you, dear 76
" babe, you ſhall be the pro-
" phet of the moſt high: for
" you ſhall go before the
" Lord, in order to prepare
" his way, by acquainting 77
" his people how they may
" be ſaved by the remiſſion
" of their ſins, through the 78
" tender mercy of our God,
" by which the riſing ſun has
" viſited us from on high, to 79
" en-

" μενοις, του κατευθυναι
" τους ποδας ἡμων εις ὁδον
" ειρηνης."

" enlighten thoſe, who are
" in darkneſs, and in the
" ſhadow of death, and to
" direct our ſteps into the
" ways of peace."

80 Το δε παιδιον ηυξανε και εκραταιουτο πνευματι: και ην εν ταις ερημοις εως ἡμερας αναδειξεως αυτου προς τον Ισραηλ.

Now the child continued to 80
grow, and greatly improv'd
in ſenſe; and was in the de-
ſarts till the time, when he
was to be manifeſted to Iſrael.

1 Εγενετο δε εν ταις ἡμεραις εκειναις, εξηλθε δογμα παρα Καισαρος Αυγουστου, απογραφεσθαι πασαν την οικου-
2 μενην. αὐτη ἡ απογραφη πρωτη εγενετο ἡγεμονευοντος
3 της Συριας Κυρηνιου. και επορευοντο παντες απογραφεσθαι, εκαστος εις την ιδιαν
4 πολιν. ανεβη δε και Ιωσηφ απο της Γαλιλαιας, εκ πολεως Ναζαρετ, εις την Ιουδαιαν, εις πολιν Δαβιδ, ἡτις καλειται, Βηθλεεμ, (δια το ειναι αυτον εξ οικου και πα-
5 τριας Δαβιδ,) απογραψασθαι συν Μαριαμ τῃ μεμνηστευμενῃ αὐτῳ γυναικι, ουσῃ
6 εγκυῳ. εγενετο δε εν τῳ ειναι αυτους εκει, επλησθησαν αἱ
7 ἡμεραι του τεκειν αυτην. και ετεκε τον υἱον αὐτης τον πρωτοτοκον, και εσπαργανωσεν αυτον, και ανεκλινεν αυτον εν τῃ φατνῃ, διοτι ουκ ην αυτοις τοπος εν τῳ καταλυματι.

At that time, Ceſar Au- 1
guſtus publiſhed an edict, to
make a regiſter of the Roman
empire. (this regiſter was 2
made before Quirinus was
prefect of Syria.) all went 3
to be regiſtred, every one to
his native city. ſo Joſeph 4
departed from Nazareth in
Galilee, and went into Ju-
dea to the city of David,
called Bethlehem, becauſe he
was of the houſe and linage
of David, in order to be 5
regiſtred with Mary, his
eſpouſed wife, who was then
big with child. now while 6
they were there, the time
came for her to be delivered.
and being brought to bed of 7
her firſt born, ſhe ſwathed
him, and laid him in a
manger, becauſe there was
no room for them in the
inn.

8 Και ποιμενες ησαν εν τῃ χωρᾳ τῃ αυτῃ αγραυλουντες, και φυλασσοντες φυλακας

In that country there were 8
ſhepherds lying in the open
fields, taking their turns to

κας της νυκτος επι την ποιμ-
9 νην αὐτων· και ιδου, αγ-
γελος Κυριου επεστη αυτοις,
και δοξα Κυριου περιελαμψεν
αυτους, και εφοβηθησαν φο-
10 βον μεγαν· και ειπεν αυτοις
ὁ αγγελος, μη φοβεισθε, ιδου
γαρ, ευαγγελιζομαι ὑμιν χαραν
μεγαλην, ἡτις εσται παντι
11 τῳ λαῳ· ὁτι ετεχθη ὑμιν
σημερον σωτηρ, ὁς εστι Χρις-
τος Κυριος, εν πολει Δαβιδ:
12 και τουτο ὑμιν το σημειον,
ευρησετε βρεφος εσπαργανω-
μενον, κειμενον εν τῃ φατ-
νῃ.

watch the flock in the night; when all of a sudden an angel of the Lord appear'd to them, and a heavenly light shone about them, at which they were greatly affrighted. but the angel said to them, be not afraid, I am only come to bring you great news, which will be matter of joy to you and to the whole world. for the Lord Messiah your saviour is this day born, in the city of David: and by this sign shall you know him; you will find the babe swathed, lying in a manger.

13 Και εξαιφνης εγενετο συν
τῳ αγγελῳ πληθος στρατιας
ουρανιου, αινουντων τον Θεον,
14 και λεγοντων, "δοξα εν ὑ-
"ψιστοις Θεῳ, και επι γης
"ειρηνη, εν ανθρωποις ευδο-
"κια."

All of a sudden an army of celestial beings join'd the angel, singing praises to God, and saying, "glory to God "in the heavens, and to "men on earth felicity in the "divine favour."

15 Και εγενετο, ὡς απηλθον
απ' αυτων εις τον ουρανον ὁι
αγγελοι, και ὁι ανθρωποι ὁι
ποιμενες ειπον προς αλληλους,
διελθωμεν δη ἑως Βηθλεεμ, και
ιδωμεν το ῥημα τουτο το
γεγονος, ὁ ὁ Κυριος εγνωρισεν
16 ἡμιν· και ηλθον σπευσαν-
τες, και ανευρον την τε Μα-
ριαμ και τον Ιωσηφ, και το
βρεφος κειμενον εν τῃ φατνῃ·
17 ιδοντες δε διεγνωρισαν περι
του ῥηματος του λαληθεν-
τος αυτοις περι του παιδιου
18 τουτου· και παντες ὁι α-
κου-

As soon as the angels retired back to heaven, the shepherds said to one another, let us go to Bethlehem, to see the fact, of which the Lord inform'd us. accordingly they hasted thither, and found Mary and Joseph with the babe lying in the manger. when they had seen him, they divulged what the angel had told them concerning this child. and all that heard of it, were surprized at what the shep-

κουσαντες εθαυμασαν περι
των λαληθεντων υπο των
19 ποιμενων προς αυτους. η δε
Μαριαμ παντα συνετηρει τα
ρηματα ταυτα, συμβαλλου-
20 σα εν τη καρδια αυτης. και
υπεστρεψαν οι ποιμενες, δοξ-
αζοντες και αινουντες τον
Θεον επι πασιν οις ηκουσαν
και ειδον, καθως ελαληθη
προς αυτους.

herds related. but Mary 19
conſidered theſe things very
attentively, and weigh'd eve-
ry circumſtance in her mind,
while the ſhepherds return'd, 20
glorifying and praiſing God,
for having heard and ſeen
every thing exactly as the
angel inform'd them.

21 Και οτε επλησθησαν ημε-
ραι οκτω του περιτεμειν αυ-
τον, και εκληθη το ονομα
αυτου Ιησους, το κληθεν υπο
του αγγελου προ του συλλη-
φθηναι αυτον εν τη κοιλια.

The eighth day, when the 21
child was to be circumciſed,
being come, he was named
Jeſus, the name, which the
angel had given before his
conception.

22 Και οτε επλησθησαν αι
ημεραι του καθαρισμου αυ-
των κατα τον νομον Μωσεως,
ανηγαγον αυτον εις Ιεροσολυ-
μα, παραστησαι τω κυριω,
23 καθως γεγραπται εν νομω κυ-
ριου, "οτι παν αρσεν δια-
"νοιγον μητραν, αγιον τω
24 "κυριω κληθησεται." και
του δουναι θυσιαν, κατα το
ειρημενον εν νομω κυριου, Ζευ-
γος τρυγονων, η δυο νεοσσους
περιστερων.

At length the time ap- 22
pointed by the law of Moſes
for the purification of women
being accompliſh'd, they car-
ried the infant to Jeruſalem
to preſent him to the Lord,
according as his law directs *, 23
" every firſt born male-child
" ſhall be conſecrated to the
" Lord." and to offer the 24
ſacrifice preſcrib'd by the
law, which was a pair of
turtle-doves, or two young
pidgeons.

25 Και ιδου, ην ανθρωπος εν
Ιερουσαλημ, ω ονομα Συμε-
ων, και ο ανθρωπος ουτος δι-
καιος και ευλαβης, προσδε-
χομενος παρακλησιν του Ισ-
ραηλ, και πνευμα αγιον ην
26 επ' αυτον. και ην αυτω κε-
χρηματισμενον υπο του πνευ-
ματος

At that time there dwelt 25
at Jeruſalem one Simeon, an
honeſt, religious man, one
who expected the appearance
of the Meſſiah, and was en-
dued with the ſpirit of pro-
phecy. to him it was re- 26
vealed by the holy ſpirit, that
he

* Exod. xiii. 2, 11, 12, 13.

ματος του αγιου, μη ιδειν θα-
νατον πριν η ιδη τον Χρισ-
27 τον Κυριου. και ηλθεν εν τω
πνευματι εις το ιερον, και εν
τω εισαγαγειν τους γονεις το
παιδιον Ιησουν, του ποιησαι
αυτους κατα το ειθισμενον
28 του νομου περι αυτου. και
αυτος εδεξατο αυτο εις τας
αγκαλας αυτου, και ευλογη-
29 σε τον Θεον, και ειπε, " νυν
" απολυεις τον δουλον σου,
" δεσποτα, κατα το ρημα
30 " σου, εν ειρηνη. οτι ειδον
" οι οφθαλμοι μου το σω-
31 " τηριον σου, ο ητοιμασας
" κατα προσωπον παντων
32 " των λαων, φως εις απο-
" καλυψιν εθνων, και δοξαν
33 " λαου σου Ισραηλ." και
ην Ιωσηφ και η μητηρ αυτου
θαυμαζοντες επι τοις λαλου-
34 μενοις περι αυτου. και ευλο-
γησεν αυτους Συμεων, και
ειπε προς Μαριαμ την μητερα
αυτου, " ιδου ουτος κειται
" εις πτωσιν και αναστασιν
" πολλων εν τω Ισραηλ, και
" εις σημειον αντιλεγομενον.
35 " και σου δε αυτης την ψυ-
" χην διελευσεται ρομφαια,
" οπως αν αποκαλυφθωσιν
" εκ πολλων καρδιων διαλο-
" γισμοι."

36 Και ην Αννα προφητις, θυ-
γατηρ Φανουηλ, εκ φυλης
Ασηρ, αυτη προβεβηκυια εν
ημεραις πολλαις, ζησασα ε-
τη μετα ανδρος επτα απο

he should not die till he had seen the Messiah of the Lord. by the divine direction he came into the temple, just as the parents of Jesus were bringing in the child to perform what the law required in his behalf. then he took him up in his arms, and returned thanks to God in these words,

27 28

" *now, Lord, thou wilt* 29
" *grant thy servant a happy*
" *death, according to thy*
" *promise. for mine eyes* 30
" *have beheld the saviour,*
" *whom thou hast provided* 31
" *for all mankind, a light to*
" *lighten the Gentiles, and* 32
" *the glory of thy people Is-*
" *rael.*" *Joseph and the* 33
mother of Jesus were surprized to hear such things pronounc'd concerning him. then Simeon gave them his 34
benediction, and said to Mary his mother, " *the child you*
" *now see, shall occasion ma-*
" *ny in Israel to fall and rise*
" *again; he will be the Ob-*
" *ject of calumny, which* 35
" *like a dart will pierce even*
" *thro' your own soul, that*
" *thereby the sincerity of ma-*
" *ny may be revealed.*"

There was likewise one An- 36
na a prophetess, the daughter of Phanuel, of the tribe of Aser; she was of a great age, and had liv'd in a married state but seven years ever since

she

37 της παρθενιας αὐτης. και
αὐτη χηρα ὡς ετων ογδοηκον-
τατεσσαρων, ἡ ουκ αφισ-
τατο απο του ἱερου, νηστει-
αις και δεησεσι λατρευουσα
38 νυκτα και ἡμεραν. και αὐτη
αυτῃ τῃ ὡρᾳ επιστασα, αν-
θωμολογειτο τῳ κυριῳ, και
ελαλει περι αυτου πασι τοις
προσδεχομενοις λυτρωσιν εν
39 Ιερουσαλημ. και ὡς ετελε-
σαν ἁπαντα τα κατα τον
νομον κυριου, ὑπεστρεψαν
εις την Γαλιλαιαν, εις την
40 πολιν αὐτων Ναζαρετ. το
δε παιδιον ηὐξανε, και εκρα-
ταιουτο πνευματι, πληρου-
μενον σοφιας, και χαρις Θεου
ην ἐπ' αὐτο.

she was a virgin: being then 37
a widow of about fourſcore
and four years old: ſhe was
aſſiduouſly in the temple, night
and day religiouſly employ'd
in faſtings and prayers: and 38
happening to come in juſt at
the ſame time, ſhe likewiſe
expreſs'd her thanks to the
lord, and ſpoke of Jeſus to all
thoſe, who expected deliv-
rance in Jeruſalem. and 39
when they had performed
every thing required by the
divine law, they returned into
Galilee, to Nazareth their
city. and the child grew in 40
ſtature and in all the im-
provements of the mind; he
was ſtor'd with wiſdom, and
was the object of divine fa-
vour.

41 Και επορευοντο οἱ γονεις
αυτου κατ' ετος εις Ιερουσα-
λημ τῃ ἑορτῃ του πασχα.
42 και ὁτε εγενετο ετων δωδε-
κα, αναβαντων αυτων εις
Ιεροσολυμα, κατα το εθος
43 της ἑορτης, και τελειωσαν-
των τας ἡμερας, εν τῳ ὑπο-
στρεφειν αυτους, ὑπεμεινεν
Ιησους ὁ παις εν Ιερουσαλημ,
και ουκ ἐγνω Ιωσηφ και ἡ μη-
44 τηρ αυτου. νομισαντες δε
αυτον εν τῃ συνοδιᾳ ειναι,
ηλθον ἡμερας ὁδον, και ανεζη-
τουν αυτον εν τοις συγγενεσι
45 και εν τοις γνωστοις. και μη
ἑυροντες, αυτον ὑπεστρεψαν
εις Ιερουσαλημ, ζητουντες
αυ-

Now his parents went every 41
year to Jeruſalem at the paſ-
chal feaſt. when Jeſus there- 42
fore was twelve years old
they went thither, as was
cuſtomary at the time of that
feſtival. when that was ex- 43
pired, they returned, but the
young Jeſus ſtaid behind in
Jeruſalem, without being
miſs'd either by Joſeph or his
Mother. ſo that they went a 44
whole day's journey, imagi-
ning he was ſomewhere a-
mong the company, and then
they look'd for him among
their relations and acquain-
tance; but not finding him, 45

they

46 αυτον. και εγενετο, μεθ' ἡμερας τρεις ἑυρον αυτον εν τῳ ἱερῳ καθεζομενον εν μεσῳ των διδασκαλων, και ακουοντα αυτων, και επερωτωντα αυ-
47 τους. ἐξισταντο δε παντες οἱ ακουοντες αυτου, επι τῃ συνεσει και ταις αποκρισεσιν
48 αυτου. και ἰδοντες αυτον, ἐξεπλαγησαν, και προς αυτον ἡ μητηρ αυτου ειπε, τεκνον, τι εποιησας ἡμιν ὁυτως? ἰδου, ὁ πατηρ σου κἀγω ο-
49 δυνωμενοι ἐζητουμεν σε. και ειπε προς αυτους, τι ὁτι ἐζητειτε με? ουκ ἠδειτε ὁτι εν τοις του πατρος μου δει ει-
50 ναι με? και αυτοι ου συνηκαν το ῥημα ὁ ελαλησεν αυτοις.

they turn'd back to Jeruſalem to enquire for him there. three days after they found him in the temple, ſitting near the doctors, attending to them and asking them queſtions. 46
and all that heard him were aſtoniſh'd at his underſtanding and anſwers. 47
when Joſeph and his mother ſaw him, great was their ſurprize: and his mother ſaid to him, ſon, why did you leave us thus? your father and I have been looking for you with great concern. 48
Jeſus replied, why were ye ſo ſollicitous about me? don't you know that 'tis my buſineſs to be in my father's houſe? 49
but they did not comprehend the meaning of that expreſſion. 50

51 Και κατεβη μετ' αυτων, και ηλθεν εις Ναζαρετ, και ην ὑποτασσομενος αυτοις. και ἡ μητηρ αυτου διετηρει παντα τα ῥηματα ταυτα εν
52 τῃ καρδιᾳ ἀυτης. και Ιησους προεκοπτε σοφια και ἡλικια, και χαριτι παρα Θεῳ και ανθρωποις.

Howeſver Jeſus went down with them to Nazareth, and was ſubject to them: and his mother kept all theſe things in her heart. 51
in the mean time Jeſus increas'd in wiſdom and ſtature, and in favour with God and man. 52

1 Εν ετει δε πεντεκαιδεκατῳ της ηγεμονιας Τιβεριου Καισαρος, ἡγεμονευοντος Ποντιου Πιλατου της Ιουδαιας, και τετραρχουντος της Γαλιλαιας Ηρωδου, Φιλιππου δε του αδελφου αυτου τετραρχουντος της Ιτουραιας και Τραχωνιτιδος χωρας, και Λυσανιου

In the fifteenth year of the emperor Tiberius, when Pontius Pilate was governor of Judea; Herod tetrarch of Galilee: Philip his brother tetrarch of Iturea and Trachonitis: and Lyſanias the 1

te-

σανιου της Αβιληνης τετραρ-
2 χουντος, επ' αρχιερεων Αννα
και Καιαφα, εγενετο ῥημα
Θεου επι Ιωαννην τον του
Ζαχαριου υἱον, εν τῃ ερημῳ.
3 και ηλθεν εις πασαν την περι-
χωρον του Ιορδανου, κηρυσ-
σων βαπτισμα μετανοιας εις
4 αφεσιν ἁμαρτιων, ὡς γεγραπ-
ται εν βιβλῳ λογων Ησαιου
του προφητου, λεγοντος,
" φωνη βοωντος εν τῃ ερημῳ,
" ετοιμασατε την ὁδον κυ-
" ριου, ευθειας ποιειτε τας
5 " τριβους αυτου. πασα
" φαραγξ πληρωθησεται,
" και παν ορος και βουνος
" ταπεινωθησεται, και εσ-
" ται τα σκολια εις ευθειαν,
" και αἱ τραχειαι εις ὁδους
6 " λειας, και ὀψεται πασα
" σαρξ το σωτηριον του
7 " Θεου." ελεγεν ουν τοις εκ-
πορευομενοις οχλοις βαπτισ-
θηναι ὑπ' αυτου, γεννηματα
εχιδνων, τις ὑπεδειξεν ὑμιν
φυγειν απο της μελλουσης ορ-
8 γης? ποιησατε ουν καρπους
αξιους της μετανοιας. και
μη αρξησθε λεγειν εν ἑαυτοις,
" πατερα εχομεν τον Αβρα-
" αμ," λεγω γαρ ὑμιν, ὁτι
δυναται ὁ Θεος εκ των λιθων
τουτων εγειραι τεκνα τῳ Α-
9 βρααμ. ηδη δε και ἡ αξινη
προς την ριζαν των δενδρων
κειται. παν ουν δενδρον μη
ποιουν καρπον καλον, εκκοπ-

τεται,

tetrarch of Abilene: under the pontificate of Annas and Caiaphas, JOHN, the ſon of Zacharias, received his divine commiſſion in the wilderneſs. in purſuance of which, he went into all the country about Jordan, exhorting all to repent and be baptized, in order to obtain the remiſſion of their ſins. as it is written in the book of the prophecies of Eſaias, "the voice of one crying in "the deſart, prepare ye the "way of the Lord, make "his paths clear. every "valley ſhall be filled, and "every mountain and hill "ſhall be level'd: the crook-"ed ſhall be made ſtrait, "and the rough ways ſhall "be made ſmooth, and all "men ſhall behold the di-"vine ſaviour." he ſaid therefore to the people that crowded to be baptized by him, ye brood of vipers, who has prompted you to flee from approaching wrath? let your actions therefore ſhow your repentance, and don't pretend to ſay within yourſelves, "we have Abraham for our "father:" for I tell you that God is able of theſe ſtones to raiſe up children to Abraham. the ax is already laid to the root of the trees: every tree then,*

2 3 4 5 6 7 8 9

* Iſa. xl. 3.

τεται, και εις πυρ βαλλεται.

10 Και επηρωτων αυτον οι οχλοι, λεγοντες, τι ουν ποι-
11 ησομεν? αποκριθεις δε λεγει αυτοις, ο εχων δυο χιτωνας, μεταδοτω τω μη εχοντι, και ο εχων βρωματα ομοιως ποι-
12 ειτω. ηλθον δε και τελωναι βαπτισθηναι, και ειπον προς αυτον, διδασκαλε, τι ποιη-
13 σομεν? ο δε ειπε προς αυτους, μηδεν πλεον παρα το διατεταγμενον υμιν πρασσε-
14 τε. επηρωτων δε αυτον και στρατευομενοι, λεγοντες, και ημεις τι ποιησομεν? και ειπε προς αυτους, μηδενα διασεισητε, μηδε συκοφαντησητε, και αρκεισθε τοις οψωνιοις υμων.

15 Προσδοκωντος δε του λαου, και διαλογιζομενων παντων εν ταις καρδιαις αυτων περι του Ιωαννου, μηποτε
16 αυτος ειη ο Χριστος, απεκρινατο ο Ιωαννης, απασι λεγων, εγω μεν υδατι βαπτιζω υμας, ερχεται δε ο ισχυροτερος μου, ου ουκ ειμι ικανος λυσαι τον ιμαντα των υποδηματων αυτου: αυτος υμας βαπτισει εν πνευματι αγιω,
17 και πυρι. ου το πτυον εν τη χειρι αυτου, και διακαθαριει την αλωνα αυτου, και συναξει τον σιτον εις την αποθηκην αυτου, το δε αχυρον κατακαυσει πυρι ασβεστω. πολ-

then, which does not produce good fruit, shall be hewn down, and cast into the fire.

Upon which the people 10
asked him, what then shall we do? he answer'd them, 11
let him that hath two coats give one to him that hath none; and let him that has plenty of provisions act in like manner. the Publicans 12
likewise came to be baptized, and said to him, master, how are we to act? exact, 13
said he, no more than what the law requires. the sol- 14
diers too made the same demand, how are we to act? he answer'd them, injure no man either by violence or by fraud, and be content with your pay.

As the people were in sus- 15
pence, every man imagining in his own mind that John might be the Messiah; he 16
address'd himself to them all, saying, I indeed baptize you with water; but there is one coming, who is superiour to me, whose shoes I am unworthy to untie: he shall baptize you with the holy spirit, under the appearance of fire. and with the fan 17
in his hand he will thoroughly cleanse his floor, and will lay up the wheat in his grainery: but the chaff he will burn with inextinguish-

able

18 πολλα μεν ουν και ἑτερα παρακαλων ευηγγελιζετο τον λα-
19 ον· ὁ δε Ηρωδης ὁ τετραρχης, ελεγχομενος ὑπ' αυτου περι Ηρωδιαδος της γυναικος Φιλιππου του αδελφου αυτου, και περι παντων ὡν εποιησε
20 πονηρων ὁ Ηρωδης, προσεθηκε και τουτο επι πασι, και κατεκλεισε τον Ιωαννην εν τῃ φυλακῃ·

21 Εγενετο δε εν τῳ βαπτισθηναι ἁπαντα τον λαον, και Ιησου βαπτισθεντος, και προσευχομενου, ανεῳχθηναι τον
22 ουρανον, και καταβηναι το πνευμα το ἁγιον σωματικῳ ειδει, ὡσει περιστεραν, ἐπ' αυτον, και φωνην ἐξ ουρανου γενεσθαι, λεγουσαν, συ ει ὁ ὑιος μου ὁ αγαπητος, εν σοι ηυδοκησα.

23 Και αυτος ην ὁ Ιησους ὡσει ετων τριακοντα ἀρχομενος, ων ὡς ενομιζετο ὑιος Ιωσηφ,
24 του Ηλι, του Ματθατ, του Λευι, του Μελχι, του Ιαννα,
25 του Ιωσηφ, του Ματταθιου, του Αμως, του Ναουμ, του
26 Εσλι, του Ναγγαι, του Μααθ, του Ματταθιου, του Σεμει, του Ιωσηφ, του Ιου-
27 δα, του Ιωαννα, του Ρησα, του Ζοροβαβελ, του Σαλα-
28 θιηλ, του Νηρι, του Μελχι, του Αδδι, του Κωσαμ, του
29 Ελμωδαμ, του Ηρ, του Ιωση, του Ελιεζερ, του Ιωρειμ,

able fire. many other things he delivered to the people in his exhortations. but having reproved Herod the tetrarch upon account of Herodias, the wife of his brother Philip, and for all the miſchiefs that Herod had done; to compleat all the reſt, Herod confin'd John in priſon.

When all the people were baptizing, Jeſus was likewiſe baptized, and whilſt he was praying, the clouds opened, and the holy ſpirit deſcended upon him in a corporeal form like a dove. and a voice came from heaven, which ſaid, thou art my beloved ſon, in thee I am well pleaſed.

Jeſus was then about thirty years of age, being, as was ſuppos'd, the ſon of Joſeph, ſon of Heli, ſon of Matthat, ſon of Levi, ſon of Melchi, ſon of Janna, ſon of Joſeph, ſon of Mattathias, ſon of Amos, ſon of Naum, ſon of Eſli, ſon of Nagge, ſon of Maath, ſon of Mattathias, ſon of Semi, ſon of Joſeph, ſon of Juda, ſon of Joanna, ſon of Rheſa, ſon of Zorobabel, ſon of Salathiel, ſon of Neri, ſon of Melchi, ſon of Addi, ſon of Coſam, ſon of Elmodam, ſon of Er, ſon of Joſe, ſon of

30 του Ματθατ, του Λευι, του Συμεων, του Ιουδα, του Ιωσηφ, του Ιωναν, του Ελιακειμ, 31 του Μελεα, του Μαιναν, του Ματταθα, του Ναθαν, 32 του Δαβιδ, του Ιεσσαι, του Ωβηδ, του Βοοζ, του Σαλμων, 33 του Ναασσων, του Αμιναδαβ, του Αραμ, του Εσρωμ, του Φαρες, του Ιουδα, 34 του Ιακωβ, του Ισαακ, του Αβρααμ, του Θαρα, 35 του Ναχωρ, του Σαρουχ, του Ραγαυ, του Φαλεκ, του Εβερ, του Σαλα, 36 του Καιναν, του Αρφαξαδ, του Σημ, του Νωε, του 37 Λαμεχ, του Μαθουσαλα, του Ενωχ, του Ιαρεδ, του 38 Μαλελεηλ, του Καιναν, του Ενως, του Σηθ, του Αδαμ, του Θεου.

Eliezer, son of Jorim, son of Matthat, son of Levi, son of Simeon, son of Juda, son of Joseph, son of Jonan, son of Eliakim, son of Melea, son of Menan, son of Mattatha, son of Nathan, son of David, son of Jesse, son of Obed, son of Booz, son of Salmon, son of Naasson, son of Aminadab, son of Aram, son of Esrom, son of Phares, son of Juda, son of Jacob, son of Isaac, son of Abraham, son of Thara, son of Nachor, son of Saruch, son of Ragau, son of Phalec, son of Heber, son of Sala, son of Cainan, son of Arphaxad, son of Sem, son of Noe, son of Lamech, son of Mathusala, son of Enoch, son of Jared, son of Maleleel, son of Cainan, son of Enos, son of Seth, son of Adam, the son of God.

1 Ιησους δε πνευματος αγιου πληρης υπεστρεψεν απο του Ιορδανου, και ηγετο εν τω 2 πνευματι εις την ερημον· ημερας τεσσαρακοντα πειραζομενος υπο του διαβολου· και ουκ εφαγεν ουδεν εν ταις ημεραις εκειναις, και συντελεσθεισων αυτων, υστερον επεινασε· 3 και ειπεν αυτω ο διαβολος, ει υιος ει του Θεου, ειπε τω λιθω τουτω ινα γενηται 4 αρτος· και απεκριθη Ιησους προς αυτον, λεγων, γεγραπται

Now Jesus being full of the holy spirit, return'd from Jordan, and was led by the spirit into the desart, being forty days tempted by the devil, without eating any thing all that while: but that time expired, he at last was seiz'd with hunger. then the devil said to him; if you are the son of God, command this stone to become bread. but Jesus answered him, it is written, "man shall*

* Deut. viii. 3.

ται, " ὁτι ουκ επ' αρτῳ μο-
" νῳ ζησεται ὁ ανθρωπος,
" αλλ' επι παντι ῥηματι
5 " Θεου." και αναγαγων αυ-
τον ὁ διαβολος, εις ορος υψη-
λον, εδειξεν αυτῳ πασας τας
βασιλειας της οικουμενης εν
6 στιγμῃ χρονου. και ειπεν αυ-
τῳ ὁ διαβολος, σοι δωσω
την εξουσιαν ταυτην απα-
σαν, και την δοξαν αυτων,
ὁτι εμοι παραδεδοται, και
ῳ εαν θελω, διδωμι αυτην.
7 συ ουν εαν προσκυνησης ενω-
πιον μου, εσται σου παντα.
8 και αποκριθεις αυτῳ, ειπεν ὁ
Ιησους, γεγραπται, " προσ-
" κυνησεις κυριον τον Θεον
" σου, και αυτῳ μονῳ λα-
9 " τρευσεις." και ηγαγεν αυ-
τον εις Ιερουσαλημ, και εστη-
σεν αυτον επι το πτερυγιον
του ἱερου, και ειπεν αυτῳ, ει
ὁ υἱος ει του Θεου, βαλε σε-
10 αυτον εντευθεν κατω, γε-
γραπται γαρ, " ὁτι τοις αγ-
" γελοις αὐτου εντελειται
" περι σου, του διαφυλαξαι
11 " σε, και ὁτι επι χειρων α-
" ρουσι σε, μηποτε προσκο-
" ψῃς προς λιθον τον ποδα
12 " σου." και αποκριθεις, ει-
πεν αυτῳ ὁ Ιησους, ὁτι ειρη-
ται, " ουκ εκπειρασεις κυ-
13 " ριον τον Θεον σου." και
συντελεσας παντα πειρασ-
μον ὁ διαβολος, απεστη απ'
αυτου αχρι καιρου.

" *shall not live by bread a-* 1
" *lone, but by every thing*
" *that God appoints.*" *then* 5
the devil took him to the top
of a high mountain, and in
an inſtant repreſented to him
all the kingdoms of the world.
all this power, ſaid he, will 6
I give thee, and the glory of
them: for they are at my
diſpoſal, and where I pleaſe,
I beſtow them. if therefore 7
you will worſhip me, they
ſhall be all your own. but 8
Jeſus anſwered him, avant,
*ſatan, for it is written,**
" *thou ſhalt worſhip the*
" *Lord thy God, and him*
" *only ſhalt thou ſerve.*"
next, the devil brought him 9
to Jeruſalem, and ſetting
him on the battlements of
the temple, ſaid to him, if
you be the ſon of God, throw
your ſelf down from this
height, for it is written,† 10
" *he ſhall charge his angels*
" *to watch for your preſer-*
" *vation: and they ſhall* 11
" *bear you up in their hands,*
" *for fear your foot ſhould*
" *hit againſt a ſtone.*" *but* 12
Jeſus replied, it is ſaid,‖
" *thou ſhalt not tempt the*
" *Lord thy God.*" *and* 13
when the whole temptation
was ended, the devil left
him for a time.

Και *Jeſus*

* Deut. vi. 13. † Pſal. xci. 11. ‖ Deut. vi. 16.

14 Και υπεστρεψεν ο Ιησους εν τη δυναμει του πνευματος εις την Γαλιλαιαν, και φημη εξηλθε καθ' ολης της περιχωρου περι αυτου. 15 και αυτος εδιδασκεν εν ταις συναγωγαις αυτων, δοξαζομενος υπο παντων. 16 και ηλθεν εις την Ναζαρετ, ου ην τεθραμμενος, και εισηλθε κατα το ειωθος αυτω, εν τη ημερα των σαββατων, εις την συναγωγην, και ανεστη αναγνωναι. 17 και επεδοθη αυτω βιβλιον Ησαιου του προφητου, και αναπτυξας το βιβλιον, ευρε τον τοπον ου ην γεγραμμενον, 18 "πνευ-
"μα κυριου επ' εμε, ου ενε-
"κεν εχρισε με, ευαγγελι-
"σασθαι πτωχοις απεσ-
"ταλκε με, ιασασθαι τους
"συντετριμμενους την καρ-
19 "διαν, κηρυξαι αιχμαλω-
"τοις αφεσιν, και τυφλοις
"αναβλεψιν, αποστειλαι
"τεθραυσμενους εν αφεσει,
"κηρυξαι ενιαυτον κυριου
20 "δεκτον." και πτυξας το βιβλιον, αποδους τω υπηρετη εκαθισε, και παντων εν τη συναγωγη οι οφθαλμοι ησαν ατενιζοντες αυτω. 21 ηρξατο δε λεγειν προς αυτους, ὁτι σημερον πεπληρωται η γραφη αὐτη εν τοις ωσιν υμων.

22 Και παντες εμαρτυρουν αυτω, και εθαυμαζον επι τοις λο-

Jesus return'd by the influence of the spirit into Galilee, where his fame quickly spread over all the country; for he preach'd in their synagogues with universal applause. 14 15 *being come to Nazareth, where he had been brought up; according to his custom, he went into the synagogue on the sabbath-day, and standing up to read,* 16 *they delivered to him the book of the prophet Esaias, and upon opening the book, that passage occurr'd, where it is written,* "the spirit of the* 17 18 *"Lord is upon me, because "he hath anointed me to "preach the gospel to the "poor, he hath sent me to "heal the broken hearted, "to preach deliverance to* 19 *"the captives, and reco-"very of sight to the blind, "to set at liberty them that "are bruised, to proclaim "the favourable year of the "Lord." then he closed* 20 *the book, and returning it to the minister, he sat down: and as the eyes of the whole synagogue were fix'd with attention upon him, he under-* 21 *took to shew them, how the passage they had heard, was actually then accomplished.*

They all applauded him, 22 *and were surprized, that what*

* Isa. lxi. 1.

λογοις της χαριτος, τοις εκ-
πορευομενοις εκ του στοματος
αυτου, και ελεγον, ουχ ου-
23 τος εστιν ο υιος Ιωσηφ? και
ειπε προς αυτους, παντως ε-
ρειτε μοι την παραβολην
ταυτην, "ιατρε, θεραπευ-
"σον σεαυτον, οσα ηκου-
"σαμεν γενομενα εν τη Κα-
"περναουμ, ποιησον και ωδε
24 "εν τη πατριδι σου." ει-
πε δε, αμην λεγω υμιν, οτι
ουδεις προφητης δεκτος εστιν
25 εν τη πατριδι αυτου. επ' α-
ληθειας δε λεγω υμιν, πολλαι
χηραι ησαν εν ταις ημεραις
Ηλιου εν τω Ισραηλ, οτε εκ-
λεισθη ο ουρανος επι ετη τρια
και μηνας εξ, ως εγενετο λι-
μος μεγας επι πασαν την γην.
26 και προς ουδεμιαν αυτων ε-
πεμφθη Ηλιας ει μη εις Σα-
ρεπτα της Σιδωνος, προς γυ-
27 ναικα χηραν. και πολλοι
λεπροι ησαν επι Ελισσαιου
του προφητου εν τω Ισραηλ,
και ουδεις αυτων εκαθαρισθη,
28 ει μη Νεεμαν ο Συρος. και
επλησθησαν παντες θυμου εν
τη συναγωγη, ακουοντες ταυ-
29 τα. και ανασταντες εξεβα-
λον αυτον εξω της πολεως,
και ηγαγον αυτον εως της οφ-
ρυος του ορους, εφ ου η πολις
αυτων ωκοδομητο, εις το κα-
30 τακρημνισαι αυτον. αυτος
δε διελθων δια μεσου αυτων,
επορευετο.

31 Και κατηλθεν εις Καπερ-
ναουμ πολιν της Γαλιλαιας,

what he said, was delivered with so much grace. but they objected, is not this the son of Joseph? upon which 23
he said, no doubt you will urge me with this proverb, "physician heal thy self. "what we have heard you "perform'd in Capernaum, "do likewise here in your "own country." but in 24
truth, added he, no prophet was ever well received in his own country. I assure 25
you, though there were many widows in Israel, when the heaven had furnished no rain for three years and a half, and a great famine spread through all the land: yet to 26
none of them was Elias sent, except to one widow in Sarepta, a city of Sidon. and 27
there were many lepers in the time of Elisha the prophet: yet none of them obtain'd a cure, except Naaman the Syrian. upon hearing this, 28
the whole synagogue were incensed against him. and 29
breaking up the assembly, they drove him out of the city, to the precipice of the hill, upon which it was built, in order to throw him headlong down. but he pass'd 30
thro' the midst of them and went away.

At length he went to Ca- 31
pernaum, a city of Galilee,

και
and

και ην διδασκων αυτους εν
32 τοις σαββασι. και εξε-
πλησσοντο επι τη διδαχη
αυτου, ὁτι εν εξουσια ην ὁ
33 λογος αυτου. και εν τη συ-
ναγωγη ην ανθρωπος εχων
πνευμα δαιμονιου ακαθαρτου,
και ανεκραξε φωνη μεγαλη,
34 λεγων, εα, τι ημιν και σοι
Ιησου Ναζαρηνε? ηλθες α-
πολεσαι ημας? οιδα σε τις
35 ει, ὁ ἁγιος του Θεου. και ε-
πετιμησεν αυτω ὁ Ιησους,
λεγων, φιμωθητι, και εξελθε
εξ αυτου. και ριψαν αυτον
το δαιμονιον εις το μεσον,
εξηλθεν απ' αυτου, μηδεν
36 βλαψαν αυτον. και εγενετο
θαμβος επι παντας, και συ-
νελαλουν προς αλληλους, λε-
γοντες, τις ὁ λογος ὁυτος, ὁτι
εν εξουσια και δυναμει επι-
τασσει τοις ακαθαρτοις πνευ-
37 μασι, και εξερχονται? και
εξεπορευετο ηχος περι αυτου
εις παντα τοπον της περι-
χωρου.

38 Αναστας δε εκ της συνα-
γωγης, εισηλθεν εις την οικιαν
Σιμωνος, ἡ πενθερα δε του
Σιμωνος ην συνεχομενη πυρε-
τω μεγαλω, και ηρωτησαν
39 αυτον περι αυτης. και ε-
πιστας επανω αυτης, επετι-
μησε τω πυρετω, και αφηκεν
αυτην. παραχρημα δε ανασ-
τασα διηκονει αυτοις.

and taught them on the ſab-
bath-days. and they were 32
aſtoniſhed at his doctrine,
for he ſpoke with authority.
now there was in the ſyna- 33
gogue a man poſſeſs'd with
the ſpirit of an impure de-
mon, who roar'd out, in
theſe words, let us alone; 34
what buſineſs have you with
us, Jeſus of Nazareth? are
you come to deſtroy us? I
know who you are; the ſaint
of God. but Jeſus rebuk'd 35
him, ſaying, be dumb, and
come out of him. upon which
the demon threw him down
in the midſt of the aſſembly,
and came out, without do-
ing him any harm. and 36
they were all amazed, and
ſaid to one another, what's
the meaning of this? with
authority and power he com-
mands the impure ſpirits,
and they come out! and his 37
fame ſpread through all the
neighbouring country.

When Jeſus came out of 38
the ſynagogue, he went to
Simon's houſe, whoſe mo-
ther-in-law was ſeized with
a violent fever, and they
deſired him to relieve her.
ſo approaching near her, he 39
order'd the fever to leave
her, and it left her. upon
which ſhe immediately aroſe,
and waited upon them at
table.

40 Δυνοντος δε του ηλιου, παντες οσοι ειχον ασθενουντας νοσοις ποικιλαις, ηγαγον αυτους προς αυτον, ο δε ενι εκαστῳ αυτων τας χειρας επιθεις, εθεραπευσεν αυτους. 41 εξηρχετο δε και δαιμονια απο πολλων, κραζοντα και λεγοντα, οτι συ ει ο Χριστος ο υιος του Θεου. και επιτιμων ουκ ειασεν αυτα λαλειν, οτι ηδεισαν τον Χριστον αυτον ειναι.

As soon as the sun was set, all sorts of diseased persons were brought before him by their friends, and he healed them all, by laying his hands upon them. 40 *many were dispossess'd of the demons, who cried aloud, you are the Messiah, the son of God. but he rebuked them, and would not suffer them to declare, that they knew him to be the Messiah.* 41

42 Γενομενης δε ημερας εξελθων επορευθη εις ερημον τοπον, και οι οχλοι εζητουν αυτον, και ηλθον εως αυτου και κατειχον αυτον του μη 43 πορευεσθαι απ' αυτων. ο δε ειπε προς αυτους, οτι και ταις ετεραις πολεσιν ευαγγελισασθαι με δει την βασιλειαν του Θεου, οτι εις τουτο 44 απεσταλμαι. και ην κηρυσσων εν ταις συναγωγαις της Γαλιλαιας.

When it was day, he retired into a desart place, where the people searching for him, found him out, and as they earnestly press'd him not to leave them, 42 *he said to them, I must likewise proclaim the kingdom of God in other cities; for to that end am I sent.* 43 *accordingly he went preaching in the synagogues through all Galilee.* 44

1 Εγενετο δε εν τῳ τον οχλον επικεισθαι αυτῳ του ακουειν τον λογον του Θεου, και αυτος ην εστως παρα την λιμνην Γεννησαρετ. 2 και ειδε δυο πλοια εστωτα παρα την λιμνην: οι δε αλιεις αποβαντες απ' αυτων, απεπλυναν 3 τα δικτυα. εμβας δε εις εν των πλοιων ο ην του Σιμωνος, ηρωτησεν αυτον απο της γης επαναγαγειν ολιγον. και καθισας εδιδασκεν εκ του πλοιου τους οχλους.

One day, as the people press'd after him to hear his divine preaching, 1 *he came near the lake of Genneſereth, where he saw two vessels* 2 *lying near shore: but the fishermen were gone out of them, and were washing their nets.* 3 *he went therefore aboard one of the vessels, which was Simon's, and desired him to bear away a little from land. then he sat down, and preached*

4 ὡς δε επαυσατο λαλων, ειπε προς τον Σιμωνα, επαναγαγε εις το βαθος, και χαλασατε τα δικτυα ὑμων εις αγραν.
5 και αποκριθεις ὁ Σιμων, ειπεν αυτῳ, επιστατα, δι ὁλης της νυκτος κοπιασαντες, ουδεν ελαβομεν, επι δε τῳ ῥηματι σου χαλασω το δικτυον.
6 και τουτο ποιησαντες, συνεκλεισαν ιχθυων πληθος πολυ, διερρήγνυτο δε το δικ-
7 τυον αυτων. και κατενευσαν τοις μετοχοις τοις εν τῳ ἑτερῳ πλοιῳ, του ελθοντας συλλαβεσθαι αυτοις, και ηλθον, και επλησαν αμφοτερα τα πλοια, ὡστε βυ-
8 θιζεσθαι αυτα. Ιδων δε Σιμων Πετρος, προσεπεσε τοις γονασι του Ιησου, λεγων, εξελθε απ' εμου, ὁτι ανηρ
9 ἁμαρτωλος ειμι, Κυριε: θαμβος γαρ περιεσχεν αυτον και παντας τους συν αυτῳ, επι τῃ αγρᾳ των ιχθυων ἡ συ-
10 νελαβον. ὁμοιως δε και Ιακωβον και Ιωαννην, υἱους Ζεβεδαιου, οἱ ησαν κοινωνοι τῳ Σιμωνι. και ειπε προς τον Σιμωνα ὁ Ιησους: μη φοβου, απο του νυν ανθρωπους εσῃ
11 ζωγρων. και καταγαγοντες τα πλοια επι την γην, αφεντες ἁπαντα, ηκολουθησαν αυτῳ.

12 Και εγενετο εν τῳ ειναι αυτον εν μιᾳ των πολεων, και ιδου ανηρ πληρης λεπρας, και ιδων τον Ιησουν, πεσων επι προ-

to the people from the ſhip. having finiſhed his ſermon, 4 *he ſaid to Simon, row into deep water, and throw out your nets for a draught. maſter, ſaid Simon, we have* 5 *toil'd all the night, without any prize: however, ſince you give the word, I will throw the net. which being* 6 *done, they encloſed ſuch a multitude of fiſh, the net began to break: ſo they made* 7 *a ſignal to their partners in the other ſhip to come and help them. accordingly they came, and loaded both the boats ſo with fiſh that they began to ſink. at ſight of* 8 *this, Simon Peter fell on his knees before Jeſus, and ſaid, Lord, withdraw from ſuch a ſinful man as I: for* 9 *he, and all the company were frightned at the draught of fiſh they had taken: ſo* 10 *was James too, and John, the ſons of Zebedee, both partners with Simon. but Jeſus ſaid to Simon, be not afraid; for the future you ſhall fiſh for men. then* 11 *having brought their boats to ſhore, they left every thing, and followed him.*

As he was going to one of 12 *the cities in that country, a man cover'd all over with leproſy happen'd to meet Jeſus,*

προσωπον, εδεηθη αυτου, λεγων, Κυριε, εαν θελης, δυ-
13 νασαι με καθαρισαι. και εκτεινας την χειρα, ἡψατο αυτου, ειπων, θελω, καθαρισθητι. και ευθεως ἡ λεπρα
14 απηλθεν απ' αυτου. και αυτος παρηγγειλεν αυτῳ μηδενι ειπειν, αλλα απελθων δειξον σεαυτον τῳ ἱερει, και προσενεγκε περι του καθαρισμου σου, καθως προσεταξε Μωσης, εις μαρτυριον αυ-
15 τοις. διηρχετο δε μαλλον ὁ λογος περι αυτου, και συνηρχοντο οχλοι πολλοι ακουειν, και θεραπευεσθαι ὑπ' αυτου απο των ασθενειων ἀυτων.
16 αυτος δε ην ὑποχωρων εν ταις ερημοις, και προσευχομενος.

17 Και εγενετο εν μιᾳ των ἡμερων, και αυτος ην διδασκων, και ησαν καθημενοι Φαρισαιοι και νομοδιδασκαλοι, οἱ ησαν εληλυθοτες εκ πασης κωμης της Γαλιλαιας, και Ιουδαιας, και Ιερουσαλημ, και δυναμις κυριου ην εις το
18 ιασθαι αυτους. και ιδου, ανδρες φεροντες επι κλινης ανθρωπον ὁς ην παραλελυμενος, και εζητουν αυτον εισενεγκειν, και θειναι ενωπιον αυ-
19 του. και μη ευροντες ποιας εισενεγκωσιν αυτον, δια τον οχλον, αναβαντες επι το δωμα, δια των κεραμων καθηκαν αυτον συν τῳ κλινιδιῳ εις

Jesus, and prostrating himself before him, thus addres's'd him, Lord, if you will, you can cure me. then 13
Jesus stretch'd out his hand, and touched him, saying, I will; be thou cured. and immediately the leprosy disappear'd: and he charg'd 14
him not to tell any man: but go, said he, present your self to the priest, and offer what the law requires for your purification, that it may be an evidence to them. in 15
the mean time his fame spread so much the more, and a vast multitude flock'd to hear him, and to be cured of their diseases, so that he 16
retired into places of solitude, for the convenience of prayer.

At another time, as he 17
was teaching, it happened that some Pharisees, and doctors of the law were sitting by, who came from the several towns of Galilee and Judea, and from Jerusalem: when the power of the Lord appear'd in their relief. for 18
instance, they brought a man in his bed lying sick of the palsy: and try'd to bring him directly into his presence. but when they found it im- 19
practicable to bring him in through the crowd, they went up the gallery to the leads, and let him down

εις το μεσον εμπροσθεν του
20 Ιησου· και ιδων την πιστιν
αυτων, ειπεν αυτῳ, ανθρωπε,
αφεωνται σοι αἱ ἁμαρτιαι
21 σου· και ηρξαντο διαλογι-
ζεσθαι οἱ Γραμματεις και οἱ
Φαρισαιοι, λεγοντες, τις εσ-
τιν ουτος ὁς λαλει βλασφη-
μιας? τις δυναται αφιεναι ἁ-
μαρτιας ει μη μονος ὁ Θεος?
22 επιγνους δε ὁ Ιησους τους δια-
λογισμους αυτων, αποκριθεις
ειπε προς αυτους, τι διαλο-
γιζεσθε εν ταις καρδιαις ὑμων?
23 τι εστιν ευκοπωτερον, ειπειν,
αφεωνται σοι αἱ ἁμαρτιαι
σου, η ειπειν, εγειραι και πε-
24 ριπατει? ινα δε ειδητε ὁτι
εξουσιαν εχει ὁ ὑιος του αν-
θρωπου επι της γης αφιεναι
ἁμαρτιας, ειπε τῳ παραλε-
λυμενῳ· σοι λεγω, εγειραι,
και αρας το κλινιδιον σου,
25 πορευου εις τον οικον σου· και
παραχρημα αναστας ενω-
πιον αυτων, αρας εφ ᾧ κατε-
κειτο, απηλθεν εις τον οικον
αὐτου, δοξαζων τον Θεον.
26 και εκστασις ελαβεν ἁπαν-
τας, και εδοξαζον τον Θεον,
και επλησθησαν φοβου, λε-
γοντες, ὁτι ειδομεν παραδοξα
σημερον.

27 Και μετα ταυτα εξηλθε,
και εθεασατο τελωνην ὀνομα-
τι Λευιν, καθημενον επι το
τελωνιον, και ειπεν αυτῳ,
28 ακολουθει μοι· και καταλιπων
ἁπαντα, αναστας ηκολου-

θησεν

through the ceiling in his bed among the company, where Jesus was, who perceiving 20
their faith, said to him, O! man, your sins are forgiven you. upon which the Scribes 21
and Pharisees objected among themselves, saying, what a man is this to blaspheme thus? who can forgive sins but God alone? but Jesus 22
perceiving their reflexions, said to them, what do you mean by such insinuations? which is easier, to say, your 23
sins are forgiven you, or to say, rise up, and walk? but that ye may know, that 24
the son of man hath power to forgive sins, rise, said he, to the paralytick, 'tis I command you, take up your bed, and go home. immedi- 25
diately he started up before them all, took up the bed, where he lay, and went home, glorifying God. at 26
this they were all seized with astonishment, and gave thanks to God, crying out with great reverence, what a wonderful instance of power have we seen this day!

After this Jesus left the 27
place, and seeing a publican named Levi, sitting at the custom-house, he said to him, follow me. immedi- 28
ately he rose up, left all his affairs, and became his disciple.

29 θησεν αυτῳ. και εποιησε δο-
χην μεγαλην ὁ Λευις αυτῳ εν
τῃ οικιᾳ αὐτου, και ην οχλος
τελωνων πολυς, και αλλων
ὁι ησαν μετ' αυτων κατα-
30 κειμενοι. και εγογγυζον ὁι
Γραμματεις αυτων και ὁι Φα-
ρισαιοι προς τους μαθητας
αυτου, λεγοντες, διατι μετα
τελωνων και ἁμαρτωλων εσ-
31 θιετε και πινετε? και απο-
κριθεις ὁ Ιησους, ειπε προς αυ-
τους, ου χρειαν εχουσιν ὁι ὑ-
γιαινοντες ιατρου, αλλ' ὁι κα-
32 κως εχοντες. ουκ εληλυθα
καλεσαι δικαιους, αλλα ἁ-
μαρτωλους εις μετανοιαν.

33 Οι δε ειπον προς αυτον,
διατι ὁι μαθηται Ιωαννου
νηστευουσι πυκνα, και δεη-
σεις ποιουνται, ὁμοιως και ὁι
των Φαρισαιων, ὁι δε σοι εσ-
34 θιουσι και πινουσιν? ὁ δε
ειπε προς αυτους, μη δυνασθε
τους υἱους του νυμφωνος, εν
ῳ ὁ νυμφιος μετ' αὐτων εστι,
35 ποιησαι νηστευειν? ελευ-
σονται δε ἡμεραι και ὁταν α-
παρθῃ απ' αυτων ὁ νυμφιος,
τοτε νηστευσουσιν εν εκειναις
ταις ἡμεραις.

36 Ελεγε δε και παραβολην
προς αυτους, ὁτι ουδεις επι-
βλημα ἱματιου καινου επι-
βαλλει επι ἱματιον παλαιον,
ει δε μηγε, και το καινον σχι-
ζει, και τῳ παλαιῳ ου συμ-
φωνει (επιβλημα) το απο του
37 καινου. και ουδεις βαλλει οι-
νον

ciple. Levi having prepa- 29
red a handſom entertainment
in his own houſe for him, a
great number of publicans,
and others, were likewiſe at
table. but the Scribes and 30
Phariſees of that place re-
proach'd his diſciples, and
ſaid, why do ye eat and
drink with publicans and
ſcandalous people? but Je- 31
ſus replied, they that are in
health don't want a phyſi-
cian: but they that are ſick.
I came not to call ſaints, 32
but ſinners to repentance.

Then they ask'd him, how 33
comes it that John's diſciples,
and likewiſe thoſe of the
Phariſees, are frequently
faſting and praying, while
yours are employed in eating
and drinking? to which 34
he anſwered, would you
have the bridemen faſt, while
the bridegroom is with them?
however, the time will come, 35
when the bridegroom ſhall
be taken away from them,
and then they will have oc-
caſions enow of faſting.

Beſides, he applied this 36
ſimilitude to them. no man,
ſaid he, puts a piece of new
cloth upon an old coat: if
he does, the new will ſtrain
the old, and they will by no
means ſuit one another. nor 37
will any one put new wine

into

νον νεον εις ασκους παλαιους,
ει δε μηγε, ῥηξει ὁ νεος οινος
τους ασκους, και αυτος εκ-
χυθησεται, και οἱ ασκοι α-
38 πολουνται. αλλα οινον νεον
εις ασκους καινους βλητεον,
και αμφοτεροι συντηρουνται.
39 και ουδεις πιων παλαιον, ευ-
θεως θελει νεον, λεγει γαρ, "ὁ
" παλαιος χρηστοτερος εσ-
" τιν."

1 Εγενετο δε εν σαββατῳ
δευτεροπρωτῳ διαπορευεσθαι
αυτον δια των σποριμων,
και ετιλλον οἱ μαθηται αυ-
του τους σταχυας, και πσ-
θιον, ψωχοντες ταις χερσι.
2 τινες δε των Φαρισαιων ειπον
αυτοις, τι ποιειτε ὁ ουκ εξεσ-
τι ποιειν εν τοις σαββασι?
3 και αποκριθεις προς αυτους
ειπεν ὁ Ιησους, ουδε τουτο
ανεγνωτε ὁ εποιησε Δαβιδ,
ὁποτε επεινασεν αυτος, και
4 οἱ μετ' αυτου οντες? ὡς ει-
σηλθεν εις τον οικον του Θεου,
και τους αρτους της προθε-
σεως ελαβε, και εφαγε, και
εδωκε, και τοις μετ' αυτου,
ους ουκ εξεστι φαγειν ει μη
5 μονους τους ἱερεις? και ελε-
γεν αυτοις, ὁτι κυριος εστιν ὁ
υἱος του ανθρωπου και του
σαββατου.

into old skins: if they do, the new wine will burſt the skins, and wine and skins be all loſt. but new wine muſt 38
be put into new skins, and both will be preſerv'd. ſo 39
no-body that has been drinking old wine, will immediately call for new: for 'tis his maxim, "the old is "beſt."

On the ſecond-prime ſabbath, as Jeſus was paſſing* 1
through the corn-fields, his diſciples happen'd to pluck the ears, and rubbing out the corn with their hands began to eat. upon which 2
ſome of the Phariſees ſaid to them, why do you do what is not allowed to be done on the ſabbath-day? but Je- 3
ſus replied, have you never read what David did, when he and his company were preſs'd with hunger? how 4
he went into the court of the tabernacle, took and eat the ſhew-bread, and diſtributed it likewiſe to the company, which the law allowed the prieſts only to eat? the ſon of man, ſaid he, 5
may diſpenſe even with the ſabbath.

E- On

* *The firſt day of the paſchal-feaſt falling on a ſabbath, was the firſt-prime ſabbath; the day of Pentecoſt ſo falling was the ſecond-prime ſabbath.*

6 Εγενετο δε και εν ετερω σαββατω εισελθειν αυτον εις την συναγωγην, και διδασκειν, και ην εκει ανθρωπος, και η χειρ αυτου η δεξια ην
7 ξηρα. παρετηρουν δε (αυτον) οι Γραμματεις και οι Φαρισαιοι ει εν τω σαββατω θεραπευσει, ινα ευρωσι κατη-
8 γοριαν αυτου. αυτος δε ηδει τους διαλογισμους αυτων, και ειπε τω ανθρωπω τω ξηραν εχοντι την χειραν, εγειραι, και στηθι εις το μεσον. ο δε α-
9 ναστας εστη. ειπεν ουν ο Ιησους προς αυτους, επερωτησω υμας τι, εξεστι τοις σαββασιν αγαθοποιησαι, η κακοποιησαι? ψυχην σωσαι,
10 η απολεσαι? και περιβλεψαμενος παντας αυτους, ειπε τω ανθρωπω, εκτεινον την χειρα σου. ο δε εποιησεν ουτω, και αποκατεσταθη η
11 χειρ αυτου ως η αλλη. αυτοι δε επλησθησαν ανοιας, και διελαλουν προς αλληλους, τι αν ποιησειαν τω Ιησου.

12 Εγενετο δε εν ταις ημεραις ταυταις, εξηλθεν εις το ορος προσευξασθαι και ην διανυκ-
τερευων εν τη προσευχη του
13 Θεου. και οτε εγενετο ημερα, προσεφωνησε τους μαθητας αυτου, και εκλεξαμενος απ' αυτων δωδεκα, ους και α-
ποστολους

On another ſabbath-day 6
it happen'd, that he went
into the ſynagogue to preach,
where a man was preſent,
who had the palſy in his
right hand. now the Scribes 7
and Phariſees were upon the
watch to ſee if he would
work a cure upon the ſab-
bath-day, and ſo have mat-
ter of accuſation againſt him.
but as he knew their thoughts, 8
he ſaid to the man, whoſe
hand was paralytic, riſe up,
and ſtand there in the middle.
and he aroſe, and ſtood before
him. then ſaid Jeſus to 9
them, I will ask you one
queſtion, which is the moſt
allowable on the ſabbath-day,
to do good, or to neglect it?
to ſave a man's life, or to
let him periſh? then caſting 10
his eyes round the company,
he ſaid to the man, ſtretch
out your hand. and he did
ſo: and that hand was as
ſound as the other. where- 11
upon they fell into a rage,
and conſulted together, what
meaſures to take againſt Je-
ſus.

About that time, Jeſus re- 12
tired to a mountain to pray,
and ſpent the whole night in
an oratory. when it was 13
day, he called his diſciples:
and of them he choſe twelve,
whom he ſtiled miſſionarys:

Si-

14 αποστολους ωνομασε, Σιμωνα, ον και ωνομασε Πετρον, και Ανδρεαν τον αδελφον αυτου, Ιακωβον και Ιωαννην, Φιλιππον και Βαρθολομαιον,
15 Ματθαιον και Θωμαν, Ιακωβον τον του Αλφαιου, και Σιμωνα τον καλουμενον Ζε-
16 λωτην, Ιουδαν Ιακωβου, και Ιουδαν Ισκαριωτην, ος και εγενετο προδοτης.

Simon, (to whom he gave the name of Peter) and Andrew his brother, James and John, Philip and Bartholomew, Matthew and Thomas, James the ſon of Alpheus, and Simon ſurnamed the Zelot, Jude the brother of James, and Judas Iſcariot, who prov'd the traitor.

14 15 16

17 Και καταβας μετ' αυτων, εστη επι τοπου πεδινου, και οχλος μαθητων αυτου, και πληθος πολυ σου λαου απο πασης της Ιουδαιας και Ιερουσαλημ, και της παραλιου Τυρου και Σιδωνος, οι
18 ηλθον ακουσαι αυτου, και ιαθηναι απο των νοσων αυ-
19 των· και οι οχλουμενοι υπο πνευματων ακαθαρτων, και εθεραπευοντο· και πας ο οχλος εζητει απτεσθαι αυτου, οτι δυναμις παρ' αυτου εξηρχετο, και ιατο παντας.

At length he came down the hill with them, and ſtayed with the reſt of his diſciples in the plain, where a great multitude of people from all Judea, from Jeruſalem, and the maritime country of Tyre and Sidon, came to hear him, and to have their diſeaſes cured. many that were tormented by evil ſpirits came likewiſe, and were cured. ſo that all the people ſtrove to touch him: for a divine virtue flowed from him, which healed them all.

17 18 19

20 Και αυτος επαρας τους οφθαλμους αυτου εις τους μαθητας αυτου, ελεγε, μακαριοι οι πτωχοι, οτι υμετερα εστιν η βασιλεια του Θεου.
21 μακαριοι οι πεινωντες νυν, οτι χορτασθησεσθε. μακαριοι οι κλαιοντες νυν, οτε γελασετε.
22 μακαριοι εστε οταν μισησωσιν υμας οι ανθρωποι, και οταν αφορισωσιν υμας, και ονειδισωσι, και εκβαλωσι το ονομα

Then directing himſelf to his diſciples, he ſaid, bleſſed are ye, that are poor: for the divine kingdom is yours. bleſſed are ye that hunger now: for ye ſhall be ſatisfied. bleſſed are ye that weep now: for ye ſhall find matter of mirth. bleſſed are you, when men ſhall hate you, diſcard you, reproach you, and treat you as

20 21 22

ονομα υμων ως πονηρον, ενεκα του υιου του ανθρωπου.
23 χαρητε εν εκεινη τη ημερα και σκιρτησατε, ιδου γαρ ο μισθος υμων πολυς εν τω ουρανω, κατα ταυτα γαρ εποιουν τοις προφηταις οι πατερες αυτων.
24 Πλην ουαι υμιν τοις πλουσιοις, οτι απεχετε την παρακλησιν υμων.
25 ουαι υμιν οι εμπεπλησμενοι, οτι πεινασετε. ουαι υμιν οι γελωντες νυν, οτι πενθησετε και κλαυσετε.
26 ουαι οταν καλως υμας ειπωσι οι ανθρωποι, κατα ταυτα γαρ εποιουν τοις ψευδοπροφηταις οι πατερες αυτων.

27 Αλλ' υμιν λεγω τοις ακουουσιν, αγαπατε τους εχθρους υμων, καλως ποιειτε τοις μισουσιν υμας.
28 ευλογειτε τους καταρωμενους υμιν, προσευχεσθε υπερ των επηρεαζοντων
29 υμας. τω τυπτοντι σε επι την σιαγονα, παρεχε και την αλλην, και απο του αιροντος σου το ιματιον, και τον
30 χιτωνα μη κωλυσης. παντι δε τω αιτουντι σε, διδου, και απο του αιροντος τα σα,
31 μη απαιτει. και καθως θελετε ινα ποιωσιν υμιν οι ανθρωποι, και υμεις ποιειτε αυτοις ομοιως.
32 και ει αγαπατε τους αγαπωντας υμας, ποια υμιν χαρις εστι? και γαρ οι α-

as infamous, for your attachment to the ſon of man.
then you may triumph with joy; ſecure of being greatly rewarded in heaven: for ſuch was the treatment the prophets received from their forefathers. 23

But wo unto you that are rich: for you have received your conſolation. 24
wo unto you that are full: for you ſhall be in want. wo unto you that indulge in preſent pleaſure: for mourning and ſorrow ſhall attend you. 25
wo unto you when the generality of men ſhall applaud you: for ſo did their forefathers behave to the falſe prophets. 26

But as for you, who hear me, love your enemies: do good to thoſe, who hate you: 27
bleſs thoſe, who curſe you: and pray for thoſe, who maliciouſly abuſe you. 28
if any one ſtrike you on one cheek, preſent to him the other likewiſe: or if any one ſeize your cloak, ſurrender your coat alſo. 29
give to all that ask: and if a man takes away your goods, don't demand them again. 30
behave to others in the ſame manner, as you deſire they would behave to you. 31
for if you only love thoſe, who love you, where's the obligation? 32

ἁμαρτωλοι τους αγαπωντας
33 αυτους αγαπωσι. και εαν
αγαθοποιητε τους αγαθοποι-
ουντας ὑμας? ποια ὑμιν χα-
ρις εστι? και γαρ οἱ ἁμαρ-
34 τωλοι το αυτο ποιουσι. και
εαν δανειζητε παρ' ὡν ελπι-
ζετε απολαβειν, ποια ὑμιν
χαρις εστι? και γαρ οἱ ἁμαρ-
τωλοι ἁμαρτωλοις δανειζου-
σιν, ἱνα απολαβωσι τα ισα.
35 πλην αγαπατε τους εχθρους
ὑμων, και αγαθοποιειτε, και
δανειζετε μηδεν απελπιζοντες,
και εσται ὁ μισθος ὑμων πο-
λυς, και εσεσθε ὑιοι του ὑ-
ψιστου, ὁτι αυτος χρηστος
εστιν επι τους αχαριστους και
36 πονηρους. γινεσθε ουν οικτιρ-
μονες, καθως και ὁ πατηρ ὑ-
37 μων οικτιρμων εστι. μη κρι-
νετε, και ου μη κριθητε, μη
καταδικαζετε, και ου μη κα-
ταδικασθητε, απολυετε και
38 απολυθησεσθε. διδοτε, και
δοθησεται ὑμιν, μετρον κα-
λον, πεπιεσμενον και σελα-
λευμενον και ὑπερεκχυνομενον
δωσουσιν εις τον κολπον ὑ-
μων, τῳ γαρ αυτῳ μετρῳ ᾧ
μετρειτε, αντιμετρηθησεται
ὑμιν.

39 Ειπε δε παραβολην αυτοις,
μητι δυναται τυφλος τυφλον
ὁδηγειν? ουχι αμφοτεροι εις
βοθυνον πεσουνται?

40 Ουκ εστι μαθητης ὑπερ
τον διδασκαλον αὐτου: κα-
τηρτισμενος δε πας εσται ὡς
ὁ διδασκαλος αυτου.

the very heathen return love
for love. if you return one 33
kind office by another, where's
the obligation? the heathen
themſelves do as much. if 34
you lend with the expecta-
tion of gaining by it, where's
the obligation? for the hea-
then lend to one another, for
the proſpect of an equivalent.
but as for you, love your 35
enemies, do good, and lend
without expecting any ad-
vantage from it: ſo ſhall
your reward be great, in
acting like the children of
the moſt high: for he is
kind to the moſt ungrateful
wretches. be ye therefore 36
merciful, as your father is
merciful. don't judge others, 37
and you ſhall not be judged:
condemn not, and you ſhall
not be condemned: forgive,
and you ſhall be forgiven.
give and you ſhall receive: 38
they ſhall pour into your
lap good meaſure, well preſ-
ſed, heap'd up, and running
over. for in the meaſure you
deal with others, you ſhall be
dealt with yourſelves.

And by way of compari- 39
ſon he ſaid to them, can the
blind lead the blind without
tumbling both into the ditch?

The diſciple is not above 40
his maſter: but every one
that is perfect ſhall be as
his maſter.

Τι

How

41 Τι δε βλεπεις το καρφος το εν τῳ οφθαλμῳ του αδελφου σου, την δε δοκον την εν τῳ ιδιῳ οφθαλμῳ ου κατανοεις?
42 η πως δυνασαι λεγειν τῳ αδελφῳ σου, αδελφε, αφες εκβαλω το καρφος το εν τῳ οφθαλμῳ σου, αυτος την εν τῳ οφθαλμῳ σου δοκον ου βλεπων? υποκριτα, εκβαλε πρωτον την δοκον εκ του οφθαλμου σου, και τοτε διαβλεψεις εκβαλειν το καρφος το εν τῳ οφθαλμῳ του αδελφου σου.

How comes it, that you can ſee the mote in your brother's eye, and not ſee the beam that is in your own eye? or how can you ſay to your brother, brother, let me take out the mote, that is in your eye, when you your ſelf don't diſcern the beam that is in your own eye? hypocrite, firſt remove the beam out of your own eye, and then you will ſee clearly to take the mote out of your brother's eye.

41 42

43 Ου γαρ εστι δενδρον καλον, ποιουν καρπον σαπρον, ουδε δενδρον σαπρον, ποιουν καρπον καλον.
44 εκαστον γαρ δενδρον εκ του ιδιου καρπου γινωσκεται, ου γαρ εξ ακανθων συλλεγουσι συκα, ουδε εκ βατου τρυγωσι σταφυλην.
45 ο αγαθος ανθρωπος εκ του αγαθου θησαυρου της καρδιας αυτου προφερει το αγαθον, και ο πονηρος ανθρωπος εκ του πονηρου θησαυρου της καρδιας αυτου προφερει το πονηρον, εκ γαρ του περισσευματος της καρδιας λαλει το στομα αυτου.

Certainly a good tree does not produce bad fruit: nor does a bad tree produce good fruit. for every tree is known by its fruit: it is not on thorns that men gather figs, nor do they gather grapes on a bramble buſh. a good man out of the good treaſure of his heart produces what is good: and an evil man out of the evil treaſure of his heart produces what is evil: for 'tis from the abundance of the heart, that the mouth ſpeaketh.

43 44 45

46 Τι δε με καλειτε, Κυριε, Κυριε, και ου ποιειτε α λεγω?
47 πας ο ερχομενος προς με, και ακουων μου των λογων, και ποιων αυτους, υποδειξω υμιν τινι εστιν ομοιος.
48 ομοιος εστιν ανθρωπῳ οικοδομουντι οικιαν, ος εσκαψε και εβα-

Why do you call me Lord, Lord, and do not obſerve what I ſay? I will ſhow you, who that man is like, who comes to me, and practiſes what I preſcribe. he is like a man who in building a houſe, digg'd deep, and laid

46 47 48

εβαθυνε, και εθηκε θεμελιον επι την πετραν, πλημμυρας δε γενομενης, προσερρηξεν ὁ ποταμος τη οικια εκεινη, και ουκ ισχυσε σαλευσαι αυτην, τεθεμελιωτο γαρ επι την πε-
49 τραν. ὁ δε ακουσας και μη ποιησας, ὁμοιος εστιν ανθρωπῳ οικοδομησαντι οικιαν επι την γην χωρις θεμελιου, ᾗ προσερρηξεν ὁ ποταμος, και ευθεως επεσε, και εγενετο το ῥηγμα της οικιας εκεινης μεγα.

1 Επει δε επληρωσε παντα τα ῥηματα αὐτου εις τας ακοας του λαου, εισηλθεν εις
2 Καπερναουμ. ἑκατονταρχου δε τινος δουλος κακως εχων, ημελλε τελευταν, ὃς ην αυτῳ
3 εντιμος. ακουσας δε περι του Ιησου, απεστειλε προς αὐτον πρεσβυτερους των Ιουδαιων, ερωτων αυτον, ὁπως ελθων διασωση τον δουλον
4 αὐτου. οἱ δε παραγενομενοι προς τον Ιησουν, παρεκαλουν αυτον σπουδαιως, λεγοντες, ὁτι ἀξιος εστιν ᾧ παρεξῃ τουτο. αγαπᾳ γαρ το
5 εθνος ἡμων, και την συναγωγην αυτος ᾠκοδομησεν ἡμιν.
6 ὁ δε Ιησους επορευετο συν αυτοις. ηδη δε αὐτου ου μακραν απεχοντος απο της οικιας, επεμψε προς αυτον ὁ ἑκατονταρχος φιλους, λεγων αυτῳ, "Κυριε, μη σκυλλου, ου "γαρ ειμι ἱκανος ἱνα ὑπο "την στεγην μου εισελθῃς.

laid the foundation on a rock: an inundation came, the current beat impetuously upon that houſe, but could not ſhake it: for it was founded upon a rock. but 49
he that does not practiſe what he hears, is like a man who built his houſe upon the looſe earth without any foundation: the current beat impetuouſly againſt it: in the inſtant down it fell, and great were its ruins.

When he had finiſhed this 1
diſcourſe to the populous audience, he entred into Capernaum, where a certain 2
centurion had a ſervant whom he greatly valued, lying ſick and ready to die. this centurion having heard 3
of Jeſus's fame, ſent ſeveral elders of the Jews to intreat him to come, and recover his ſervant. accord- 4
ingly they came to Jeſus and earneſtly preſſed him, ſaying, he very well deſerves you ſhould do him this favour; for he loves our na- 5
tion, and hath built us a ſynagogue at his own charge. then Jeſus went with him, 6
and when he was advanced near the houſe, the centurion ſent ſome of his friends to him, ſaying, "Lord, "don't give yourſelf the "trouble of coming, I don't

"διο "de-

7 " διο ουδε εμαυτον ηξιωσα
" προς σε ελθειν, αλλα ειπε
" λογῳ, και ιαθησεται ὁ
8 " παις μου· και γαρ εγω αν-
" θρωπος ειμι υπο εξουσιαν
" τασσομενος, εχων υπ' ε-
" μαυτον στρατιωτας, και
" λεγω τουτῳ, πορευθητι,
" και πορευεται, και αλλῳ,
" ερχου, και ερχεται, και
" τῳ δουλῳ μου, ποιησον
9 " τουτο, και ποιει." α-
κουσας δε ταυτα ὁ Ιησους,
εθαυμασεν αυτον, και στρα-
φεις, τῳ ακολουθουντι αυτῳ
οχλῳ ειπε, λεγω υμιν, ουδε
εν τῳ Ισραηλ τοσαυτην πισ-
10 τιν ευρον. και υποστρεψαν-
τες οἱ πεμφθεντες εις τον οικον,
ευρον τον ασθενουντα δουλον
υγιαινοντα.

" deserve you should honour
" my house with your pre-
" sence. nor did I think 7
" myself worthy to attend
" you: speak but the word,
" and my servant shall be
" cured. for though I am 8
" subject to authority, I
" have soldiers under me:
" I bid one go, and he goes:
" I bid another come, and
" he comes: I bid my ser-
" vant do this, and he
" does it." when Jesus heard 9
this, he admired the man,
and turning about, he said
to the people, that followed
him, I assure you, I have
not met with such an instance
of faith even among the Jews
themselves. and they that 10
were sent, being return'd to
the house, they found the ser-
vant, who had been sick, in
good health.

11 Και εγενετο εν τῃ εξης, ε-
πορευετο εις πολιν καλουμε-
νην Ναιν, και συνεπορευοντο
αυτῳ οἱ μαθηται αυτου ικα-
12 νοι, και οχλος πολυς. ως δε
ηγγισε τῃ πυλῃ της πολεως,
και ιδου, εξεκομιζετο τεθνη-
κως, υιος μονογενης τῃ μητρι
αυτου, και αυτη χηρα, και
οχλος της πολεως ικανος ην
13 συν αυτῃ. και ιδων αυτην
ὁ Κυριος, εσπλαγχνισθη επ'
αυτῃ, και ειπεν αυτῃ, μη
κλαιε.

The day following, he 11
went into a city called Nain,
accompanied by many of his
disciples, and a great crowd
of people. as he drew near 12
the gate of the city, there
was a dead man just then
carrying out to be buried,
who was his mother's only
son, and she a widow: and
many people of the town
came with her. when the 13
Lord saw her, he was mov-
ed with compassion for her,
and said to her, don't weep.

then

14 κλαιε. και προσελθων ηψα-
το της σορου, οι δε βασται-
ζοντες εστησαν, και ειπε,
νεανισκε, σοι λεγω, εγερθητι.
15 και ανεκαθισεν ο νεκρος, και
ηρξατο λαλειν, και εδωκεν
16 αυτον τη μητρι αυτου. ελα-
βε δε φοβος απαντας, και ε-
δοξαζον τον Θεον, λεγοντες,
οτι προφητης μεγας εγηγερται
εν ημιν, και οτι επεσκεψατο
17 ο Θεος τον λαον αυτου. και
εξηλθεν ο λογος ουτος εν ολη
τη Ιουδαια περι αυτου, και
εν πασῃ τῃ περιχωρῳ.

18 Και απηγγειλαν Ιωαννη οι
μαθηται αυτου περι παντων
19 τουτων. και προσκαλεσα-
μενος δυο τινας των μαθητων
αυτου ο Ιωαννης, επεμψε
προς τον Ιησουν, λεγων, συ
ει ο ερχομενος, η αλλον προσ-
20 δοκωμεν? παραγενομενοι δε
προς αυτον οι ανδρες, ειπον,
Ιωαννης ο βαπτιστης απεσ-
ταλκεν ημας προς σε, λεγων,
συ ει ο ερχομενος, η αλλον
21 προσδοκωμεν? εν αυτῃ δε
τῃ ωρᾳ εθεραπευσε πολλους
απο νοσων και μαστιγων
και πνευματων πονηρων, και
τυφλοις πολλοις εχαρισατο
22 το βλεπειν. και αποκριθεις ο
Ιησους, ειπεν αυτοις, πορευ-
θεντες απαγγειλατε Ιωαννῃ α
ειδετε και ηκουσατε, οτι
τυφλοι αναβλεπουσι, χωλοι
περιπατουσι, λεπροι καθα-
ριζονται, κωφοι ακουουσι,
νεκροι

then advancing, he touch'd 14
the bier, and the bearers
ſtanding ſtill, he ſaid,
young man, ariſe, I com-
mand you. and the deceaſed 15
ſat up, and began to ſpeak,
and Jeſus delivered him to
his mother. all that were 16
preſent were ſeized with
dread, and glorified God,
ſaying, a great prophet is
riſen up among us, and God
has viſited his people. and 17
his fame ſpread over all
Judea and the neighbouring
countrys.

John was ſoon inform'd 18
of theſe tranſactions by his
diſciples, and ſent two of 19
them to Jeſus, with this
queſtion, are you the Meſ-
ſiah, or muſt we yet wait
for ſome other? accordingly 20
they came to Jeſus, and
ſaid, John the Baptiſt ſent
us to enquire, if you are he
that was to come, or muſt
we look for another? at 21
that very time, he cured
ſeveral of their diſeaſes and
diſtempers, diſpoſſeſſing evil
ſpirits, and reſtoring ſight
to many that were blind.
then he gave them this an- 22
ſwer, go, and tell John
what you have ſeen, and
heard: that the blind ſee,
the lame walk, the lepers
are healed, the deaf hear,
the dead are raiſed, the goſ-

pel

νεκροι εγειρονται, πτωχοι ευαγ-
23 γελιζονται. και μακαριος εστιν ὁς εαν μη σκανδαλισθη εν εμοι.

24 Απελθοντων δε των αγγελων Ιωαννου, ηρξατο λεγειν προς τους οχλους περι Ιωαννου, τι εξεληλυθατε εις την ερημον θεασασθαι? καλαμον
25 ὑποανεμου σαλευομενον? αλλα τι εξεληλυθατε ιδειν? ανθρωπον εν μαλακοις ἱματιοις ημφιεσμενον? ιδου, ὁι εν ἱματισμῳ ενδοξῳ και τρυφῃ ὑπαρχοντες, εν τοις βα-
26 σιλειοις εισιν. αλλα τι εξεληλυθατε ιδειν? προφητην? ναι λεγω ὑμιν, και περισσο-
27 τερον προφητου. ὁυτος εστι περι ὁυ γεγραπται, "ιδου, ε-"γω αποστελλω τον αγγε-"λον μου προ προσωπου "σου, ὁς κατασκευασει την "ὁδον σου εμπροσθεν σου."
28 λεγω γαρ ὑμιν, μειζων εν γεννητοις γυναικων προφητης Ιωαννου του βαπτιστου ουδεις εστιν, ὁ δε μικροτερος εν τῃ βασιλειᾳ του Θεου, μειζων
29 αυτου εστι. και πας ὁ λαος ακουσας και ὁι τελωναι εδικαιωσαν τον Θεον, βαπτισθεντες το βαπτισμα Ιωαννου.
30 ὁι δε Φαρισαιοι και ὁι νομικοι την βουλην του Θεου ηθετησαν εις ἑαυτους, μη βαπτισθεντες ὑπ' αυτου.

pel is proclaim'd to the poor.
and bleſſed is he, who does 23
not make me the occaſion of
his fall.

When the meſſengers of 24
John were departed, he ad-
dreſs'd himſelf to the people,
and ſaid with relation to
John, what did you go to
ſee in the deſart? a reed
ſhaken with the wind? or 25
did you go to ſee a man
richly apparelled? for mag-
nificent dreſs and ſplendid
living, you muſt look into
the courts of princes. what 26
then did you go to ſee? a
prophet? yes, I ſay it, and
more than a prophet. he 27
it is, of whom it is writ-
ten, "behold, I ſend my
"meſſenger before you, who
"ſhall prepare the way for
"you." I declare unto you, 28
among the whole race of man-
kind, there is not a prophet,
who is ſuperiour to John the
Baptiſt: yet he that is moſt
inferiour in the kingdom of
the Meſſiah, is greater than
he. all the people, even 29
the publicans, upon hearing
him, gave glory to God, by
receiving the baptiſm of
John; but the Phariſees and 30
the doctors of the law rejec-
ted the divine offers made to
them, refuſing to be baptized
by John.

31 Τινι ουν ὁμοιωσω τους ανθρωπους της γενεας ταυτης? 32 και τινι εισιν ὁμοιοι? ὁμοιοι εισι παιδιοις τοις εν αγορᾳ καθημενοις, και προσφωνουσιν αλληλοις, και λεγουσιν, πυλησαμεν ὑμιν, και ουκ ωρχησασθε, εθρηνησαμεν ὑμιν, και ουκ εκλαυσατε. 33 εληλυθε γαρ Ιωαννης ὁ βαπτιστης μητε αρτον εσθιων, μητε οινον πινων, και λεγετε, 34 δαιμονιον εχει. εληλυθεν ὁ ὑιος του ανθρωπου εσθιων και πινων, και λεγετε, ιδου, ανθρωπος φαγος και οινοποτης, τελωνων φιλος και ἁμαρτωλων. 35 " και εδικαιωθη " ἡ σοφια απο των τεκνων " αυτης παντων."

To what therefore ſhall I 31
compare the men of this ge-
neration? who are they
like? they are like children 32
playing together in the ſtreet,
who cry, we have play'd to
you on the flute, but you
have not danced: we have
ſung mournful dittys, but
you have not lamented. for 33
John the Baptiſt, when he
came, abſtain'd from bread
and wine; yet you ſay, he
is poſſeſs'd with a demon.
the ſon of man appears in- 34
different to any kind of meat
or drink: yet you ſay, he
is a glutton and a tipler, a
friend of publicans and looſe
people. " *but wiſdom is* 35
" *juſtified by all her diffe-*
" *rent followers.*"

36 Ηρωτα δε τις αυτον των Φαρισαιων, ἱνα φαγῃ μετ' αυτου, και εισελθων εις την οικιαν του Φαρισαιου, ανε- 37 κλιθη. και ιδου, γυνη εν τῃ πολει, ἡτις ην ἁμαρτωλος, επιγνουσα ὁτι ανακειται εν τῃ οικιᾳ του Φαρισαιου, κομισασα αλαβαστρον μυρου, 38 και στασα οπισω παρα τους ποδας αυτου, κλαιουσα, ηρξατο βρεχειν τους ποδας αυτου τοις δακρυσι, και ταις θριξι της κεφαλης αὐτης εξεμασσε, και κατεφιλει τους ποδας αυτου, 39 και ηλειφε τῳ μυρῳ. ιδων δε ὁ Φαρισαος ὁ καλεσας αυτον, ειπεν

Jeſus being invited to din- 36
ner at a certain Phariſee's
houſe, he went home with
him, and ſat down to table.
when a woman of that city, 37
one that had led a looſe life,
knowing that Jeſus was at
table in the Phariſee's houſe,
came in with a vial of odo-
riferous liquor, and ſtood be- 38
hind at his feet weeping,
bath'd them with her tears,
wiped them with her hair,
kiſſed his feet, and poured
the perfume upon them.
which the Phariſee, who 39
had invited him, obſerving,
he thus argued with himſelf,

if

ειπεν εν εαυτῳ, λεγων, ουτος,
ει ην προφητης, εγινωσκεν αν
τις και ποταπη ἡ γυνη ἡτις
ἁπτεται αυτου, ὁτι ἁμαρ-
40 τωλος εστι. και αποκριθεις
ὁ Ιησους ειπε προς αυτον,
Σιμων, εχω σοι τι ειπειν.
ὁ δε φησι, διδασκαλε, ειπε.

41 Δυο χρεωφειλεται ησαν
δανειστῃ τινι, ὁ εις ωφειλε
δηναρια πεντακοσια, ὁ δε ε-
42 τερος πεντηκοντα. μη ε-
χοντων δε αυτων αποδουναι,
αμφοτεροις εχαρισατο. τις
ουν αυτων, (ειπε,) πλειον αυ-
43 τον αγαπησει? αποκριθεις
δε ὁ Σιμων, ειπεν, ὑπολαμ-
βανω ὁτι ᾧ το πλειον εχα-
ρισατο. ὁ δε ειπεν αυτῳ,
44 ορθως εκρινας. και στραφεις
προς την γυναικα, τῳ Σιμονι
εφη, βλεπεις ταυτην την γυ-
ναικα? εισηλθον σου εις την
οικιαν, ὑδωρ επι τους ποδας
μου ουκ εδωκας, ἁυτη δε τοις
δακρυσιν εβρεξε μου τους πο-
δας, και ταις θριξι ἁυτης εξε-
45 μαξε. φιλημα μοι ουκ εδω-
κας, ἁυτη δε, αφ' ης εισηλ-
θεν, ου διελιπε καταφιλουσα
46 μου τους ποδας. ελαιῳ την
κεφαλην μου ουκ ηλειψας,
ἁυτη δε μυρῳ ηλειψε μου τους
47 ποδας. ου χαριν, λεγω σοι,
αφεωνται ἁι ἁμαρτιαι αυτης
ἁι πολλαι, ὁτι ηγαπησε πο-
λυ, ᾧ δε ολιγον αφιεται, ο-

if this man were a prophet, he could not but know that the woman, who is so busy with him, is a person of a loose character. in answer 40
to his doubts, Jesus said, Simon, I have something to say to you. master, said he, lets hear it.

A certain creditor had two 41
debtors, the one owed five hundred denarys, and the other fifty. having not where- 42
withal to pay it, he freely discharged them both of the debt. tell me now, which of the two will love him most? I think, said Simon, 43
he that had the greatest debt remitted to him. you are in the right, said Jesus. and turning to the woman, 44
he said to Simon, do you observe this woman? though I am a guest in your house, you never offer'd me any water for my feet: but she has bath'd my feet with tears, and wiped them with the hair of her head. you 45
did not salute me, but this woman, since she came in, has been continually kissing my feet. you did not be- 46
stow any oil upon my head; but she has poured her rich perfume upon my feet. where- 47
fore, I tell you, her sins, which are numerous, are forgiven; and that is the

λιγον

48 λιγον αγαπᾳ. ειπε δε αυτῃ, αφεωνται σου αἱ ἁμαρτιαι.
49 και ηρξαντο οἱ συνανακειμενοι λεγειν εν ἑαυτοις, τις ουτος εστιν ὁς και ἁμαρτιας αφιη-
50 σιν? ειπε δε προς την γυναικα, ἡ πιστις σου σεσωκε σε, πορευου εις ειρηνην.

reaſon of all this love: but his love is leſs, to whom leſs is forgiven. then he ſaid 48
to her, your ſins are forgiven. but they who ſat at table 49
with him, began to ask one another, who is this, that pretends even to forgive ſins? but he ſaid to the woman, 50
your faith hath ſaved you: go in peace.

1 Και εγενετο εν τῳ καθεξης, και αυτος διωδευε κατα πολιν και κωμην, κηρυσσων και ευαγγελιζομενος την βασιλειαν του Θεου, και οἱ δωδεκα
2 συν αυτῳ. και γυναικες τινες αἱ ησαν τεθεραπευμεναι απο πνευματων πονηρων, και ασθενειων, Μαρια ἡ καλουμενη Μαγδαληνη, αφ' ἡς
3 δαιμονια ἑπτα εξεληλυθει, και Ιωαννα γυνη Χουζα επιτροπου Ηρωδου, και Σουσαννα, και ἑτεραι πολλαι, αἵτινες διηκονουν αυτῳ απο των ὑπαρχοντων αυταις.

After this Jeſus went about, preaching to every city and village, proclaiming the reign of the Meſſias, attended by his twelve apoſtles, and ſeveral women, who had been delivered from evil ſpirits and cured of their diſeaſes: particularly Mary Magdalene, who had been diſpoſſeſs'd of ſeven demons: Joanna the wife of Chuza Herod's high-ſteward: Suſanna, and ſeveral others, who aſſiſted him with their fortunes. 1 2 3

4 Συνιοντος δε οχλου πολλου, και των κατα πολιν επιπορευομενων προς αυτον,
5 ειπε δια παραβολης. ἐξηλθεν ὁ σπειρων του σπειραι τον σπορον αὐτου, και εν τῳ σπειρειν αυτον, ὁ μεν επεσε παρα την ὁδον, και κατεπατηθη, και τα πετεινα του
6 ουρανου κατεφαγεν αυτο. και ἑτερον επεσεν επι την πετραν, και φυεν ἐξηρανθη, δια το μη

A vaſt number of people being aſſembled, and crowding to him from all quarters, he thus addreſs'd himſelf to them by way of parable. a husbandman went out to ſow his corn: and as he was ſowing, ſome fell upon the beaten road, which was cruſh'd under foot, or devoured by the birds. ſome fell upon very ſtony ground, which no ſooner ſprung up, 4 5 6

7 εχειν ικμαδα. και ἑτερον επεσεν εν μεσῳ των ακανθων, και συμφυεισαι αἱ ακανθαι
8 απεπνιξαν αυτο. και ἑτερον επεσεν επι την γην την αγαθην, και φυεν εποιησε καρπον ἑκατοντα πλασιονα. ταυτα λεγων, εφωνει, ὁ εχων ωτα ακουειν, ακουετω.

but it wither'd away, for want of moiſture: ſome fell among thorns; but the thorns over-grew it, and ſtarv'd it. 7 *but ſome of the corn fell into good ſoil, and grew up, yielding a hundred grains for one. then raiſing his voice he concluded with theſe words, he that hath ears to hear, let him hear.* 8

9 Επηρωτων δε αυτον οἱ μαθηται αυτου, τις ειη ἡ παραβολη αυτη.
10 ὁ δε ειπεν, ὑμιν δεδοται γνωναι τα μυστηρια της βασιλειας του Θεου, τοις δε λοιποις εν παραβολαις, ἱνα βλεποντες μη βλεπωσι, και ακουοντες μη
11 συνιωσιν. εστι δε αὐτη ἡ παραβολη, ὁ σπορος, εστιν ὁ λογος του Θεου.
12 οἱ δε παρα την ὁδον, εισιν οἱ ακουοντες, ειτα ερχεται ὁ διαβολος, και αιρει τον λογον απο της καρδιας αυτων, ἱνα μη
13 πιστευσαντες σωθωσιν. οἱ δε επι της πετρας, οἱ ὁταν ακουσωσι, μετα χαρας δεχονται τον λογον, και ουτοι ριζαν ουκ εχουσιν, οἱ προς καιρον πιστευουσι, και εν καιρῳ πειρασμου αφιστανται.
14 το δε εις τας ακανθας πεσον, ουτοι εισιν οἱ ακουσαντες, και ὑπο μεριμνων και πλουτου και ἡδονων του βιου πορευομενοι συμπνιγονται, και

But his diſciples having ask'd him the meaning of this parable; 9 *he anſwered, the ſecret circumſtances of the divine diſpenſation may be clearly revealed to you, but to others only in parables, ſo that they don't obſerve what they ſee, nor comprehend what they hear.* 10 *now the meaning of the parable is this: the ſeed ſown ſignifies the word of God.* 11 *by the beaten road is meant, they who only hear: the word, by the lurking wiles of the devil, being hinder'd from taking root in their hearts, leſt they ſhould believe and be ſaved.* 12 *by the ſtony ground is underſtood ſuch perſons as receive indeed the doctrines they hear, with joy: but for want of reſolution, believe only occaſionally, and deſert when the trial comes.* 13 *the ground over-run with thorns denotes ſuch as have embraced the doctrine, but*

15 ου τελεσφορουσι. το δε εν τη καλη γη, ουτοι εισιν οιτινες εν καρδια καλη και αγαθη, ακουσαντες τον λογον, κατεχουσι, και καρποφορουσιν εν υπομονη.

are so immerst in the business, enjoyments, and pleasures of life, as not to improve it to any real advantage. but by the good ground 15 *is meant such persons as have received the doctrine with simplicity and sincerity, abide by it, and practise it with perseverance.*

16 Ουδεις δε λυχνον αψας, καλυπτει αυτον σκευει, η υποκατω κλινης τιθησιν, αλλ' επι λυχνιας επιτιθησιν, ινα οι εισπορευομενοι βλεπωσι το 17 φως. ου γαρ εστι κρυπτον ο ου φανερον γενησεται, ουδε αποκρυφον ο ου γνωσθησεται, 18 και εις φανερον ελθη. βλεπετε ουν πως ακουετε, ος γαρ αν εχη, δοθησεται αυτω, και ος αν μη εχη, και ο δοκει εχειν, αρθησεται απ' αυτου.

Now, no one lights a lamp 16 *to hide it under a vessel, or under a bed: but sets it on a stand, to give light to all the company. whatever is* 17 *now obscure, shall hereafter be made clear; whatever is now conceal'd, shall then be publickly known. improve* 18 *therefore what you hear: for he that improves what he has, shall have more; but he that does not, shall lose even that, which he thinks he possesses.*

19 Παρεγενοντο δε προς αυτον η μητηρ και οι αδελφοι αυτου, και ουκ ηδυναντο συντυχειν αυτω δια τον οχλον. 20 και απηγγελη αυτω, λεγοντων, η μητηρ σου και οι αδελφοι σου εστηκασιν εξω, 21 ιδειν σε θελοντες. ο δε αποκριθεις, ειπε προς αυτους, μητηρ μου και αδελφοι μου, ουτοι εισιν οι τον λογον του Θεου ακουοντες, και ποιουντες.

One day the mother of 19 *Jesus, and his brethren came to speak with him, but could not get near by reason of the crowd. so some of the com-* 20 *pany said to him, your mother and brethren are waiting without, desiring to see you. but he answered them,* 21 *my mother and brethren are these, who attend to the word of God, and practise it.*

22 Και εγενετο εν μια των ημερων, και αυτος ενεβη εις πλοιον,

* *The same day Jesus went* 22 *on board a vessel with his disciples,*

* Mark vi. 35.

πλοιον, και οἱ μαθηται αυτου, και ειπε προς αυτους, διελθωμεν εις το περαν της
23 λιμνης: και ανηχθησαν. πλεοντων δε αυτων αφυπνωσε, και κατεβη λαιλαψ ανεμου εις την λιμνην, και συνεπληρουντο, και εκινδυνευον. προσελθοντες δε διηγειραν αυτον,
24 λεγοντες, επιστατα επιστατα, απολλυμεθα. ὁ δε εγερθεις επετιμησε τῳ ανεμῳ και τῳ κλυδωνι του ὑδατος, και επαυσαντο: και εγενετο γα-
25 ληνη. ειπε δε αυτοις, που εστιν ἡ πιστις ὑμων? φοβηθεντες δε εθαυμασαν, λεγοντες προς αλληλους, τις αρα ουτος εστιν, ὁτι και τοις ανεμοις επιτασσει, και τῳ ὑδατι, και ὑπακουουσιν αυτῳ?

disciples, and said to them, let us pass over to the other side of the lake: and so they put off to sea. while they 23 *were rowing, Jesus fell asleep: when there blew such a storm of wind upon the lake, as fill'd the boat with water, and endanger'd their lives. then they came to* 24 *wake him, crying, master, master, we are sinking. then he rose up, and rebuked the wind, and the waves: and both subside to a calm. but* 25 *to his disciples he said, where is your faith? while they, seiz'd with fear and admiration, said to one another, who can this man be, that he commands even the winds, and the waves, and they obey?*

26 Και κατεπλευσαν εις την χωραν των Γαδαρηνων, ἡτις εστιν αντιπερα της Γαλι-
27 λαιας. εξελθοντι δε αυτῳ επι την γην, ὑπηντησεν αυτῳ ανηρ τις εκ της πολεως, ὁς ειχε δαιμονια εκ χρονων ικανων, και ἱματιον ουκ ενεδιδυσκετο, και εν οικιᾳ ουκ εμενεν, αλλ' εν τοις μνημασιν. ιδων δε τον Ιησουν, και
28 ανακραξας, προσεπεσεν αυτῳ, και φωνῃ μεγαλῃ ειπε, τι εμοι και σοι, Ιησου ὑιε του Θεου του ὑψιστου? δεομαι σου,

Then they arrived at the 26 *country of the* * *Gadarenes, which lies opposite to Galilee. when he was landed, there* 27 *met him a man, who belong'd to the city Gadara, and had been for a long time possessed by demons. he did not wear any cloaths, nor dwell in any house, but among the tombs. upon see-* 28 *ing Jesus, he set up a great cry, fell down before him, and roar'd out, what business have you with me, Jesus*

* Mat. viii. 28. Gergeseens. Gergesa *and* Gadara *were neighbouring towns on the eastern coast of the sea of* Galilee.

29 σου, μη με βασανισης. παρηγγειλε γαρ τω πνευματι τω ακαθαρτω εξελθειν απο του ανθρωπου, πολλοις γαρ χρονοις συνηρπακει αυτον: και εδεσμειτο αλυσεσι και πεδαις φυλασσομενος, και διαρρησσων τα δεσμα, ηλαυνετο υπο του δαιμονος εις τας ερη-
30 μους. επηρωτησε δε αυτον ο Ιησους, λεγων, τι σοι εστιν ονομα? ο δε ειπε, λεγεων, οτι δαιμονια πολλα εισηλ-
31 θεν εις αυτον. και παρεκαλει αυτον ινα μη επιταξη αυτοις εις την αβυσσον α-
32 πελθειν. ην δε εκει αγελη χοιρων ικανων βοσκομενων εν τω ορει, και παρεκαλουν αυτον ινα επιτρεψη αυτοις εις εκεινους εισελθειν, και επε-
33 τρεψεν αυτοις. εξελθοντα δε τα δαιμονια απο του ανθρωπου, εισηλθεν εις τους χοιρους: και ωρμησεν η αγελη κατα του κρημνου εις την
34 λιμνην, και απεπνιγη. ιδοντες δε οι βοσκοντες το γεγενημενον, εφυγον, και απηγγειλαν εις την πολιν, και εις
35 τους αγρους. εξηλθον δε ιδειν το γεγονος, και ηλθον προς τον Ιησουν, και ευρον καθημενον τον ανθρωπον αφ' ου τα δαιμονια εξεληλυθει, ιματισμενον και σωφρονουντα, παρα τους ποδας του
36 Ιησου: και εφοβηθησαν. απηγγειλαν δε αυτοις και οι ιδοντες, πως εσωθη ο δαιμονι-

sus son of the most high God? I beseech you torment me not. 29 *for he had commanded the impure spirit to quit the man, he had so long possessed: who, tho' bound in chains, and fastned with fetters, broke thro' all restraints, and was hurry'd by the demon into the deserts.* 30 *upon Jesus's saying to him, what is your name? he answer'd, legion, (for many demons were enter'd into him.)* 31 *and they entreated him not to condemn them to the abyss.* 32 *but there being a numerous herd of swine feeding on the mountain, they desired he would permit them to enter into the swine, which he granted.* 33 *accordingly the demons quitted the man, and enter'd into the swine: immediately the herd ran headlong down a precipice into the lake, and were drowned.* 34 *the keepers seeing this, ran about and spread it, both in town, and country,* 35 *whence numbers went to see the fact: being come to Jesus, they found the man, who had been dispossess'd of the demons, sitting at Jesus's feet, cloathed, and in his right senses: at which they were much surpriz'd,* 36 *being inform'd by those that were present, by what means the demoniac had*

been

37 μονισθεις. και ηρωτησαν αυ-
τον απαν το πληθος της
περιχωρου των Γαδαρηνων,
απελθειν απ' αυτων, ὁτι φο-
βῳ μεγαλῳ συνειχοντο: αυ-
τος δε εμβας εις το πλοιον,
38 υπεστρεψεν. εδεετο δε αυ-
του ὁ ανηρ αφ' ου εξεληλυθει
τα δαιμονια, ειναι συν αυ-
τῳ, απελυσε δε αυτον ὁ Ιη-
39 σους, λεγων, υποστρεφε εις
τον οικον σου, και διηγου
ὁσα εποιησε σοι ὁ Θεος. και
απηλθε, καθ' ὁλην την πο-
λιν κηρυσσων ὁσα εποιησεν
αυτῳ ὁ Ιησους.

40 Εγενετο δε εν τῳ υποστρε-
ψαι τον Ιησουν, απεδεξατο
αυτον ὁ οχλος, ησαν γαρ
παντες προσδοκωντες αυτον.

41 Και ιδου, ηλθεν ανηρ ᾧ
ονομα Ιαειρος, και αυτος
αρχων της συναγωγης υπηρ-
χε, και πεσων παρα τους
ποδας του Ιησου, παρεκαλει
αυτον εισελθειν εις τον οικον
42 αυτου: ὁτι θυγατηρ μονο-
γενης ην αυτῳ ὡς ετων δωδε-
κα, και αυτη απεθνησκεν.
εν δε τῳ υπαγειν αυτον, ὁι
43 οχλοι συνεπνιγον αυτον. και
γυνη ουσα εν ρυσει αιματος
απο ετων δωδεκα, ητις ιατροις
προσαναλωσασα ὁλον τον
βιον, ουκ ισχυσεν υπ' ουδενος
44 θεραπευθηναι. προσελθουσα
οπισθεν, ηψατο του κρασ-
πεδου του ιματιου αυτου:
και παραχρημα εστη ἡ ρυσις
του

been cured. then the Gada- 37
renes of the adjacent parts unanimouſly deſired him to leave their country: for they were greatly allarm'd. ſo he embark'd to croſs over the lake. now the man, who had 38
been diſpoſſeſs'd, begg'd to take him with him. but Jeſus diſmiſſed him, ſaying, go 39
home, and relate, what great things God hath done for you. whereupon he departed, and publiſhed through all the city, what a wonderful deliverance Jeſus had wrought for him.

Jeſus upon his return was 40
received by a great number of people, who expected him.

Some time after, a perſon 41
nam'd Jairus, a ruler of the ſynagogue, came to Jeſus, and upon his knees deſired him to come to his houſe: for he had an only 42
daughter, about twelve years of age, who lay a dying. as he was on the way, the crowd preſs'd after him, and a- 43
mong the reſt a woman, who had been troubled with an hemorrhage twelve years, having conſum'd her whole fortune upon phyſicians, who could none of them cure her; ſhe getting behind him, touch- 44
ed the border of his garment: and immediately her indiſpoſition

45 του αἱματος αυτης. και
ειπεν ὁ Ιησους, τις ὁ ἁψα-
μενος μου? αρνουμενων δε
παντων, ειπεν ὁ Πετρος, και
οἱ μετ' αυτου, επιστατα, οἱ
οχλοι συνεχουσι σε και α-
ποθλιβουσι, και λεγεις, " τις
46 " ὁ ἁψαμενος μου?" ὁ δε
Ιησους ειπεν, ἡψατο μου
τις: εγω γαρ εγνων δυναμιν
47 ἐξελθουσαν ἀπ' εμου. ιδου-
σα δε ἡ γυνη ὁτι ουκ ελαθε,
τρεμουσα ηλθε, και προσπε-
σουσα αυτῳ, δι ἣν αιτιαν
ἡψατο αυτου, απηγγειλεν
αυτῳ ενωπιον παντος του
λαου, και ὡς ιαθη παραχρη-
48 μα. ὁ δε ειπεν αυτη θαρ-
σει θυγατερ, ἡ πιστις σου
σεσωκε σε, πορευου εις ει-
ρηνην.

49 Ετι αυτου λαλουντος, ερ-
χεται τις παρα του αρχισυ-
ναγωγου, λεγων αυτῳ, ὁτι
τεθνηκεν ἡ θυγατηρ σου, μη
50 σκυλλε τον διδασκαλον. ὁ
δε Ιησους ακουσας, απεκριθη
αυτῳ, λεγων, μη φοβου:
μονον πιστευε, και σωθη-
51 σεται. ελθων δε εις την οι-
κιαν, ουκ αφηκεν εισελθειν
ουδενα, ει μη Πετρον και
Ιωαννην και Ιακωβον, και
τον πατερα της παιδος και
52 την μητερα. εκλαιον δε
παντες και εκοπτοντο αυτην.
ὁ δε ειπε, μη κλαιετε: ουκ

απε-

sition was removed. upon 45
which Jesus said, who was it that touch'd me? they being all at a loss, what to answer, at length Peter, and the others with him, said, master, the crowd are squeezing and pressing about you, and yet you cry, " who " touch'd me?" but Je- 46
sus said, somebody has touched me: for I know what influence my power has had. then the woman finding she 47
could not conceal herself, came trembling, and kneeling down before him, confess'd before all the people, why she had touch'd him, and how she was instantly cured. but he 48
said to her, daughter, don't be under any concern: your faith has sav'd you, go in peace.

While he was speaking, 49
somebody came from the ruler of the synagogue's house, who said to him, your daughter is dead; 'tis in vain to importune the master any farther. but when Jesus heard 50
that, he said to Jairus, be not afraid: only believe, and she shall recover. being come 51
to the house, he suffer'd nobody to go into the room with him, except Peter, John and James, and the young woman's father and mother. the 52
company there were all in tears lamenting for her: but

he

απεθανεν, αλλα καθευδει.
53 και κατεγελων αυτου, ειδο-
54 τες ὁτι απεθανεν. αυτος δε
εκβαλων εξω παντας, και
κρατησας της χειρος αυτης,
εφωνησε, λεγων, ἡ παις ε-
55 γειρου. και επεστρεψε το
πνευμα αυτης, και ανεστη
παραχρημα, και διεταξεν
56 αυτῃ δοθηναι φαγειν. και
εξεστησαν οἱ γονεις αυτης, ὁ
δε παρηγγειλεν αυτοις μηδενι
ειπειν το γεγονος.

he said don't weep; she is not dead, but asleep. upon 53
which, they knowing she was really dead, treated him with derision. but Jesus oblig'd 54
them to withdraw; then grasping her hand, he said, my child, arise. immediate- 55
ly she came to life, and rose up: and he order'd, that something should be given her to eat. and her parents were 56
seized with astonishment: but he charg'd them not to let the fact be known to any one.

1 Συγκαλεσαμενος δε τους
δωδεκα, εδωκεν αυτοις δυνα-
μιν και εξουσιαν επι παντα
τα δαιμονια, και νοσους
2 θεραπευειν. και απεστειλεν
αυτους κηρυσσειν την βασι-
λειαν του Θεου, και ιασθαι
3 τους ασθενουντας. και ειπε
προς αυτους, μηδεν αιρετε
εις την ὁδον, μητε ῥαβδους,
μητε πηραν, μητε αρτον,
μητε αργυριον, μητε ανα δυο
4 χιτωνας εχειν. και εις ἡν αν
οικιαν εισελθητε, εκει μενετε,
5 και εκειθεν εξερχεσθε. και ὁ-
σοι αν μη δεξωνται ὑμας,
εξερχομενοι απο της πολεως
εκεινης, και τον κονιορτον α-
πο των ποδων ὑμων ἀποτι-
ναξατε, εις μαρτυριον ἐπ' αυ-
6 τους. εξερχομενοι δε διηρχον-
το κατα τας χωμας, ευαγ-
γελιζομενοι και θεραπευοντες
πανταχου.

After this he assembled the 1
twelve apostles, and gave them authority over all sorts of demons, and the power of curing all diseases: then sent 2
them to proclaim the reign of the Messiah, and to heal the sick. and he said to them 3
make no provision for your journey: take neither staff, nor sack, nor bread, nor money; and but one coat for each. when you are lodg'd 4
in any house, there stay, till you leave the place. if any 5
refuse to entertain you, when you leave that city, shake off the dust from your feet, as a sign of their being abandon'd. accordingly they 6
departed, and travell'd thro' the towns, preaching the gospel, and performing cures every where.

7 Ηκουσε δε Ηρωδης ὁ τε-
τραρχης τα γινομενα ὑπ' αυ-
του παντα, και διηπορει,
δια το λεγεσθαι ὑπο τινων,
ὁτι Ιωαννης εγηγερται εκ νε-
8 κρων. ὑπο τινων δε, ὁτι Η-
λιας εφανη, αλλων δε, ὁτι
προφητης εἰς των αρχαιων
9 ανεστη. και ειπεν Ηρωδης,
Ιωαννην εγω απεκεφαλισα,
τις δε εστιν ὁυτος, περι ὁυ
εγω ακουω τοιαυτα? και ε-
ζητει ιδειν αυτον.

Now Herod the tetrarch 7
was inform'd of all his tranſ-
actions: and was perplex'd
at the relation of ſome, that
John was riſen from the
dead: whilſt others ſaid, E-
lias appear'd: and others, 8
that one of the old prophets
was come to life again. but 9
Herod ſaid, John was be-
headed by my order, who
then can this be, who, they
ſay, performs ſuch ſtrange
things? and he deſired to
have a ſight of Jeſus.

10 Και ὑποστρεψαντες ὁι α-
ποστολοι διηγησαντο αυτῳ
ὁσα εποιησαν, και παραλα-
βων αυτους, ὑπεχωρησε κατ'
ιδιαν εις τοπον ερημον πολεως
11 καλουμενης Βηθσαιδα. ὁι δε
οχλοι γνοντες, ηκολουθησαν
αυτῳ, και δεξαμενος αυτους,
ελαλει αυτοις περι της βασι-
λειας του Θεου, και τους
χρειαν εχοντας θεραπειας ια-
το.

The Apoſtles, upon their 10
return to Jeſus, acquainted
him with what they had
done. and taking them with
him, he retired into a deſart
place over-againſt the city of
Bethſaida: where the peo- 11
ple, who were inform'd of
it, followed him: which he
did not diſcountenance, but
explained to them the reign
of the Meſſiah, and relieved
thoſe, who wanted to be cured.

12 Η δε ἡμερα ηρξατο κλινειν,
προσελθοντες δε ὁι δωδεκα ει-
πον αυτῳ, απολυσον τον
οχλον, ἱνα απελθοντες εις
τας κυκλῳ κωμας και τους
αγρους, καταλυσωσι, και
ευρωσιν επισιτισμον, ὁτι ὡδε
13 εν ερημῳ τοπῳ εσμεν. ειπε
δε προς αυτους, δοτε αυτοις
ὑμεις φαγειν, ὁι δε ειπον, ουκ
εισιν ἡμιν πλειον η πεντε αρ-
τοι και δυο ιχθυες, ει μητι
πο-

As the day began to de- 12
cline, the twelve came to
him, and ſaid, diſmiſs the
multitude, that they may go
to the neareſt towns and vil-
lages for lodging and provi-
ſions: for here we are in
a deſart place. and he ſaid 13
to them, do you yourſelves
give them ſomething to eat.
they replied, we can furniſh
only five loaves and two fiſhes,

2 *unleſs*

πορευθεντες ημεις αγορασω-
μεν εις παντα τον λαον του-
14 τον βρωματα: ησαν γαρ ω-
σει ανδρες πεντακισχιλιοι.
ειπε δε προς τους μαθητας
αυτου, κατακλινατε αυτους
15 κλισιας ανα πεντηκοντα. και
εποιησαν ουτω, και ανεκλι-
16 ναν απαντας. λαβων δε τους
πεντε αρτους, και τους δυο
ιχθυας, αναβλεψας εις τον
ουρανον, ευλογησεν αυτους,
και κατεκλασε, και εδιδου
τοις μαθηταις παρατιθεναι
17 τω οχλω. και εφαγον, και
εχορτασθησαν παντες, και
ηρθη το περισσευσαν αυτοις
κλασματων, κοφινοι δωδεκα.
18 Και εγενετο εν τω ειναι αυ-
τον προσευχομενον κατα μο-
νας, συνησαν αυτω οι μαθη-
ται, και επηρωτησεν αυ-
τους, λεγων, τινα με λεγου-
19 σιν οι οχλοι ειναι? οι δε α-
ποκριθεντες, ειπαν, Ιωαννην
τον βαπτιστην, αλλοι δε,
Ηλιαν, αλλοι δε, οτι προ-
φητης τις των αρχαιων ανες-
20 τη. ειπε δε αυτοις, υμεις δε
τινα με λεγετε ειναι? απο-
κριθεις δε ο Πετρος, ειπε, τον
21 Χριστον του Θεου. ο δε επι-
τιμησας αυτοις, παρηγγειλε
22 μηδενι ειπειν τουτο, ειπων,
οτι δει τον υιον του ανθρωπου
πολλα παθειν, και αποδοκι-
μασθηναι απο των πρεσβυ-
τερων και αρχιερεων και
Γραμματεων, και αποκτανθηναι, και τη τριτη ημερα εγερθηναι. Ελεγε

unless we go and buy provisions for all this people: for 14
they were about five thousand. but Jesus said to his disciples, make them sit down by fifties in a company. accordingly they ranged them, 15
and made them all sit down. then he took the five loaves, 16
and the two fishes, and looking up to heaven, he ask'd blessing: then divided them, and gave them to his disciples to be distributed among the people: and tho' they all eat 17
sufficiently, there was a surplusage of twelve baskets full of fragments carried away.

One day having retired 18
alone to prayer, he came to his disciples, and ask'd them, saying, whom do the people judge me to be? they answered, 19
some say you are John the Baptist: others, Elias: and others, that you are one of the old prophets appearing again. but who, said he, do 20
you think I am? Peter answered, you are the Messiah of God. however, Jesus 21
strictly charged them not to say so much to any body; adding, the son of man must 22
suffer many indignities: be rejected by the rulers, the chief priests, and Scribes: be put to death: and the third day be raised again.

23 Ελεγε δε προς παντας, ει
τις θελει οπισω μου ελθειν,
απαρνησασθω εαυτον, και
αρατω τον σταυρον αυτου
καθ' ημεραν, και ακολουθειτω
24 μοι. ος γαρ αν θελη την ψυ-
χην αυτου σωσαι, απολεσει
αυτην, ος δ' αν απολεση την
ψυχην αυτου ενεκεν εμου, ου-
25 τος σωσει αυτην. τι γαρ ω-
φελειται ανθρωπος κερδησας
τον κοσμον ολον, εαυτον δε
26 απολεσας, η ζημιωθεις? ος
γαρ αν επαισχυνθη με και
τους εμους λογους, τουτον ο
υιος του ανθρωπου επαισχυν-
θησεται, οταν ελθη εν τη
δοξη αυτου, και του πατρος,
27 και των αγιων αγγελων. λε-
γω δε υμιν αληθως, εισι τινες
των ωδε εστωτων, οι ου μη
γευσονται θανατου, εως αν
ιδωσι την βασιλειαν του
Θεου.

28 Εγενετο δε μετα τους λο-
γους τουτους ωσει ημεραι ογ-
δοη, και παραλαβων τον Πε-
τρον, και Ιωαννην, και Ια-
κωβον, ανεβη εις το ορος προ-
29 σευξασθαι. και εγενετο εν
τω προσευχεσθαι αυτον το
ειδος του προσωπου αυτου
ετερον, και ο ιματισμος αυ-
του λευκος εξαστραπτων.
30 και ιδου, ανδρες δυο συνελα-
λουν αυτω, οιτινες ησαν Μω-
31 σης και Ηλιας, οι οφθεντες εν
δοξη, ελεγον την εξοδον αυ-
του, ην εμελλε πληρουν εν
32 Ιερουσαλημ. ο δε Πετρος και
οι

Then he said to the whole 23
company, if any one will be
my follower, let him renounce
himself, take up his cross
daily, and follow me. for 24
whoever would save his life,
shall lose it: and he that
would lose his life, out of
love to me, shall save it.
what advantage is it for a 25
man to have gain'd the whole
world, if he himself runs
into utter loss and ruin?
for whoever shall be ashamed 26
of me, and of my doctrine,
of him shall the son of man
be ashamed, when he shall
come in his own glory, and
in the glory of his father,
and of the holy angels. I 27
declare unto you, there are
some here present, who shall
not die, till they see the Mes-
siah reign.

About eight days after this 28
discourse, he took with him
Peter, John, and James, and
went up a mountain to pray.
as he was praying, the ap- 29
pearance of his countenance
was quite chang'd, and his
raiment was of a splendid
white: two persons of a glo- 30
rious form were seen talking
with him; they were Moses,
and Elias, who discours'd 31
about the exit, he was to
make at Jerusalem; while 32
Peter, and the others with
him, were overwhelm'd with
sleep:

οἱ συν αυτῳ ησαν βεβαρημενοι ὑπνῳ, διαγρηγορησαντες δε ειδον την δοξαν αυτου, και τους δυο ανδρας τους συνεστωτας αυτῳ. και εγενετο εν τῳ διαχωριζεσθαι αυτους απ' αυτου, ειπεν ὁ Πετρος προς τον Ιησουν, ἐπιστατα, καλον εστιν ἡμας ὡδε ειναι, και ποιησωμεν σκηνας τρεις, μιαν σοι, και Μωσει μιαν, και μιαν Ηλια, μη ειδως ὁ λεγει. ταυτα δε αυτου λεγοντος, εγενετο νεφελη, και επεσκιασεν αυτους, εφοβηθησαν δε εν τῳ εκεινους εισελθειν εις την νεφελην. και φωνη εγενετο εκ της νεφελης, λεγουσα, "ὁυτος εστιν ὁ υἱος "μου ὁ ἀγαπητος, αυτου "ακουετε." και εν τῳ γενεσθαι την φωνην, ευρεθη ὁ Ιησους μονος, και αυτοι εσιγησαν, και ουδενι απηγγειλαν εν εκειναις ταις ἡμεραις ουδεν ὡν ἑωρακασιν.

sleep: but when they wak'd, they obſerved his glory, and the two perſons preſent with him, who were juſt departing from him, when Peter ſaid to Jeſus, maſter, it is beſt for us to ſtay here: let us build three apartments, one for you, one for Moſes, and one for Elias: not knowing well what he ſaid. while he was ſpeaking, there came a cloud and over-ſhadowed them, who were ſeized with fear, at their vaniſhing in the cloud, from whence a voice iſſued out, ſaying, "this is my beloved ſon, "obey him." and before the ſound was gone, Jeſus was left alone: this they kept ſecret, and for ſome time did not acquaint any one in the leaſt with what they had ſeen.

37 Εγενετο δε εν τῃ ἑξης ἡμερᾳ, κατελθοντων αυτων απο του ορους, συνηντησεν αυτῳ ὀχλος πολυς. και ιδου, ανηρ απο του ὀχλου ανεβοησε, λεγων, διδασκαλε, δεομαι σου, επιβλεψον επι τον υἱον μου, ὁτι μονογενης εστι μοι. και ιδου, πνευμα λαμβανει αυτον, και ἐξαιφνης κραζει, και σπαρασσει αυτον μετα αφρου, και μογις αποχωρει απ' αυτου, συντριβον αυτον.

The next day, when they were come down from the mountain, a multitude of people happen'd to meet him: when one of the company cry'd out, maſter, I beſeech you, caſt your eyes upon my ſon, for he is my only child: he is frequently ſeized by a ſpirit, which makes him immediatcly roar, then throws him into convulſions with foaming, and never leaves him, but with difficulty and bruiſes.

40 τον. και εδεηθην των μαθη-
των σου, ινα εκβαλωσιν αυ-
41 το, και ουκ ηδυνηθησαν. α-
ποκριθεις δε ὁ Ιησους, ειπεν,
ω γενεα απιστος και διεσ-
τραμμενη, εως ποτε εσομαι
προς υμας, και ανεξομαι υ-
μων? προσαγαγε ωδε τον
42 υιον σου. ετι δε προσερχο-
μενου αυτου, ερρηξεν αυτον
το δαιμονιον, και συνεσπα-
ραξεν: επετιμησε δε ὁ Ιησους
τω πνευματι τω ακαθαρτω,
και ιασατο τον παιδα, και
απεδωκεν αυτον τω πατρι
43 αυτου. εξεπλησσοντο δε
παντες επι τη μεγαλειοτητι
του Θεου. παντων δε θαυ-
μαζοντων επι πασιν οις ε-
ποιησεν ὁ Ιησους, ειπε προς
44 τους μαθητας αυτου, θεσθε
υμεις εις τα ωτα υμων τους
λογους τουτους, ὁ γαρ υιος
του ανθρωπου μελλει παρα-
διδοσθαι εις χειρας ανθρωπων.
45 οἱ δε ηγνοουν το ρημα τουτο,
και ην παρακεκαλυμμενον απ'
αυτων, ινα μη αισθωνται
αυτο, και εφοβουντο ερωτη-
σαι αυτον περι του ρηματος
τουτου.

46 Εισηλθε δε διαλογισμος εν
αυτοις, το, τις αν ειη μει-
47 ζων αυτων. ὁ δε Ιησους ι-
δων τον διαλογισμον της καρ-
διας αυτων, επιλαβομενος
παιδιου, εστησεν αυτο παρ'
48 εαυτω. και ειπεν αυτοις, ὁς
εαν δεξηται τουτο το παιδιον
επι τω ονοματι μου, εμε δε-
χεται,

bruiſes. I deſired your diſ- 40
ciples to caſt out this ſpirit;
but they were not able. then 41
ſaid Jeſus, O incredulous,
and perverſe generation, how
long ſhall I be with you, and
ſuffer you? bring hither your
ſon. as the child was ad- 42
vancing, the demon threw
him down, into convulſions:
but Jeſus rebuked the impure
ſpirit, cured the child, and
delivered him to his father.
and all the people were a- 43
ſtoniſhed at ſuch an inſtance
of divine power: and as
they were admiring whatever
Jeſus did, he ſaid to his diſ-
ciples, give attention to what 44
I now ſay, namely, that the
ſon of man is to be delivered
into the hands of men. but 45
they did not comprehend that
expreſſion: it was as a riddle,
which they could not under-
ſtand, and they were afraid
to deſire him to explain the
meaning of that expreſſion.

At length they enter'd in- 46
to a debate, which of them
ſhould be the greateſt. but 47
Jeſus perceiving what they
thought, took a child and ſet
him before him: then ſaid
to them, whoever receives 48
ſuch a child in my name, re-
ceives me: and he that re-

ceives

χεται, και ὁς εαν εμε δεξηται, δεχεται τον αποστειλαντα με, ὁ γαρ μικροτερος εν πασιν ὑμιν ὑπαρχων, ουτος εσται μεγας.

49 Αποκριθεις δε ὁ Ιωαννης, ειπεν, επιστατα, ειδομεν τινα επι τῳ ονοματι σου εκβαλλοντα τα δαιμονια, και εκωλυσαμεν αυτον, ὁτι ουκ
50 ακολουθει μεθ' ἡμων. και ειπε προς αυτον ὁ Ιησους, μη κωλυετε, ὁς γαρ ουκ εστι καθ' ἡμων, ὑπερ ἡμων εστιν.

51 Εγενετο δε εν τῳ συμπληρουσθαι τας ἡμερας της αναλημψεως αυτου, και αυτος το προσωπον αὐτου εστηριξε του πορευεσθαι εις Ιερουσα-
52 λημ. και απεστειλεν αγγελους προ προσωπου αὐτου, και πορευθεντες εισηλθον εις κωμην Σαμαρειτων, ὡστε ἑ-
53 τοιμασαι αυτῳ. και ουκ εδεξαντο αυτον, ὁτι το προσωπον αυτου ην πορευομενον
54 εις Ιερουσαλημ. ιδοντες δε ὁι μαθηται αυτου Ιακωβος και Ιωαννης, ειπον, Κυριε, θελεις ειπωμεν πυρ καταβηναι απο του ουρανου, και αναλωσαι αυτους, ὡς και Ηλιας
55 εποιησε? στραφεις δε επετιμησεν αυτοις, και ειπεν, ουκ οιδατε ὁιου πνευματος εστε ὑμεις. ὁ γαρ ὑιος του αν-
56 θρωπου ουκ ηλθε ψυχας ανθρωπων απολεσαι, αλλα σωσαι. και επορευθησαν εις ἑτεραν κωμην.

ceives me, receives him that ſent me. for he that is leaſt among you all, he ſhall be greateſt.

Then ſaid John to Jeſus, 49
maſter, we ſaw one caſting out demons in your name, and we oppos'd it, becauſe he does not follow you with us. but Jeſus ſaid to him, don't 50
oppoſe it: for he that is not againſt us, is for us.

Now the time of his aſſumption drawing nigh, he was 51
fix'd in his reſolution to go to Jeruſalem: and he ſent meſ- 52
ſengers before, who went to a town of the Samaritans, to prepare a lodging for him. but they would not entertain 53
him, becauſe he appear'd to them, as if he was going to Jeruſalem. his diſciples 54
James and John obſerving this, ſaid, Lord, ſhall we command fire to deſcend from heaven, as Elias did, in order to conſume them? but 55
Jeſus turn'd, and rebuked them, ſaying, you don't know by what ſpirit you are moved. for the ſon of man is 56
not come to deſtroy men's lives, but to ſave them. and they went to another village.

57 Εγενετο δε πορευομενων αυτων, εν τη οδω ειπε τις προς αυτον, ακολουθησω σοι ο-
58 που αν απερχη, Κυριε. και ειπεν αυτω ο Ιησους, αι αλωπεκες φωλεους εχουσι, και τα πετεινα του ουρανου κατασκηνωσεις, ο δε υιος του ανθρωπου ουκ εχει που την κεφαλην κλινη.

At another time, as they 57
were walking in the road, a man said to him, I will be your follower, wherever you go. Jesus answered him, 58
foxes have their kennels, and birds of the air their nests, but the son of man hath not where to lay his head.

59 Ειπε δε προς ετερον, ακολουθει μοι, ο δε ειπε, Κυριε, επιτρεψον μοι απελθοντι
60 πρωτον θαψαι τον πατερα μου. ειπε δε αυτω ο Ιησους, αφες τους νεκρους θαψαι τους εαυτων νεκρους, συ δε απελθων διαγγελλε την βασιλειαν
61 του Θεου. ειπε δε και ετερος, ακολουθησω σοι, Κυριε, πρωτον δε επιτρεψον μοι αποταξασθαι τοις εις τον οικον μου.

Then he said to another, 59
follow me: but he replied, Lord, let me stay first, till I bury my father. Jesus 60
said to him, let the dead bury their dead; but do you go and preach the kingdom of God. another likewise 61
said, I will be your follower; but let me first go home, and settle the affairs of my family.

62 Ειπε δε προς αυτον ο Ιησους, ουδεις επιβαλων την χειρα αυτου επ' αροτρον, και βλεπων εις τα οπισω, ευθετος εστιν εις την βασιλειαν του Θεου.

Jesus answered him, who- 62
ever puts his hand to the plough, and looks back, is not fit to be employ'd in the kingdom of God.

1 Μετα δε ταυτα ανεδειξεν ο Κυριος και ετερους εβδομηκοντα, και απεστειλεν αυτους ανα δυο προ προσωπου αυτου, εις πασαν πολιν και
2 τοπον ου εμελλεν αυτος ερχεσθαι. ελεγεν ουν προς αυτους, ο μεν θερισμος πολυς, οι δε εργαται ολιγοι: δεηθητε ουν του κυριου του θερισμου, οπως εκβαλη εργατας εις τον θε-

After this the Lord nomi- 1
nated seventy disciples more, and sent them before by two and two, into all the cities, and towns, where he himself design'd to go. and he 2
said to them, the harvest indeed is great, but the labourers are few: intreat therefore the Lord of the harvest to send forth labourers

3 θερισμον αὐτου· ὑπαγετε ι-
δου, εγω αποστελλω ὑμας
4 ὡς αρνας εν μεσῳ λυκων· μη
βασταζετε βαλαντιον, μη
πηραν, μηδε ὑποδηματα, και
μηδενα κατα την ὁδον ασπα-
5 σησθε· εις ἣν δ' αν οικιαν
εισερχησθε, πρωτον λεγετε,
6 ειρηνη τῳ οικῳ τουτῳ· και
εαν η εκει ὁ υἱος ειρηνης, επα-
ναπαυσεται επ' αυτον ἡ ει-
ρηνη ὑμων, ει δε μηγε, εφ' ὑ-
7 μας ἀνακαμψει· εν αυτῃ δε
τῃ οικιᾳ μενετε, εσθιοντες και
πινοντες τα παρ' αυτων,
αξιος γαρ ὁ εργατης του μισ-
θου αὐτου εστι· μη μετα-
βαινετε ἐξ οικιας εις οικιαν·
8 και εις ἣν δ' αν πολιν εισερ-
χησθε, και δεχωνται ὑμας,
εσθιετε τα παρατιθεμενα ὑ-
9 μιν· και θεραπευετε τους εν
αυτῃ ασθενεις, και λεγετε
αυτοις, ηγγικεν εφ' ὑμας ἡ
10 βασιλεια του Θεου· εις ἣν
δ' αν πολιν εισερχησθε, και
μη δεχωνται ὑμας, εξελθον-
τες εις τας πλατειας αυτης,
11 ειπατε, " και τον κονιορτον
" τον κολληθεντα ἡμιν εκ της
" πολεως ὑμων, απομασ-
" σομεθα ὑμιν, πλην τουτο
" γινωσκετε, ὁτι ηγγικεν εφ'
" ὑμας ἡ βασιλεια του Θε-
12 " ου." λεγω ὑμιν, ὁτι Σο-
δομοις εν τῃ ἡμερᾳ εκεινῃ α-
νεκτοτερον εσται, ἡ τῃ πολει
13 εκεινῃ. ουαι σοι Χοραζιν,
ουαι σοι Βηθσαιδα, ὁτι ει εν
Τυρῳ και Σιδωνι εγενοντο αἱ
δυνα-

bourers into his harveſt. go 3
then: I ſend you as lambs
among wolves. carry nei- 4
ther purſe, nor bag, nor
ſhoes; neither ſalute any
man by the way. at your 5
entrance into any houſe, firſt
ſay, proſperity be to this fa-
mily. if any be there, who 6
deſerve your benediction, it
ſhall have its effect upon
them; otherwiſe, it ſhall
redound to your own advan-
tage. continue in the ſame 7
houſe, and eat and drink
whatever it affords: for a
labourer deſerves his wages:
therefore don't ſhift from
family to family. when you 8
come to any city, where they
receive you, eat without
ſcruple, whatever food is
ſet before you, and heal the 9
ſick you find there. tell the
inhabitants the kingdom of
God is drawing nigh unto
them. but when you enter 10
into any city, and they refuſe
to entertain you, go through
the ſtreets, and cry, " we 11
" ſhake off the duſt, that
" ſticks to our feet, againſt
" you: but take notice, the
" kingdom of God has been
" near you." I declare unto 12
you, that the people of So-
dom ſhall be treated with
leſs ſeverity in the day of
judgment, than that city.
wo unto thee Chorazin; wo 13

δυναμεις αἱ γενομεναι εν ὑμιν, παλαι αν εν σακκῳ και σποδῳ καθημεναι μετενοησαν.
14 πλην Τυρῳ και Σιδωνι ανεκτοτερον εσται εν τῃ κρισει, η
15 ὑμιν. και συ Καπερναουμ ἡ ἑως του ουρανου ὑψωθεισα, ἑως ᾅδου καταβιβασθησῃ.
16 ὁ ακουων ὑμων, εμου ακουει, και ὁ αθετων ὑμας, εμε αθετει, ὁ δε εμε αθετων, αθετει τον αποστειλαντα με.

unto thee Bethſaida: for if the miracles, which have been wrought among you, had been wrought in Tyre and Sidon, they would long ſince have lain repenting in ſackcloth and aſhes. therefore 14
Tyre and Sidon ſhall be treated with leſs ſeverity in the day of judgment, than you. and thou, Capernaum, which 15
art exalted to the ſky, ſhall be plung'd into an abyſs. he 16
that adheres to you, adheres to me; he that rejects you, rejects me: and he that rejects me, rejecteth him that ſent me.

17 Υπεστρεψαν δε οἱ ἑβδομηκοντα μετα χαρας, λεγοντες, κυριε, και τα δαιμονια ὑποτασσεται ἡμιν εν τῳ ονοματι
18 σου. ειπε δε αυτοις, εθεωρουν τον σαταναν ὡς αστραπην εκ του ουρανου πεσοντα.
19 ιδου, διδωμι ὑμιν την εξουσιαν του πατειν επανω οφεων και σκορπιων, και επι πασαν την δυναμιν του εχθρου, και ουδεν ὑμας ου μη α-
20 δικησῃ. πλην εν τουτῳ μη χαιρετε, ὁτι τα πνευματα ὑμιν ὑποτασσεται, χαιρετε δε ὁτι τα ονοματα ὑμων εγραφη εν τοις ουρανοις.

At length the ſeventy returned with great joy, ſaying, Lord, even the demons have been made ſubject to us by virtue of your name. 17
upon which he ſaid to them, 18
I beheld Satan falling, like lightning, from heaven. I 19
have authoriz'd you to trample upon ſerpents and ſcorpions, and triumph over all the power of the enemy; ſo that nothing ſhall be capable of doing you any miſchief.
however, let not this be the 20
matter of your rejoicing, that the ſpirits are ſubject to you: but rejoice, that you have a title to the joys of heaven.

21 Εν αυτῃ τῃ ὡρᾳ ηγαλλιασατο τῳ πνευματι ὁ Ιησους, και ειπεν, " εξομολογουμαι " σοι

At that very time Jeſus 21
fell into a divine tranſport, and ſaid, "I magnify thee,
" O

" σοι πατερ, Κυριε του ου-
" ρανου, και της γης, ὁτι α-
" πεκρυψας ταυτα απο σο-
" φων και συνετων, και α-
" πεκαλυψας αυτα νηπιοις,
" ναι ὁ πατηρ, ὁτι ὁυτως
" εγενετο ευδοκια εμπροσθεν
22 " σου." (και στραφεις προς
τους μαθητας, ειπε), παντα
παρεδοθη μοι ὑπο του πα-
τρος μου, και ουδεις γινωσκει
τις εστιν ὁ ὑιος, ει μη ὁ
πατηρ: και τις εστιν ὁ πα-
τηρ, ει μη ὁ ὑιος, και ᾧ εαν
βουληται ὁ ὑιος αποκαλυψαι.
23 και στραφεις προς τους μα-
θητας, κατ' ιδιαν ειπε, μα-
καριοι οἱ οφθαλμοι οἱ βλεπον-
24 τες ἁ βλεπετε. λεγω γαρ ὑ-
μιν, ὁτι πολλοι προφηται
και βασιλεις ηθελησαν ιδειν ἁ
ὑμεις βλεπετε, και ουκ ειδον,
και ακουσαι ἁ ακουετε, και
ουκ ηκουσαν.

" O father, the Lord of
" heaven and earth, for
" having conceal'd these
" things from the artful and
" the crafty, whilst thou
" hast reveal'd them to the
" unskilful. justly, O fa-
" ther, hast thou thus dis-
" pens'd thy favour." the 22
management of every thing is
committed to me by my fa-
ther: no one knows what
character the son is invest-
ed with, except the father;
nor who the father is, ex-
cept the son, and he to whom
the son shall please to reveal
it. then addressing himself 23
to his disciples in particular,
he said, happy are they, who
see what you see: for I as- 24
sure you, that many prophets
and princes have desired to
see what you now behold,
but they never saw it; and
to hear what you have heard,
which they never did.

25 Και ιδου, νομικος τις α-
νεστη, εκπειραζων αυτον, και
λεγων, διδασκαλε, τι ποιη-
σας ζωην αιωνιον κληρονομη-
26 σω? ὁ δε ειπε προς αυτον,
εν τῳ νομῳ τι γεγραπται?
27 πως αναγινωσκεις? ὁ δε α-
ποκριθεις, ειπεν, " αγαπη-
" σεις Κυριον τον Θεον σου
" εξ ὁλης της καρδιας σου,
" και εξ ὁλης της ψυχης σου,
" και εξ ὁλης της ισχυος σου,
" και εξ ὁλης της διανοιας
" σου,

Then a doctor of the law 25
stood up to try him, saying,
master, what shall I do to
inherit eternal life? to whom 26
he answered, how does the
law run in that case? what
do you find? he replied, 'tis 27
thus, " thou shalt love the
" Lord thy God with all
" thy heart, with all thy
" soul, with all thy strength,
" and with all thy under-
" standing; and thy neigh-

" σου, και τον πλησιον σου
28 " ως σεαυτον." ειπε δε αυ-
τω, ορθως απεκριθης, τουτο
29 ποιει, και ζησῃ. ὁ δε θελων
δικαιουν ἑαυτον, ειπε προς
τον Ιησουν, και τις εστι μου
30 πλησιον ? ὑπολαβων δε ὁ
Ιησους, ειπεν, ανθρωπος τις
κατεβαινεν απο Ιερουσαλημ
εις Ιεριχω, και λησταις περι-
επεσεν, οἱ και εκδυσαντες
αυτον, και πληγας επιθεντες,
απηλθον, αφεντες ἡμιθανη
31 τυγχανοντα. κατα συγκυ-
ριαν δε ἱερευς τις κατεβαινεν
εν τῃ ὁδῳ εκεινῃ, και ιδων
32 αυτον, αντιπαρηλθεν. ὁ-
μοιως δε και Λευιτης, γενομε-
νος κατα τον τοπον, ελθων
33 και ιδων, αντιπαρηλθεν. Σα-
μαρειτης δε τις ὁδευων, ηλθε
κατ' αυτον, και ιδων αυτον,
34 εσπλαγχνισθη. και προσελ-
θων κατεδησε τα τραυματα
αυτου, επιχεων ελαιον και
οινον, επιβιβασας δε αυτον
επι το ιδιον κτηνος, ηγαγεν
αυτον εις πανδοχειον, και ε-
35 πεμεληθη αυτου. και επι
την αυριον (ἐξελθων) εκβαλων
δυο δηναρια εδωκε τῳ πανδο-
χει, και ειπεν αυτῳ, επιμε-
ληθητι αυτου, και ὁ, τι αν
προσδαπανησῃς, εγω εν τῳ
επανερχεσθαι με, αποδωσω
36 σοι. τις ουν τουτων των
τριων δοκει σοι πλησιον γεγο-
νεναι του εμπεσοντος εις τους
37 λῃστας ? ὁ δε ειπεν, ὁ ποιη-
σας το ελεος μετ' αυτου. ει-

πεν

" *bour as thy ſelf.*" *you have* 28
anſwered well, replied Je-
ſus, do this, and you ſhall
live. but he being deſirous 29
to clear himſelf, ſaid to Je-
ſus, but what is meant by
our neighbour ? to which 30
Jeſus anſwered, a certain
man, as he was going from
Jeruſalem to Jericho, fell a-
mong thieves, who ſtripp'd
him, and beat him, then
march'd off leaving him half
dead. a certain prieſt hap- 31
pen'd to be travelling that
way, who look'd upon him,
and then paſs'd on. a Le- 32
vite too came to the ſame
place, gave him a look, and
paſs'd on. but a certain Sa- 33
maritan being on the road,
came where he was, and
when he ſaw him, he took
compaſſion on him, went up 34
to him, dreſs'd his wounds
by applying oil and wine, then
ſet him upon his own mule,
and brought him to an inn,
where he took care of him.
upon his departure the next 35
day, he took out two denarii,
and gave them to the maſter of
the houſe, take care of him,
ſaid he, and I will repay you
all the charges you are at, upon
my return. which now of 36
the three do you think was
neighbour to the man that
was robb'd. he, reply'd the 37
doctor, who took pity on him.

then

πεν ουν αυτῳ ὁ Ιησους, πορευου, και συ ποιει ὁμοιως.

then ſaid Jeſus to him, go then, and imitate his example.

38 Εγενετο δε εν τῳ πορευεσθαι αυτους, και αυτος εισηλθεν εις κωμην τινα, γυνη δε τις ονοματι Μαρθα ὑπεδεξατο αυτον εις τον οικον αὐτης.
39 και τηδε ην αδελφη καλουμενη Μαρια, ἡ και παρακαθισασα παρα τους ποδας του Ιησου, ἠκουε τον λογον αυ-
40 του. ἡ δε Μαρθα περιεσπατο περι πολλην διακονιαν, επιστασα δε ειπε, Κυριε, ου μελει σοι ὁτι ἡ αδελφη μου μονην με κατελιπε διακονειν? ειπε ουν αυτῃ ἱνα μοι συναν-
41 τιλαβηται. αποκριθεις δε ειπεν αυτῃ ὁ Ιησους, Μαρθα, Μαρθα, μεριμνας και τυρβα-
42 ζῃ περι πολλα. ἑνος δε εστι χρεια. Μαρια δε την αγαθην μεριδα εξελεξατο, ἡτις ουκ αφαιρεθησεται απ' αυτης.

38 *Another time, as they were on a journey, Jeſus enter'd into a village, where a woman, named Martha, entertain'd him at her houſe.* 39 *now ſhe had a ſiſter, named Mary, who placed herſelf at the feet of Jeſus, to attend to his diſcourſe.* 40 *but Martha perplex'd with the hurry of her affairs, came to him, and ſaid, Lord, don't you obſerve my ſiſter has left me to ſerve all alone: direct her therefore to give me ſome aſſiſtance.* 41 *but Jeſus replied to her, Martha, Martha, you trouble yourſelf about a world of cares: but the beſt and the* 42 *moſt neceſſary concern is, what Mary has pitch'd upon, of which ſhe ſhall never be deprived.*

1 Και εγενετο εν τῳ ειναι αυτον εν τοπῳ τινι προσευχομενον, ὡς επαυσατο, ειπε τις των μαθητων αυτου προς αυτον, Κυριε, διδαξον ἡμας προσευχεσθαι, καθως και Ιωαννης εδιδαξε τους μαθητας
2 αὐτου. ειπε δε αυτοις, ὁταν προσευχησθε, λεγετε, "πα-
"τερ ἡμων ὁ εν τοις ουρα-
"νοις, ἁγιασθητω το ονομα
"σου, ελθετω ἡ βασιλεια
"σου, (γενηθητω το θελημα
"σου, ὡς εν ουρανῳ, και ε-
"πι

1 *One day Jeſus had been praying in a certain place, and as ſoon as he had done, one of his diſciples ſaid to him, inſtruct us about prayer, as John the baptiſt inſtructed his diſciples.* 2 *he ſaid therefore to them, when ye pray, ſay, "our father, which art "in heaven, hallowed be "thy name. thy kingdom "come. thy will be done, "on earth, as in heaven.*

"give

3 " πι της γης.) τον αρτον ἡ-
" μων τον επιουσιον δίδου ἡ-
4 " μιν το καθ' ἡμεραν. και
" αφες ἡμιν τας ἁμαρτιας ἡ-
" μων, και γαρ αυτοι αφιε-
" μεν παντι οφειλοντι ἡμιν,
" και μη εισενεγκῃς ἡμας εις
" πειρασμον, αλλα ῥυσαι
" ἡμας απο του πονηρου."
5 Και ειπε προς αυτους, τις
εξ ὑμων ἑξει φιλον, και πο-
ρευσεται προς αυτον μεσο-
νυκτιου, και ερει αυτῳ, φι-
λε, χρησον μοι τρεις αρτους,
6 επειδη φιλος μου παρεγενετο
εξ ὁδου προς με, και ουκ εχω
7 ὁ παραθησω αυτῳ. κἀ-
κεινος εσωθεν αποκριθεις ειπῃ,
μη μοι κοπους παρεχε, ηδη ἡ
θυρα κεκλεισται, και τα παι-
δια μου μετ' εμου εις την κοι-
την εισιν, ου δυναμαι αναστ-
8 τας δουναι σοι. λεγω ὑμιν,
ει και ου δωσει αυτῳ αναστ-
τας, δια το ειναι αυτου φι-
λον, δια γε την αναιδειαν αυ-
του εγερθεις δωσει αυτῳ ὁσον
9 χρῃζει. κἀγω ὑμιν λεγω,
αιτειτε, και δοθησεται ὑμιν,
ζητειτε, και ευρησετε, κρου-
ετε, και ανοιγησεται ὑμιν.
10 πας γαρ ὁ αιτων λαμβανει,
και ὁ ζητων ευρισκει, και
11 τῳ κρουοντι ανοιγησεται. τι-
να δε εξ ὑμων τον πατερα αι-
τησει ὁ ὑιος αρτον, μη λιθον
επιδωσει αυτῳ? η και ιχθυν,
μη αντι ιχθυος οφιν επιδωσει
12 αυτῳ? η και εαν αιτηση
ωον, μη επιδωσει αυτῳ σκορ-
πιον?

" *give us every day our por-*
" *tion of bread.* and for- 3
" *give us our ſins: ſince we* 4
" *forgive every one that has*
" *offended us.* and leave us
" *not under temptation, but*
" *deliver us from the evil*
" *one.*"

Then he ſaid to them, ſup- 5
poſe any of you ſhould go to
his friend at midnight; and
ſay to him, friend, lend me
three loaves: for a friend of 6
mine, a traveller, is come to
my houſe, and I have nothing
to entertain him with. and 7
he within ſhould give this an-
ſwer, don't trouble me now:
the door is made faſt, and my
family are all in bed: I can't
get up to ſupply you. I tell 8
you, tho' he will not riſe, to
ſupply him, out of friendſhip:
yet out of regard to his im-
portunity, he will riſe, and
lend him whatever he has oc-
caſion for. I tell you likewiſe, 9
ask, and it ſhall be given:
ſeek, and ye ſhall find: knock,
and the door ſhall be opened.
for every one that asketh, re- 10
ceives: he that ſeeketh, finds:
and he that knocks has ad-
mittance. what father a- 11
mong you would give his ſon a
ſtone, when he asketh for
bread? or if for a fiſh, in-
ſtead of a fiſh would he give
him a ſerpent? or inſtead of 12
an

13 πιον? ει ουν υμεις πονηροι υπαρχοντες, οιδατε αγαθα δοματα διδοναι τοις τεκνοις υμων, ποσω μαλλον ο πατηρ ο εξ ουρανου, δωσει πνευμα αγιον τοις αιτουσιν αυτον.

an egg will he offer him a scorpion? if ye then, wicked as ye are, know how to give what is proper to your children: how much more shall your heavenly father give the holy spirit to them that ask him?

13

14 Και ην εκβαλλων δαιμονιον, και αυτο ην κωφον, εγενετο δε του δαιμονιου εξελθοντος, ελαλησεν ο κωφος, 15 και εθαυμασαν οι οχλοι. τινες δε εξ αυτων ειπον, εν Βεελζεβουλ τω αρχοντι των δαιμονιων εκβαλλει τα δαιμονια. 16 ετεροι δε πειραζοντες, σημειον παρ αυτου εζητουν εξ 17 ουρανου. αυτος δε ειδως αυτων τα διανοηματα, ειπεν αυτοις, πασα βασιλεια εφ εαυτην διαμερισθεισα ερημουται, και οικος επι οικον πιπ- 18 τει. ει δε και ο σατανας εφ εαυτον διεμερισθη, πως σταθησεται η βασιλεια αυτου? οτι λεγετε, εν Βεελζεβουλ εκ- 19 βαλλειν με τα δαιμονια. ει δε εγω εν Βεελζεβουλ εκβαλλω τα δαιμονια, οι υιοι υμων εν τινι εκβαλλουσι? δια τουτο κριται υμων αυτοι εσονται. 20 ει δε εν δακτυλω Θεου εκβαλλω τα δαιμονια, αρα εφθασεν εφ υμας η βασιλεια 21 του Θεου. οταν ο ισχυρος καθωπλισμενος φυλασση την εαυτου αυλην, εν ειρηνη εστι τα υπαρχοντα αυτου.

At another time Jesus was casting out a demon, that was dumb: and as soon as the demon was gone out, the dumb man spoke: and the people wondred. but some of them said, he casteth out demons by Beelzebub the prince of the demons. others, to try him, desir'd he would show some miraculous sign in the heaven. but Jesus perceiving their suspicions, said to them, every kingdom divided against itself will soon be desolate: one family divided against another, falls to ruin. so if satan be divided against himself, how can his kingdom subsist? for you assert, that I cast out demons by Beelzebub. but if I cast out demons by Beelzebub, by whom do your sons cast them out? wherefore they shall be your judges. but if I cast out demons by the finger of God, it follows, that the reign of the Messiah is now begun among you. when a man that is stout and well arm'd guards his palace, his possessions are safe.

14 15 16 17 18 19 20 21

επαν

22 επαν δε ὁ ισχυροτερος αυτου επελθων νικηση αυτον, την πανοπλιαν αυτου αιρει, εφ' ᾗ επεποιθει, και τα σκυλα αυτου διαδιδωσιν.

23 Ο μη ων μετ' εμου, κατ' εμου εστι, και ὁ μη συναγων μετ' εμου, σκορπιζει.

24 Οταν το ακαθαρτον πνευμα εξελθη απο του ανθρωπου, διερχεται δι' ανυδρων τοπων, ζητουν αναπαυσιν, και μη ευρισκον, λεγει, υποστρεψω εις τον οικον μου, ὁθεν εξ-
25 ηλθον. και ελθον ευρισκει σεσαρωμενον και κεκοσμημε-
26 νον. τοτε πορευεται και παραλαμβανει επτα ετερα πνευματα πονηροτερα εαυτου, και εισελθοντα κατοικει εκει, και γινεται τα εσχατα του ανθρωπου εκεινου χειρονα των πρωτων.

27 Εγενετο δε εν τω λεγειν αυτον ταυτα, επαρασα τις γυνη φωνην εκ του οχλου, ειπεν αυτω, μακαρια ἡ κοιλια ἡ βαστασασα σε, και μασ-
28 τοι ους εθηλασας. αυτος δε ειπε, μενουνγε μακαριοι οἱ ακουοντες τον λογον του Θεου,
29 και φυλασσοντες αυτον. των δε οχλων επαθροιζομενων ηρξατο λεγειν, ἡ γενεα αὐτη πονηρα εστι, σημειον επιζητει, και σημειον ου δοθησεται αυτη, ει μη το σημειον Ιωνα του προφητου.

και

safe. but if a ſtronger than 22
he ſhould aſſault, and over-
come him, he will ſtrip him of
all his furniture on which he
relyed, and divide the plun-
der.

He that does not join with 23
me, is againſt me: and he
that is not active for me, is
a deſerter.

When the impure ſpirit is 24
gone out of a man, he wan-
ders about the wilds in queſt
of ſome repoſe: but finding
none, I will return, ſays he,
to the abode I have quitted.
and at his return he findeth it 25
ſwept and garniſhed. then 26
he goes and takes with him
ſeven other ſpirits more wic-
ked than himſelf: they all en-
ter in and dwell there, and
the laſt ſtate of that man be-
comes worſe than the firſt.

As he was diſcourſing thus, 27
a certain woman in the mid-
dle of the crowd lift up her
voice, and ſaid to him, hap-
py the mother, who bare
thee: happy the nurſe, who
gave thee milk. but rather, 28
ſaid he, happy are they who
hear the word of God, and put
it in practice. and as the crowd 29
grew more numerous, he thus
began, this is a degenerate
race of men: they demand a
miracle: but no miracle ſhall
be exhibited, but ſuch as hap-

pen'd

30 καθως γαρ εγενετο Ιωνας σημειον τοις Νινευιταις, ουτως εσται και ο υιος του ανθρωπου τη γενεα ταυτη. 31 βασιλισσα νοτου εγερθησεται εν τη κρισει μετα των ανδρων της γενεας ταυτης, και κατακρινει αυτους, οτι ηλθεν εκ των περατων της γης ακουσαι την σοφιαν Σολομωνος, και ιδου, πλειον Σολομωνος ωδε. 32 ανδρες Νινευιται αναστησονται εν τη κρισει μετα της γενεας ταυτης, και κατακρινουσιν αυτην, οτι μετενοησαν εις το κηρυγμα Ιωνα, και ιδου πλειον Ιωνα ωδε.

pen'd in the perſon of Jonas the prophet. for as the caſe of Jonas was a miraculous inſtance to the Ninevites, ſo ſhall the ſon of man be to this generation. the queen of the ſouth ſhall riſe up in the day of judgment againſt this generation, and condemn it: for ſhe came from the remote parts of the earth to hear the wiſdom of Solomon; but now, a greater than Solomon is here. the people of Nineve ſhall riſe up in the day of Judgment, and ſhall condemn it: for they repented at the preaching of Jonas; but now, a greater than Jonas is here.

30 31 32

33 Ουδεις δε λυχνον αψας, εις κρυπτον τιθησιν, ουδε υπο τον μοδιον, αλλα επι την λυχνιαν, ινα οι εισπορευομενοι το φεγγος βλεπωσιν. 34 ο λυχνος του σωματος εστιν ο οφθαλμος, οταν ουν ο οφθαλμος σου απλους η, και ολον το σωμα σου φωτεινον εστιν, επαν δε πονηρος η, και το σωμα σου σκοτεινον. 35 σκοπει ουν μη το φως το εν 36 σοι, σκοτος εστιν. ει ουν το σωμα σου ολον φωτεινον, μη εχον τι μερος σκοτεινον, εσται φωτεινον ολον, ως οταν ο λυχνος τη αστραπη φωτιζη σε.

However, when a man has once lighted his lamp, he does not hide it in a by-place, or under a buſhel; but ſets it on a ſtand, that all who come in may have light. the eye is the light of the body: if therefore your eye be clear, every member of your body will have the benefit of the light: but if it be ſpoil'd, they muſt all reſt in darkneſs. take care therefore, that the light which is in thee do not become darkneſs. for if thy whole body be enlightned, and no part dark, your whole conduct will be regulated, juſt as the light of a lamp directs all your motions.

33 34 35 36

37 Εν δε τω λαλησαι, ηρωτα αυτον Φαρισαιος τις οπως

While he was ſpeaking, a Phariſee invited him to dine

37

πως αριστηση παρ αυτω,
38 εισελθων δε ανεπεσεν. ο δε
Φαρισαιος ιδων εθαυμασεν ο-
τι ου πρωτον εβαπτισθη προ
39 του αριστου. ειπε δε ο Κυ-
ριος προς αυτον, νυν υμεις οι
Φαρισαιοι το εξωθεν του πο-
τηριου και του πινακος κα-
θαριζετε, το δε εσωθεν υμων
γεμει αρπαγης και πονηριας.
40 αφρονες, ουχ ο ποιησας το
εξωθεν, και το εσωθεν εποιη-
41 σε? πλην τα ενοντα δοτε
ελεημοσυνην, και ιδου, παν-
42 τα καθαρα υμιν εστιν. αλλ
ουαι υμιν τοις Φαρισαιοις,
οτι αποδεκατουτε το ηδυοσ-
μον, και το πηγανον και παν
λαχανον, και παρερχεσθε την
κρισιν και την αγαπην του
Θεου, ταυτα εδει ποιησαι,
43 κακεινα μη αφιεναι. ουαι
υμιν τοις Φαρισαιοις, οτι α-
γαπατε την πρωτοκαθεδριαν
εν ταις συναγωγαις, και τους
ασπασμους εν ταις αγοραις.
44 ουαι υμιν οτι εστε ως τα
μνημεια τα αδηλα, και οι
ανθρωποι οι περιπατουντες ε-
πανω ουκ οιδασιν.

45 Αποκριθεις δε τις των νο-
μικων, λεγει αυτω, διδασ-
καλε, ταυτα λεγων και η-
46 μας υβριζεις. ο δε ειπε, και
υμιν τοις νομικοις ουαι, οτι
φορτιζετε τους ανθρωπους
φορτια δυσβαστακτα, και
αυτοι ενι των δακτυλων υ-
μων

his houſe, where he went, and
ſat down at table. but the 38
Phariſee was ſurprized to ſee
that he did not waſh before
dinner. upon which the Lord 39
ſaid to him, you Phariſees
won't leave any filth upon the
outſide of a cup or a platter:
while your conſciences are a-
bandon'd to rapine, and ſen-
ſuality. do you ſtupidly ima- 40
gine that he, who made the
outward man, did not make
the inward too? be but cha- 41
ritable to the utmoſt of your
ability, and every thing will
be pure to you. but wo unto 42
you Phariſees: for you will
pay the tythes of mint, and
rue, and all ſorts of herbs,
but as for juſtice and true pie-
ty, thoſe you neglect. theſe
you ought to have practiſed,
without omitting however the
other. wo unto you Phari- 43
ſees, for you affect to have
the firſt rank in the ſynagogue,
and to be complimented in
publick places. wo unto you: 44
for you reſemble ſubterraneous
monuments, which men walk
over, without perceiving them.

Then a doctor of the law 45
objected to him, ſaying, maſter,
your diſcourſe is an inſult up-
on us alſo. but Jeſus ſaid, 46
wo unto you likewiſe, doctors
of the law; for you load men
with inſupportable burthens,
the leaſt part of which you
will

μων ου προσψαυετε τοις φορ-
47 τιοις. ουαι υμιν, ὁτι οικοδο-
μειτε τα μνημεια των προ-
φητων, οἱ δε πατερες ὑμων
48 απεκτειναν αυτους. αρα μαρ-
τυρειτε, και συνευδοκειτε τοις
εργοις των πατερων ὑμων,
ὁτι αυτοι μεν απεκτειναν αυ-
τους, ὑμεις δε οικοδομειτε αυ-
49 των τα μνημεια. δια τουτο
και ἡ σοφια του Θεου ειπεν,
" αποστελω εις αυτους
" προφητας, και αποστο-
" λους, και εξ αυτων αποκ-
" τενουσι και εκδιωξουσιν:"
50 ἱνα εκζητηθῃ το αἱμα παν-
των των προφητων, το εκ-
χυνομενον απο καταβολης
κοσμου, απο της γενεας ταυ-
51 της, απο του αἱματος Αβελ,
ἑως του αἱματος Ζαχαριου,
του απολομενου μεταξυ του
θυσιαστηριου και του οικου,
ναι λεγω ὑμιν, εκζητηθησε-
ται απο της γενεας ταυτης.
52 ουαι ὑμιν τοις νομικοις, ὁτι
ηρατε την κλειδα της γνω-
σεως, αυτοι ουκ εισηλθετε,
και τους εισερχομενους εκω-
λυσατε.
53 Λεγοντος δε αυτου ταυτα
προς αυτους, ηρξαντο οἱ Γραμ-
ματεις και οἱ Φαρισαιοι δει-
νως ενεχειν, και αποστοματι-
ζειν αυτον περι πλειονων,
54 ενεδρευοντες αυτον, ζητουν-
τες θηρευσαι τι εκ του στο-
ματος αυτου, ἱνα κατηγορη-
σωσιν αυτου.

will not yourſelves bear: wo 47
unto you, for you rebuild the ſepulchres of thoſe prophets, whom your fathers put to death: they were guilty of 48
ſlaughter, and you raiſe monuments to their memory. agreeably to this, in the Wiſdom of God *'tis ſaid,* " *I* 49
" *will ſend them prophets* " *and apoſtles: ſome they* " *will kill, and others they* " *will perſecute:*" *ſo that* 50
the blood of all the prophets, which has been ſhed ſince the creation of the world, may be required of this generation, from the blood of Abel 51
to that of Zacharias, who periſhed between the altar and the temple: yes, I aſſure you, this generation ſhall be reſponſible for it all. wo un- 52
to you, doctors of the law; for after having taken the key of knowledge, you remain ſtill in the dark, and hinder others, who deſire to have light.

As he was purſuing his diſ- 53
courſe, the Scribes and Phariſees paſſionately urg'd him with many captious queſtions, in order to enſnare him, and 54
draw ſomething from his own mouth, that might be brought as evidence againſt him.

1 Εν οἰς επισυναχθεισων των μυριαδων του οχλου, ὡστε καταπατειν αλληλους, ηρξατο λεγειν προς τους μαθητας αυτου πρωτον, προσεχετε ἑαυτοις απο της ζυμης των Φαρισαιων, ἡτις εστιν ὑπο-
2 κρισις. ουδεν δε συγκεκαλυμμενον εστιν, ὁ ουκ αποκαλυφθησεται, και κρυπτον, ὁ ου
3 γνωσθησεται. ανθ' ὡν ὁσα εν τῃ σκοτιᾳ ειπατε, εν τῳ φωτι ακουσθησεται, και ὁ προς το ους ελαλησατε εν τοις ταμειοις, κηρυχθησεται επι των δωματων.

4 Λεγω δε ὑμιν τοις φιλοις μου, μη φοβηθητε απο των αποκτεινοντων το σωμα, και μετα ταυτα μη εχοντων περισσοτερον τι ποιησαι.
5 ὑποδειξω δε ὑμιν τινα φοβηθητε: φοβηθητε τον μετα το αποκτειναι, ἐξουσιαν εχοντα εμβαλειν εις την γεενναν, ναι λεγω ὑμιν, τουτον φοβηθητε.
6 ουχι πεντε στρουθια πωλειται ασσαριων δυο, και ἑν ἐξ αυτων ουκ εστιν επιλελησμενον ενω-
7 πιον του Θεου? αλλα και αἱ τριχες της κεφαλης ὑμων πασαι ηριθμηνται: μη ουν φοβεισθε, πολλων στρου-
8 θιων διαφερετε. λεγω δε ὑμιν, πας ὁς αν ὁμολογηση εν εμοι εμπροσθεν των ανθρωπων, και ὁ ὑιος του ανθρωπου ὁμολογησει εν αυτῳ εμπροσθεν
9 των αγγελων του Θεου. ὁ δε αρ-

In the mean time thouſands 1
of people being gather'd about him, ſo as to trample upon one another, he firſt addreſs'd himſelf thus to his diſciples, beware of the corrupt doctrine of the Phariſees, which is hypocriſy. for there 2
is nothing conceal'd, which ſhall not be diſclos'd; nathing ſecret, which ſhall not be made publick. whatever you have 3
utter'd in the dark, ſhall be brought to light: and what you have whiſper'd in a cloſet, ſhall be proclaim'd upon the houſe-top.

As for you, my friends, be 4
not afraid of thoſe, who can kill the body, and after that can effect nothing more. but 5
I will inform you whom you ſhould fear: fear him, who after he has kill'd, has power to precipitate into hell; yes, I adviſe you, fear him. are 6
not five ſparrows ſold for two pence? however the divine providence extends to each of them. nay, the very 7
hairs of your head can't fall without being number'd: be not then afraid; there is no compariſon between you and ſparrows. moreover I de- 8
clare unto you, whoever ſhall acknowledge me before men, him ſhall the ſon of man alſo own before the angels of God. but whoever ſhall renounce 9

me

αρνησαμενος με ενωπιον των ανθρωπων, απαρνηθησεται ενωπιον των αγγελων του
10 Θεου. και πας ος ερει λογον εις τον υἱον του ανθρωπου, αφεθησεται αυτῳ, τῳ δε εις το ἁγιον πνευμα βλασφημη-
11 σαντι ουκ αφεθησεται. ὁταν δε προσφερωσιν ὑμας επι τας συναγωγας και τας αρχας και τας εξουσιας, μη μεριμνατε πως η τι απολογησησθε,
12 η τι ειπητε: το γαρ ἁγιον πνευμα διδαξει ὑμας εν αυτῃ τῃ ὡρᾳ, ἁ δει ειπειν.

13 Ειπε δε τις αυτῳ εκ του οχλου, διδασκαλε, ειπε τῳ αδελφῳ μου μερισασθαι μετ'
14 εμου την κληρονομιαν. ὁ δε ειπεν αυτῳ, ανθρωπε, τις με κατεστησε δικαστην η με-
15 ριστην εφ' ὑμας? ειπε δε προς αυτους, ορατε και φυλασσεσθε απο πασης πλεονεξιας, ὁτι ουκ εν τῳ περισσευειν τινι ἡ ζωη αυτου εστιν εκ των ὑπαρχοντων αὐτου.
16 ειπε δε παραβολην προς αυτους, λεγων, ανθρωπου τινος πλουσιου ευφορησεν ἡ χωρα.
17 και διελογιζετο εν ἑαυτῳ, λεγων, τι ποιησω, ὁτι ουκ εχω που συναξω τους καρπους
18 μου? και ειπε, τουτο ποιησω, καθελω μου τας αποθηκας, και μειζονας οικοδομησω, και συναξω εκει παντα τα γεννηματα μου, και
19 τα αγαθα μου. και ερω τῃ ψυχῃ μου, ψυχη, εχεις πολ-

me before men, he shall be renounc'd before the angels of God. and whoever shall 10
cast a reflection upon the son of man, it shall be forgiven him; but as for him, that shall blaspheme the holy spirit, it shall not be forgiven. when 11
you are brought into the synagogues, and before magistrates and rulers, be not sollicitous what to say in your own defence; for the holy spirit shall 12
instruct you on the very occasion, what is proper to be said.

Then one of the company 13
said to him, order my brother to give me my share of our inheritance. but Jesus an- 14
swer'd him, who made me a judge, or an arbitrator between you? then he said to 15
them, take care to be clear of all avarice: for the enjoyment of life does not depend upon the having large possessions. to which purpose he 16
propos'd to them this parable: a rich man had some land that was very fruitful. and thus 17
he reason'd with himself, what shall I do for want of room to store up my crop? this will I do, said he, I will 18
pull down my barns, and build greater: and there I will bestow all my rich product. then I will say to my 19
soul, soul, you have many enjoyments in reserve for a

num-

πολλα αγαθα κειμενα εις ε-
τη πολλα, αναπαυου, φα-
20 γε, πιε, ευφραινου· ειπε δε
αυτω ὁ Θεος, αφρων, ταυ-
τη τη νυκτι την ψυχην
σου απαιτουσιν απο σου, ἁ
δε ἡτοιμασας, τινι εσται?
21 ουτως ὁ θησαυριζων ἑαυτω,
και μη εις Θεον πλουτων.

22 Ειπε δε προς τους μαθητας
αὐτου, δια τουτο ὑμιν λεγω,
μη μεριμνατε τη ψυχη ὑμων,
τι φαγητε, μηδε τω σωματι,
23 τι ενδυσησθε· ἡ ψυχη πλει-
ον εστι της τροφης, και το
24 σωμα, του ενδυματος· κα-
τανοησατε τους κορακας, ὁτι
ου σπειρουσιν, ουδε θεριζου-
σιν, οἱς ουκ εστι ταμειον,
ουδε αποθηκη, και ὁ Θεος
τρεφει αυτους, ποσω μαλλον
ὑμεις διαφερετε των πετει-
25 νων? τις δε ἐξ ὑμων μεριμ-
νων δυναται προσθειναι επι
την ἡλικιαν αὐτου πηχυν
26 ἑνα? ει ουν ουτε ελαχιστον
δυνασθε, τι περι των λοιπων
27 μεριμνατε? κατανοησατε
τα κρινα, πως αυξανει, ου
κοπια, ουδε νηθει, λεγω δε
ὑμιν, ουδε Σολομων εν πασῃ
τῃ δοξῃ αὐτου περιεβαλετο
28 ὡς ἑν τουτων· ει δε τον χορ-
τον εν τω αγρω σημερον ον-
τα, και αυριον εις κλιβανον βαλ-
λομενον, ὁ Θεος ουτως αμ-
φιεννυσι, ποσω μαλλον ὑμας,
29 ολιγοπιστοι? και ὑμεις μη
ζητειτε τι φαγητε, η τι πι-
ητε, και μη μετεωριζεσθε.

ber of years; take your eaſe, eat, drink, and be merry. but 20
God ſaid to him, thou fool, this night ſhall thy ſoul be required of thee: who then ſhall enjoy what thou haſt provided? ſuch is he, who heaps up his 21
treaſure here, and makes no proviſion for another world.

Wherefore (ſaid he to his 22
diſciples,) be not ſollicitous for your life, what ye ſhall eat; nor for the body, what ye ſhall put on. the life is more than 23
meat, and the body is more than raiment. conſider the 24
ravens: for they neither ſow nor reap: nor have cellar or barn: are not you of much greater value than the fowls? but which of you, with all 25
his diſquietude, can add one moment to the period of his life? if then you can't 26
effect ſo ſmall a matter, why are you diſquieted about a much longer time? con- 27
ſider the lillys how they grow: they neither toil nor ſpin: and yet, I tell you, that Solomon in all his glory was not arrayed like one of theſe. now if God 28
thus cloaths the flowers, which exiſt to-day in the field, and to-morrow are thrown into the oven: how much more will he cloath you, O diſtruſtful men? therefore 29
don't be concern'd about what

ταυτα ye

30 ταυτα γαρ παντα, τα εθνη του κοσμου επιζητει, υμων δε ο πατηρ οιδεν οτι χρηζετε
31 τουτων. πλην ζητειτε την βασιλειαν του Θεου, και ταυτα παντα προστεθησε-
32 ται υμιν. μη φοβου, το μικρον ποιμνιον, οτι ευδοκησεν ο πατηρ υμων δουναι υμιν την
33 βασιλειαν. πωλησατε τα υπαρχοντα υμων, και δοτε ελεημοσυνην. ποιησατε εαυτοις βαλαντια μη παλαιουμενα, θησαυρον ανεκλειπτον εν τοις ουρανοις, οπου κλεπτης ουκ εγγιζει, ουδε σης δι-
34 αφθειρει. οπου γαρ εστιν ο θησαυρος υμων, εκει και η καρδια υμων εσται.

35 Εστωσαν υμων αι οσφυες περιεζωσμεναι, και οι λυχνοι
36 καιομενοι, και υμεις ομοιοι ανθρωποις προσδεχομενοις τον κυριον εαυτων, ποτε αναλυση εκ των γαμων, ινα ελθοντος και κρουσαντος, ευθεως
37 ανοιξωσιν αυτω. μακαριοι οι δουλοι εκεινοι, ους ελθων ο κυριος ευρησει γρηγορουντας. αμην λεγω υμιν, οτι περιζωσεται, και ανακλινει αυτους, και παρελθων διακονησει αυ-
38 τοις. και εαν ελθη εν τη δευτερα φυλακη, και εν τη τριτη φυλακη ελθη, και ευρη ουτω, μακαριοι εισιν οι δου-
39 λοι εκεινοι. τουτο δε γινωσκετε,

ye shall eat, or what ye shall drink; but lay aside all your anxiety: for it is enough that 30
the Gentiles are so concern'd about these things: as for you, your father is acquainted with all your wants. therefore do 31
you rather seek the kingdom of God, and then all your necessities will be fully supply'd. fear not, ye little flock, for it 32
is your father's good pleasure to grant you the kingdom. sell 33
your possessions and give alms. lay up for yourselves a stock not subject to decay, a treasure in the heavens that will never fail, where no thief can approach, nor moth can spoil. for where your treasure is, 34
there likewise will your affections be.

Let your loins be girt, and 35
your lamps burning: imitate 36
those servants who stand waiting for their master's return from the wedding, to let him in as soon as he comes to the door. happy those ser- 37
vants, whom the master at his arrival shall find thus watching: I assure you, he shall gird himself, and make them sit at table, and will come to serve them. happy 38
are the servants he finds in such a state, whether it be at the second or at the third watch of the night, when he comes. if the master of a 39
house

κετε, ὁτι ει ηδει ὁ οικοδεσποτης ποια ὡρᾳ ὁ κλεπτης ερχεται, εγρηγορησεν αν, και ουκ αν αφηκε διορυγηναι τον οικον
40 αὐτου. και ὑμεις ουν γινεσθε ἑτοιμοι, ὁτι ᾗ ὡρᾳ, ου δοκειτε, ὁ υἱος του ανθρωπου ερ-
41 χεται. ειπε δε αυτῳ ὁ Πετρος, Κυριε, προς ἡμας την παραβολην ταυτην λεγεις, η
42 και προς παντας? ειπε δε ὁ Κυριος, τις αρα εστιν ὁ πιστος οικονομος και φρονιμος, ὁν καταστησει ὁ κυριος επι της θεραπειας αὐτου, του διδοναι εν καιρῳ το σιτομετριον?
43 μακαριος ὁ δουλος εκεινος, ὁν ελθων ὁ κυριος αυτου ἑυρησει
44 ποιουντα ὁυτως. αληθως λεγω ὑμιν, ὁτι επι πασι τοις ὑπαρχουσιν αὐτου καταστη-
45 σει αυτον. εαν δε ειπῃ ὁ δουλος εκεινος εν τῃ καρδιᾳ αὐτου, χρονιζει ὁ κυριος μου ερχεσθαι, και αρξηται τυπτειν τους παιδας και τας παιδισκας, εσθιειν τε και πι-
46 νειν και μεθυσκεσθαι. ἡξει κυριος του δουλου εκεινου εν ἡμερᾳ ᾗ ου προσδοκᾳ, και εν ὡρᾳ ᾗ ου γινωσκει, και διχοτομησει αυτον, και το μερος αυτου μετα των απιστων
47 θησει. εκεινος δε ὁ δουλος ὁ γνους το θελημα του κυριου ἑαυτου, και μη ἑτοιμασας, μηδε ποιησας προς το θελημα αυτου, δαρησεται πολλας.
48 ὁ δε μη γνους, ποιησας δε αξια πληγων, δαρησεται ολιγας.

houſe knew at what hour the thief would come, no doubt he would be on his guard, and not ſuffer him to break into his houſe. be ye therefore likewiſe prepar'd; for the ſon of man will come, when you leaſt expect him. 40
then Peter ſaid to him, Lord, do you apply this ſimilitude to us, or to all in general? Jeſus anſwered, if there be a faithful prudent ſteward, appointed by his maſter to give his domeſticks their ſtated allowance; happy is ſuch a ſervant, whom his maſter at his return ſhall find ſo employ'd. I aſſure you, he will intruſt him with the management of his whole eſtate. but if the ſervant ſhould ſay within himſelf, my maſter delays his return; and fall a beating his fellow-ſervants, indulging himſelf in eating and drinking to exceſs. his maſter will return on a day he does not expect him, and a an hour he is ignorant of; he will ſeparate him from the reſt, and give him a treatment anſwerable to his infidelity. but the ſervant, who knows his maſter's will, and prepares not himſelf, nor executes his orders, ſhall receive many ſtripes. whereas he that does not know it, and does things wor- 41 42 43 44 45 46 47 48

λιγας. παντι δε ω εδοθη πολυ, πολυ ζητηθησεται παρ' αυτου, και ω παρεθεντο πολυ, περισσοτερον αιτησουσιν
49 αυτον. πυρ ηλθον βαλειν εις την γην, και τι θελω ει ηδη ανηφθη?
50 βαπτισμα δε εχω βαπτισθηναι, και πως συνεχομαι εως ου τελεσθη?
51 δοκειτε οτι ειρηνην παρεγενομην δουναι εν τη γη? ουχι, λεγω υμιν, αλλ' η διαμερισμον.
52 εσονται γαρ απο του νυν πεντε εν οικω ενι διαμεμερισμενοι, τρεις επι δυσι, και
53 δυο επι τρισι. διαμερισθησεται πατηρ εφ' υιω, και υιος επι πατρι: μητηρ επι θυγατρι, και θυγατηρ επι μητρι: πενθερα επι την νυμφην αυτης, και νυμφη επι την πενθεραν αυτης.

worthy of chaſtiſement, ſhall receive fewer ſtripes. for to whom much is given, of him ſhall much be required, and the more a man has been truſted, the greater will be the demand. I am come to purify 49
the earth with fire, and how do I wiſh it were already kindled? the baptiſm, which 50
I am to undergo, how do I long till it be accompliſhed? do you 51
imagine that my coming will produce peace on the earth? I tell you, no; but rather diviſion. for the future, if there 52
are five perſons in one family, they will be divided; three againſt two, and two againſt three. the father will be at 53
variance with his ſon, and the ſon with the father: the mother with the daughter, and the daughter with the mother: the mother-in-law with the daughter-in-law, and the daughter-in-law with the mother-in-law.

54 Ελεγε δε και τοις οχλοις, οταν ιδητε την νεφελην ανατελλουσαν απο δυσμων, ευθεως λεγετε, ομβρος ερχεται,
55 και γινεται ουτω. και οταν νοτον πνεοντα, λεγετε, οτι καυσων εσται, και γινεται.
56 υποκριται, το προσωπον της γης και του ουρανου οιδατε δοκιμαζειν, τον δε καιρον τουτον πως ου δοκιμαζετε?

Then he ſaid to the peo- 54
ple, when you ſee a cloud riſe out of the weſt, you ſay, it is juſt going to rain; and ſo it happens. and when 55
the ſouth wind blows, you ſay, there will be heat; and ſo it happens. Hypocrites, 56
you can judge of the phænomena of the earth, and of the ſky, but why can't you diſcern the preſent times?

57 τι δε και αφ' εαυτων ου κρινετε το δικαιον?

58 Ως γαρ υπαγεις μετα του αντιδικου σου επ' αρχοντα, εν τη οδω δος εργασιαν απηλλαχθαι απ' αυτου, μηποτε κατασυρη σε προς τον κριτην, και ο κριτης σε παραδω τω πρακτορι, και ο πρακτωρ
59 σε βαλη εις φυλακην. λεγω σοι, ου μη εξελθης εκειθεν, εως ου και το εσχατον λεπτον αποδως.

1 Παρησαν δε τινες εν αυτω τω καιρω απαγγελλοντες αυτω περι των Γαλιλαιων, ων το αιμα Πιλατος εμιξε μετα
2 των θυσιων αυτων. και αποκριθεις ο Ιησους ειπεν αυτοις, δοκειτε οτι οι Γαλιλαιοι ουτοι αμαρτωλοι παρα παντας τους Γαλιλαιους εγενοντο, οτι τοιαυτα πεπονθασιν?
3 ουχι, λεγω υμιν, αλλ' εαν μη μετανοησητε, παντες ωσαυτως απολεισθε.
4 η εκεινοι οι δεκα και οκτω, εφ' ους επεσεν ο πυργος εν τω Σιλωαμ, και απεκτεινεν αυτους, δοκειτε ουτοι οφειλεται εγενοντο παρα παντας ανθρωπους τους κατοικουντας
5 εν Ιερουσαλημ? ουχι, λεγω υμιν, αλλ' εαν μη μετανοητε, παντες ομοιως απολεισθε.
6 Ελεγε δε ταυτην την παραβολην, συκην ειχε τις εν τω αμπελωνι αυτου πεφυτευμενην,

why can't you judge what is 57
proper to be done in your own affairs.

When you are going with 58
your adverſary before the magiſtrate, pay the intereſt, and get your diſcharge, while you are on the way; for fear he ſhould bring you before the judge, and the judge deliver you to the officer, and the officer throw you into jail. I 59
tell you, you will not get out, till you have paid to the laſt farthing.

At the ſame time, there 1
were ſome preſent, who gave Jeſus an account of the Galileans, whoſe blood Pilate had mingled with their ſacrifices.
upon which Jeſus thus ad- 2
dreſs'd himſelf to them. do you imagine that thoſe Galileans were greater ſinners than the reſt of the nation, becauſe they ſuffer'd in ſuch a manner? I tell you, no: 3
and except you repent, you ſhall all likewiſe periſh. or 4
thoſe eighteen, upon whom the tower of Siloam fell, and ſlew them, do you think they were greater criminals than the other inhabitants of Jeruſalem? I tell you, no: 5
and except you repent, you ſhall all likewiſe periſh.

He propoſed likewiſe this 6
parable: a certain man had a fig-tree planted in his vine-

yard,

τευμενην, και ηλθε καρπον ζητων εν αυτη, και ουχ ευ-
7 ρεν. ειπε δε προς τον αμπε-
λουργον, ιδου, τρια ετη ερχο-
μαι ζητων καρπον εν τη συκη
ταυτη, και ουχ ευρισκω, εκ-
κοψον αυτην, ινατι και την
8 γην καταργει? ὁ δε αποκρι-
θεις λεγει αυτω, Κυριε, αφες
αυτην και τουτο το ετος,
εως ὁτου σκαψω περι αυτην,
9 και βαλω κοπρια. καν μεν
ποιηση καρπον, ει δε μηγε, εις
το μελλον εκκοψεις αυτην.

yard, and he came expecting it should have had fruit, but he found none. then he said to 7
the vine-dreſſer, you ſee, I have been looking theſe three years for fruit from this fig-tree, but find none: hew it down, why ſhould it cumber my ground? to which he 8
made anſwer, ſir, let it alone one year longer, till I ſhall dig about it, and dung it. perhaps it may bear 9
fruit: if not, you may after that hew it down.

10 Ην δε διδασκων εν μια των
συναγωγων εν τοις σαββασι.
11 και ιδου, γυνη ην πνευμα ε-
χουσα ασθενειας ετη δεκα
και οκτω, και ην συγκυπ-
τουσα, και μη δυναμενη α-
12 νακυψαι εις το παντελες. ι-
δων δε αυτην ὁ Ιησους, προ-
σεφωνησε, και ειπεν αυτη,
γυναι, απολελυσαι της ασ-
13 θενειας σου. και επεθηκεν
αυτη τας χειρας, και παρα-
χρημα ανωρθωθη, και εδοξα-
14 ζε τον Θεον. αποκριθεις δε
ὁ αρχισυναγωγος, αγανακ-
των ὁτι τω σαββατω εθερα-
πευσεν ὁ Ιησους, ελεγε τω
οχλω, ἑξ ἡμεραι εισιν εν αις
δει εργαζεσθαι, εν ταυταις
ουν ερχομενοι θεραπευεσθε,
και μη τη ἡμερα του σαββα-
15 του. απεκριθη συν αυτω ὁ
Κυριος, και ειπεν, ὑποκριτα,
ἑκαστος ὑμων τω σαββατω
ου λυει τον βουν αὐτου, η

As he was teaching in a 10
ſynagogue on the ſabbath-day,
a woman was preſent, who 11
had been kept infirm by a ſpi-
rit eighteen years: and ſtoop-
ed in ſuch a manner, ſhe was
not able to hold up her head
ſtrait. Jeſus ſeeing her, cal- 12
led her to him, and ſaid, wo-
man you are freed from your
diſorder. then he laid his 13
hands upon her: and in-
ſtantly ſhe ſtood upright, and
glorified God. but the ruler 14
of the ſynagogue being highly
incenſed at Jeſus's healing on
the ſabbath-day, ſaid to the
people, there are ſix days for
work, you ſhould come there-
fore for cure on thoſe days,
and not on the ſabbath. to 15
which Jeſus replied, thou hy-
pocrite, who is there among
you that ſcruples to untie his
ox or his aſs, and lead him

τον ονον απο της φατνης,
16 και απαγαγων ποτιζει? ταυ-
την δε, θυγατερα Αβρααμ
ουσαν, ἣν εδησεν ὁ σατανας ι-
δου δεκα και οκτω ετη, ουκ
εδει λυθηναι απο του δεσμου
τουτου τῃ ἡμερᾳ του σαββα-
17 του? και ταυτα λεγοντος
αυτου, κατῃσχυνοντο παν-
τες οἱ αντικειμενοι αυτῳ, και
πας ὁ οχλος εχαιρεν επι πα-
σι τοις ενδοξοις τοις γινομενοις
ὑπ' αυτου.

from the ſtall to water on the ſabbath-day? and muſt not this daughter of Abraham, whom ſatan has held bound theſe eighteen years, be diſengag'd from this bond, on a ſabbath-day? at which all his adverſaries were confounded. but the people were highly pleaſed, at the glorious actions which he perform'd.

16 17

18 Ελεγε δε, τινι ὁμοια εστιν
ἡ βασιλεια του Θεου? και
19 τινι ὁμοιωσω αυτην? ὁμοια
εστι κοκκῳ σιναπεως, ὁν λα-
βων ανθρωπος εβαλεν εις κη-
πον ἑαυτου, και ηυξησε, και
εγενετο εις δενδρον μεγα, και
τα πετεινα του ουρανου κα-
τεσκηνωσεν εν τοις κλαδοις
20 αυτου. παλιν ειπε, τινι ὁ-
μοιωσω την βασιλειαν του
21 Θεου? ὁμοια εστι ζυμῃ, ἣν
λαβουσα γυνη ενεκρυψεν εις
αλευρου σατα τρια, ἑως ὁυ
εζυμωθη ὁλον.

Then he ſaid, what does the kingdom of God reſemble? to what ſhall I compare it? it is like a grain of muſtard-ſeed, which a man took, and ſowed in his garden: it grew, and became ſo large, that the birds of the air built their neſts in its boughs. again he ſaid, to what ſhall I compare the kingdom of God? it is like leaven, which a woman took and hid in three meaſures of meal, till the whole was leaven'd.

18 19 20 21

22 Και διεπορευετο κατα πο-
λεις και κωμας διδασκων, και
πορειαν ποιουμενος εις Ιερου-
23 σαλημ. ειπε δε τις αυτῳ,
Κυριε, ει ολιγοι οἱ σωζομε-
νοι? ὁ δε ειπε προς αυτους,
24 αγωνιζεσθε εισελθειν δια της
στενης πυλης, ὁτι πολλοι,
λεγω ὑμιν, ζητησουσιν εισελ-
θειν, και ουκ ισχυσουσιν.

Afterwards he paſs'd thro' ſeveral citys and villages, where he taught the people, on his journey to Jeruſalem. and ſomebody ask'd him, Lord, will there be but few people ſaved? to which he anſwered, ſtrive to enter in at the narrow gate: for I declare unto you, that many ſhall try to get in, and ſhall not

22 23 24

25 αφ' ου αν εγερθη ο οικοδεσποτης, και αποκλεισῃ την θυραν, και αρξησθε εξω εσταναι, και κρουειν την θυραν, λεγοντες, Κυριε, Κυριε, ανοιξον ημιν, και αποκριθεις ερει υμιν, ουκ οιδα υμας ποθεν
26 εστε. τοτε αρξεσθε λεγειν, εφαγομεν ενωπιον σου, και επιομεν, και εν ταις πλατει-
27 αις ημων εδιδαξας. και ερει, λεγω υμιν, ουκ οιδα υμας ποθεν εστε, αποστητε απ' εμου παντες οι εργαται της α-
28 δικιας. εκει εσται ο κλαιθμος και ο βρυγμος των οδοντων, οταν οψησθε Αβρααμ και Ισαακ και Ιακωβ, και παντας τους προφητας εν τῃ βασιλειᾳ του Θεου, υμας δε
29 εκβαλλομενους εξω. και ηξουσιν απο ανατολων και δυσμων, και βορρα και νοτου, και ανακλιθησονται εν
30 τῃ βασιλειᾳ του Θεου. και ιδου, εισιν εσχατοι οι εσονται πρωτοι, και εισι πρωτοι οι εσονται εσχατοι.

31 Εν αυτῃ τῃ ημερᾳ προσηλθον τινες Φαρισαιοι, λεγοντες αυτῳ, εξελθε, και πορευου εντευθεν, οτι Ηρωδης
32 θελει σε αποκτειναι. και ειπεν αυτοις, πορευθεντες ειπατε τῃ αλωπεκι ταυτῃ, ιδου, εκβαλλω δαιμονια, και ιασεις επιτελω σημερον και αυριον, και τῃ τριτῃ τελει-
33 ουμαι. πλην δει με σημερον και

not be able. when once the master of the family is enter'd in, and has faſtned the door, you will ſtand without beating at the door, and cry, Lord, Lord, let us in: but he will anſwer, you are ſtrangers to me. then you will ſay, we have eat, and drank with you, and you have taught in our ſtreets. but he will anſwer, I tell you, you are ſtrangers to me: depart from me, ye workers of iniquity. there will be weeping, and gnaſhing of teeth, when ye ſhall ſee Abraham, and Iſaac, and Jacob, and all the prophets in the kingdom of God, and you yourſelves thruſt out. yet ſome ſhall come from the eaſt, and from the weſt, from the north, and from the ſouth, and ſhall be entertain'd in the kingdom of God. then you will ſee thoſe, who were laſt, become firſt: and thoſe who were firſt, become laſt.

At the ſame time, ſome of the Phariſees came to him, and ſaid, get away, retire from hence, for Herod deſigns to take away your life. but he anſwered them, go, tell that fox, that to-day and to-morrow I am caſting out demons, and performing cures, and the third day my courſe will be finiſhed: till then

και αυριον και τη εχομενη πορευεσθαι, ὁτι ουκ ενδεχεται προφητην απολεσθαι εξω
34 Ιερουσαλημ. " Ιερουσαλημ, " Ιερουσαλημ, ἡ αποκτειν- " νουσα τους προφητας, και " λιθοβολουσα τους απεσ- " ταλμενους προς αὐτην, " ποσακις ηθελησα επισυ- " ναξαι τα τεκνα σου, ὁν " τροπον ορνις της ἑαυτης " νοσσιαν ὑπο τας πτε- " ρυγας, και ουκ ηθελησα-
35 " τε?" ἰδου, αφιεται ὑμιν ὁ οικος ὑμων (ερημος). λεγω δε ὑμιν, ὁτι ου μη με ἰδητε ἑως αν ἡξη ὁτε ειπητε, " ευ- " λογημενος ὁ ερχομενος εν ο- " νοματι Κυριου."

then I must be stirring about, to-day, and to-morrow, and the next day: for a prophet cannot be put to death any where, but at Jerusalem. " *O Jerusalem, Je-* 34
" *rusalem, that killest the* " *prophets, and stonest those,* " *who are sent unto thee:* " *how often would I have* " *gather'd thy children toge-* " *ther, as a hen gathers her* " *brood under her wings,* " *and ye would not?*" *you will soon find your a-* 35
boad become desolate. I declare unto you, you shall not see me till the time, when you will say, " *blessed is he* " *that comes in the name of* " *the Lord.*"

1 Και εγενετο εν τῳ ελθειν αυτον εις οικον τινος των αρχοντων των Φαρισαιων σαββατῳ φαγειν αρτον, και αυτοι ησαν παρατηρουμενοι αυ-
2 τον. και ἰδου, ανθρωπος τις ην ὑδρωπικος εμπροσθεν αυ-
3 του. και αποκριθεις ὁ Ιησους ειπε προς τους νομικους και Φαρισαιους, λεγων, ει ἐξεστι τῳ σαββατῳ θεραπευειν?
4 οἱ δε ἡσυχασαν. και επιλαβομενος ἰασατο αυτον, και απελυσε.

One sabbath-day, Jesus went to dine with a Pharisee of the first distinction, where he was strictly observ'd. now there happen'd to be a man just by him, who had a dropsy. Jesus therefore addressing himself to the doctors of the law, and to the Pharisees, said, is it allowable to perform a cure on the sabbath-day? to which they made no answer. but he laid his hand upon the man, cured him, and dismissed him. 1 2 3 4

5 Και αποκριθεις προς αὐτους, ειπε, τινος ὑμων ὑιος η βους

Then continuing his dis- 5
course, which of you, said he,

βους εις φρεαρ εμπεσειται, και ουκ ευθεως αναστασει αυτον εν τη ημερα του σαβ-
6 βατου ? και ουκ ισχυσαν ανταποκριθηναι αυτω προς ταυτα.

7 Ελεγε δε προς τους κεκλημενους παραβολην, επεχων πως τας πρωτοκλισιας εξε-λεγοντο, λεγων προς αυτους,
8 οταν κληθης υπο τινος εις γαμους, μη κατακλιθης εις την πρωτοκλισιαν, μηποτε εντιμοτερος σου η κεκλημενος
9 υπ' αυτου, και ελθων ο σε και αυτον καλεσας ερει σοι, δος τουτω τοπον, και τοτε αρξη μετ' αισχυνης τον εσ-
10 χατον τοπον κατεχειν. αλλ' οταν κληθης, πορευθεις ανα-πεσον εις τον εσχατον τοπον, ινα οταν ελθη ο κε-κληκως σε, ειπη σοι, φιλε, προσαναβηθι ανωτερον. το-τε εσται σοι δοξα ενωπιον
11 των συνανακειμενων σοι. ο-τι πας ο υψων εαυτον τα-πεινωθησεται, και ο ταπει-νων εαυτον υψωθησεται.

12 Ελεγε δε και τω κεκληκοτι αυτον, οταν ποιης αριστον η δειπνον, μη φωνει τους φι-λους σου, μηδε τους αδελ-φους σου, μηδε τους συγγε-νεις

*he, if his * child or his ox fell into a pit, would not immediately draw him out, though it were on the ſabbath-day? and they could* 6 *not tell what to reply to it.*

Afterwards obſerving how 7 *eager the gueſts were for the firſt places, he gave them this inſtruction: when any one* 8 *invites you to a wedding, don't put yourſelf in the higheſt ſeat: for fear ſome perſon of greater diſtinction ſhould be a gueſt, and he* 9 *that invited you both, ſhould come and bid you give place to him; and you ſhould have the diſgrace of taking the loweſt ſeat. but when you* 10 *are invited, go place your ſelf laſt; that he, who invited you, when he comes, may ſay to you, friend, go up higher: and that will do you honour before all the company at table. for he* 11 *that exalteth himſelf, ſhall be humbled, and he that humbleth himſelf, ſhall be exalted.*

Then he ſaid to the Phariſee, that had invited him, 12 *when you give a dinner, or a ſupper, don't call your friends, or your brethren, or*

* τινος υμων οις, η βους, *as appears from the Latin of the* Cambridge *MS. cujus ex vobis ovis aut bovis.—ſheep or ox.—*οις *was chang'd by the copiſts into* υιος, *and this at length into* ονος *from* Ch. XIII. *v.* 15. *See D. Millii Prolegom. art.* 423.

νεις σου, μηδε γειτονας πλουσιους, μηποτε και αυτοι σε αντικαλεσωσι· και γενηται σοι
13 ανταποδομα· αλλ' οταν ποιης δοχην, καλει πτωχους, αναπηρους, χωλους, τυφ-
14 λους· και μακαριος εση, οτι ουκ εχουσιν ανταποδουναι σοι, ανταποδοθησεται γαρ σοι εν τη αναστασει των δικαιων.
15 Ακουσας δε τις των συνανακειμενων ταυτα, ειπεν αυτω, μακαριος ος φαγεται αριστον εν τη βασιλεια του
16 Θεου. ο δε ειπεν αυτω, ανθρωπος τις εποιησε δειπνον μεγα, και εκαλεσε πολλους.
17 και απεστειλε τον δουλον αυτου τη ωρα του δειπνου ειπειν τοις κεκλημενοις, ερχεσθε, οτι ηδη ετοιμα εστι παν-
18 τα. και ηρξαντο απο μιας παραιτεισθαι παντες, ο πρωτος ειπεν αυτω, αγρον ηγορασα, και εχω αναγκην εξελθειν και ιδειν αυτον, ερωτω
19 σε, εχε με παρητημενον. και ετερος ειπε, ζευγη βοων ηγορασα πεντε, και πορευομαι δοκιμασαι αυτα, ερωτω σε,
20 εχε με παρητημενον. και ετερος ειπε, γυναικα εγημα, και δια τουτο ου δυναμαι ελ-
21 θειν. και παραγενομενος ο δουλος εκεινος απηγγειλε τω κυριω αυτου ταυτα. τοτε οργισθεις ο οικοδεσποτης ειπε τω δουλω αυτου, εξελθε ταχεως εις τας πλατειας και ρυμας της πολεως, και τους πτω-

or kinſmen, or wealthy neighbours; leſt they invite you again, and make you a requital. but when you make a 13
feaſt call the poor, and maimed, the lame and blind: and 14
you ſhall be happy in not receiving a requital: for you ſhall be recompenc'd at the reſurrection of the juſt.

One of the company hearing that, ſaid to him, happy 15
is he that ſhall be entertain'd in the kingdom of God. upon which Jeſus ſaid, a certain man made a great entertainment; where many were invited. at ſupper- 16 17
time he ſent his ſervant to tell the gueſts to come, becauſe every thing was ready. but they were all of a mind 18
in making ſome excuſe: the firſt ſaid to him, I have bought a piece of ground, which I muſt needs go and ſee: therefore pray excuſe me. another ſaid, I have bought 19
five yoke of oxen, which I am going to prove: I beg you to excuſe me. another 20
ſaid, I have married a wife: 'tis therefore impoſſible for me to come. ſo the ſervant 21
return'd, and related the whole matter to his maſter, who in reſentment ſaid to his ſervant, go immediately into the ſtreets and lanes of the city, and bring hither

the

πτωχους και αναπηρους και χωλους και τυφλους εισαγαγε
22 ωδε. και ειπεν ὁ δουλος, Κυριε, γεγονεν ὡς επεταξας, και
23 ετι τοπος εστι. και ειπεν ὁ κυριος προς τον δουλον, εξελθε εις τας ὁδους και φραγμους, και αναγκασον εισελθειν, ἱνα
24 γεμισθῃ ὁ οικος μου. λεγω γαρ ὑμιν, ὁτι ουδεις των ανδρων εκεινων των κεκλημενων γευσεται μου του δειπνου.
25 Συνεπορευοντο δε αυτῳ οχλοι πολλοι, και στραφεις ειπε
26 προς αυτους, ειτις ερχεται προς με, και ου μισει τον πατερα ἑαυτου, και την μητερα, και την γυναικα και τα τεκνα, και τους αδελφους, και τας αδελφας, ετι δε και την ἑαυτου ψυχην, ου δυνα-
27 ται μου μαθητης ειναι. και ὁς τις ου βασταζει τον σταυρον αὐτου, και ερχεται οπισω μου, ου δυναται μου ει-
28 ναι μαθητης. τις γαρ ἐξ ὑμων, θελων πυργον οικοδομησαι, ουχι πρωτον καθισας ψηφιζει την δαπανην, ει ε-
29 χει τα προς απαρτισμον? ἱνα μηποτε θεντος αυτου θεμελιον, και μη ισχυοντος εκτελεσαι, παντες ὁι θεωρουντες αρξωνται εμπαιζειν αυ-
30 τῳ, λεγοντες, ὁτι ὁυτος ὁ ανθρωπος ηρξατο οικοδομειν, και ουκ ισχυσεν εκτελεσαι.
31 ἡ τις βασιλευς πορευομενος συμβαλειν ἑτερῳ βασιλει εις πολεμον, ουχι καθισας πρω-

the poor, the maimed, the halt, and the blind. at 22
length the ſervant ſaid, ſir, your orders have been executed, and ſtill there is room. the maſter reply'd, go then 23
to the high-ways and by-paths, and compel them to come in, that my houſe may be full. for I tell you that not 24
one of thoſe, who were invited, ſhall taſte of my ſupper.

After this a great multi- 25
tude being gather'd about him, he addreſs'd himſelf to them, and ſaid, he that 26
can't abandon his father, and mother, and wife, and children, and brethren, and ſiſters, nay, even his own life, cannot be my diſciple. and he that does not bear 27
his croſs, and tread in my ſteps, cannot be my diſciple. for who of you would reſolve 28
to build a tower, without taking the trouble firſt of all to compute the expence, and whether he is able to
finiſh it? for fear he ſhould 29
be made the jeſt of every ſpectator, for laying the foundation, without being able to carry it on. this 30
man, will they ſay, began to build, but wanted ſtock to finiſh. or where is 31
the king, that will march to give battle to another king, without ſetting himſelf

του βουλευεται ει δυνατος εστιν εν δεκα χιλιασιν απαντησαι τω μετα εικοσι χιλιά-
32 δων ερχομενω επ' αυτον? ει δε μηγε, ετι αυτου ποῤῥω οντος, πρεσβειαν αποστειλας,
33 ερωτα τα προς ειρηνην. ουτως ουν, πας εξ υμων, ος ουκ αποτασσεται πασι τοις εαυτου υπαρχουσιν, ου δυναται μου ειναι μαθητης.
34 καλον το αλας, εαν δε το αλας μωρανθη, εν τινι αρτυθη-
35 σεται? ουτε εις γην, ουτε εις κοπριαν ευθετον εστιν, εξω βαλλουσιν αυτο. ο εχων ωτα ακουειν, ακουετω.

first to deliberate, whether he is ſtrong enough with ten thouſand to withſtand an army of twenty thouſand? that in caſe he is not, 32 *he may ſend an embaſſy, and deſire conditions of peace, before the other approaches. in like manner every one of* 33 *you muſt count upon renouncing all that he has, otherwiſe he cannot be my diſciple. ſalt is good, but if* 34 *the ſalt has loſt its ſavour, with what ſhall it be recovered? it would be fit nei-* 35 *ther for the land, nor for the dunghil, but only to be thrown away. he that hath ears to hear, let him hear.*

1 Ησαν δε εγγιζοντες αυτω (παντες) οι τελωναι και οι αμαρτωλοι, ακουειν αυτου.
2 και διεγογγυζον οι Φαρισαιοι και οι Γραμματεις, λεγοντες, οτι ουτος αμαρτωλους προσδεχεται, και συνεσθιει αυ-
3 τοις. ειπε δε προς αυτους την παραβολην ταυτην, λε-
4 γων, τις ανθρωπος εξ υμων εχων εκατον προβατα, και απολεσας εν εξ αυτων, ου καταλειπει τα εννενηκοντα-εννεα εκ τη ερημω, και πορευεται επι το απολωλος, εως
5 ευρη αυτο? και ευρων επιτιθησιν επι τους ωμους εαυ-
6 του χαιρων? και ελθων εις τον οικον, συγκαλει τους φιλους και τους γειτονας? λε-γων

Then many of the Pub- 1 *licans; and people of a bad reputation gather'd about Jeſus to hear him; at* 2 *which the Phariſees and Scribes murmured, ſaying, this man gives acceſs to men of bad character, and eats with them. but he propos'd* 3 *to them this parable. who* 4 *of you that has an hundred ſheep, will not, upon loſing one, leave the ninety nine in the deſart, to go after that which is loſt, till he finds it? and when he hath found* 5 *it, joyfully lay it upon his ſhoulders? and when he* 6 *comes home, call his friends and neighbours together, and*

ſay

γων αυτοις, συνχαρητε μοι, ὁτι ευρον το προβατον μου το
7 απολωλος. λεγω ὑμιν, ὁτι ουτω χαρα εσται εν τῳ ουρανῳ επι ενι ἁμαρτωλῳ μετανοουντι, η επι εννενηκονταεννεα δικαιοις, οἱτινες ου
8 χρειαν εχουσι μετανοιας. ἡ τις γυνη δραχμας εχουσα δεκα, εαν απολεσῃ δραχμην μιαν, ουχι ἁπτει λυχνον, και σαροι την οικιαν, και ζητει επιμελως, εως ὁτου ευρῃ?
9 και ευρουσα συγκαλειται τας φιλας και τας γειτονας? λεγουσα, συνχαρητε μοι, ὁτι ευρον την δραχμην ἡν απω-
10 λεσα. ουτω, λεγω ὑμιν, χαρα γινεται ενωπιον των αγγελων του Θεου επι ενι ἁμαρτωλῳ μετανοουντι.

11 Ειπε δε, ανθρωπος τις ειχε
12 δυο υἱους, και ειπεν ὁ νεωτερος αυτων τῳ πατρι, πατερ, δος μοι το επιβαλλον μερος της ουσιας. και διειλεν αυ-
13 τοις τον βιον. και μετ' ου πολλας ἡμερας συναγαγων ἁπαντα ὁ νεωτερος υἱος, απεδημησεν εις χωραν μακραν, και εκει διεσκορπισε την ουσιαν ἁυτου, ζων ασωτως.
14 δαπανησαντος δε αυτου παντα, εγενετο λιμος ισχυρος κατα την χωραν εκεινην, και αυτος ηρξατο ὑστερεισθαι.
15 και πορευθεις εκολληθη ενι των πολιτων της χωρας εκεινης, και επεμψεν αυτον εις τους

say to them, rejoice with me, for I have found my sheep, that was loſt? I tell you, that there ſhall likewiſe be greater joy in heaven for one ſinner that repents, than for ninety nine juſt perſons, that need no repentance. or if a woman, that has ten pieces of money, ſhould loſe one of them, will ſhe not light a lamp, ſweep the houſe, and carefully ſearch, till ſhe find it? and when 'tis found, will ſhe not call her friends aud neighbours together, and ſay, rejoice with me, for I have found the piece, I had loſt? even ſo, I aſſure you, the angels in heaven rejoice, when any one ſinner becomes a penitent.

Again he ſaid: a certain man had two ſons; the younger of which ſaid to his father, father, give me that portion of the eſtate which falls to my ſhare. accordingly he divided his eſtate among them. a little while after the younger ſon turn'd all he had into money, and travell'd into a foreign country, where he ſquander'd away his fortune in luxurious living. when he had ſpent all, there happen'd to be a ſevere famine in that country; and he was reduced to want, which forc'd

τους αγρους αὐτου βοσκειν
16 χοιρους. και επεθυμει γεμι-
σαι την κοιλιαν αὐτου απο
των κερατιων ὡν πσθιον οἱ
χοιροι, και ουδεις εδιδου αυ-
17 τῳ. εις ἑαυτον δε ελθων,
ειπε, ποσοι μισθιοι του πα-
τρος μου περισσευουσιν αρ-
των, εγω δε λιμῳ απολλυ-
18 μαι? αναστας πορευσομαι
προς τον πατερα μου, και ε-
ρω αυτῳ, πατερ, ἡμαρτον
εις τον ουρανον, και ενωπιον
19 σου. και ουκετι ειμι ἀξιος
κληθηναι υἱος σου, ποιησον
με ὡς ἑνα των μισθιων σου.
20 και αναστας ηλθε προς τον
πατερα αὐτου. ετι δε αυτου
μακραν απεχοντος, ειδεν αυ-
τον ὁ πατηρ αυτου, και εσ-
πλαγχνισθη, και δραμων ε-
πεπεσεν επι τον τραχηλον
αυτου, και κατεφιλησεν αυ-
21 τον. ειπε δε αυτῳ ὁ υἱος,
πατερ, ἡμαρτον εις τον ου-
ρανον, και ενωπιον σου, ου-
κετι ειμι ἀξιος κληθηναι υἱος
22 σου. ειπε δε ὁ πατηρ προς
τους δουλους αὐτου, εξενεγ-
κατε την στολην την πρω-
την, και ενδυσατε αυτον,
και δοτε δακτυλιον εις την
χειρα αυτου, και ὑποδηματα
23 εις τους ποδας. και ενεγκαν-
τες τον μοσχον τον σιτευτον
θυσατε, και φαγοντες ευ-
24 φρανθωμεν. ὁτι ουτος ὁ υἱος
μου νεκρος ην, και ανεζη-
σε, απολωλως ην, και ευρε-
θη.

him to make his application to one of the inhabitants there, who sent him to his farm to look after his swine. 16 *for he would have been contented to have liv'd upon the* *carruways, *with which they usually fed the swine: but nobody would supply him.* 17 *at length coming to himself, how many, said he, does my father keep in pay, who have bread in abundance, whilst I am dying here with hunger? I will depart,* 18 *and go to my father, and say to him, father, I have sinned against heaven, and against thee; I am no longer* 19 *worthy to be called your son: treat me as one of your hir'd servants. so he de-* 20 *parted and went to his father. but while he was yet at a distance, his father saw him, and mov'd with compassion, ran and threw himself upon his neck, and kissed him. then the son said to him, fa-* 21 *ther, I have sinned against heaven, and against you, I am no longer worthy to be called your son. but the fa-* 22 *ther said to his servants, bring hither the finest robe, and put it on him: put a ring on his finger, and shoes on his feet. take the fatted* 23 *calf, and kill it: let us eat and be merry: for this son* 24 *of*

* *A wild fruit in Syria call'd* Carubą. *by Actuarius,* Carroua.

θη. και ηρξαντο ευφραινεσθαι.

of mine was dead, and is come to life: he was loſt, and is found again. and then they began their feaſt.

25 Ην δε ὁ υἱος αυτου ὁ πρεσβυτερος εν αγρῳ, και ὡς ερχομενος ηγγισε τῃ οικιᾳ, ηκουσε
26 συμφωνιας και χωρων: και προσκαλεσαμενος ἑνα των παιδων επυνθανετο τι ειη
27 ταυτα. ὁ δε ειπεν αυτῳ, ὁτι ὁ αδελφος σου ηκει, και εθυσεν ὁ πατηρ σου τον μοσχον τον σιτευτον, ὁτι ὑγιαι-
28 νοντα αυτον απελαβεν. ωργισθη δε, και ουκ ηθελεν εισελθειν, ὁ ουν πατηρ αυτου
29 εξελθων παρεκαλει αυτον. ὁ δε αποκριθεις ειπε τῳ πατρι, ιδου, τοσαυτα ετη δουλευω σοι, και ουδεποτε εντολην σου παρηλθον, και εμοι ουδεποτε εδωκας εριφον, ἱνα μετα των φιλων μου ευφραν-
30 θῳ. ὁτε δε ὁ υἱος σου ὁυτος, ὁ καταφαγων σου τον βιον μετα πορνων, ηλθεν, εθυσας αυτῳ τον μοσχον τον σιτευ-
31 τον. ὁ δε ειπεν αυτῳ, τεκνον, συ παντοτε μετ εμου ει, και παντα τα εμα, σα
32 εστιν. ευφρανθηναι δε και χαρηναι εδει, ὁτι ὁ αδελφος σου ὁυτος νεκρος ην, και ανεζησε, και απολωλως ην, και ευρεθη.

In the mean time his elder 25
ſon was in the country. at his return, when he came near home, he heard the muſick and dancing: and 26
calling one of the ſervants, he ask'd what was the occaſion of it, who reply'd, 27
your brother is return'd, and your father has killed the fatted calf, becauſe he has received him in good health. upon this he was full of re- 28
ſentment, and refuſed to go in: and when his father came out to perſuade him, he replied to his father, how 29
many years have I ſerv'd you, without having ever diſobey'd your orders? and yet you never beſtow'd a kid upon me, to make merry with my friends: whereas 30
this ſon of yours, who has eat up his fortune among a pack of looſe creatures, is no ſooner come but you muſt kill the fatted calf for him. ſon, ſaid he to him, you 31
ſhall continue to be with me, and all that I have ſhall be thine. but it was neceſſary 32
to feaſt and rejoice, becauſe your brother here was dead, and is again alive: he was loſt and is now found.

1 Ελεγε δε και προς τους μα-
θητας αυτου, ανθρωπος τις
ην πλουσιος, ος ειχεν οικονο-
μον, και ουτος διεβληθη αυ-
τω ως διασκορπιζων τα υ-
2 παρχοντα αυτου. και φω-
νησας αυτον, ειπεν αυτω, τι
τουτω ακουω περι σου; α-
ποδος τον λογον της οικονο-
μιας σου, ου γαρ δυνηση ετι
3 οικονομειν. ειπε δε εν εαυτω
ο οικονομος, τι ποιησω, οτι
ο Κυριος μου αφαιρειται την
οικονομιαν απ' εμου; σκαπ-
τειν ουκ ισχυω, επαιτειν
4 αισχυνομαι: εγνων τι ποιη-
σω, ινα οταν μετασταθω
της οικονομιας, δεξωνται με
5 εις τους οικους αυτων. και
προσκαλεσαμενος ενα εκασ-
τον των χρεωφειλετων του
κυριου εαυτου, ελεγε τω πρω-
τω, ποσον οφειλεις τω κυ-
6 ριω μου; ο δε ειπεν, εκατον
βατους ελαιου. και ειπεν αυ-
τω, δεξαι σου το γραμμα,
και καθισας ταχεως γραψον
7 πεντηκοντα. επειτα ετερω
ειπε, συ δε ποσον οφειλεις;
ο δε ειπεν, εκατον κορους σι-
του. και λεγει αυτω, δεξαι
σου το γραμμα, και γραψον
8 ογδοηκοντα. και επηνεσεν ο
κυριος τον οικονομον της αδι-
κιας, οτι φρονιμως εποιησεν,
οτι οι υιοι του αιωνος τουτου
φρονιμωτεροι υπερ τους υιους
του φωτος εις την γενεαν την

Jesus said likewise to his 1
disciples, a certain rich man
had an information against
his steward, for making ha-
vock of his estate. upon ma- 2
king him appear, he said to
him, what information is
this, I hear against thee?
give an account of your ad-
ministration, for you must not
be my steward any longer.
upon which the steward said 3
in himself, what shall I do,
now my master strips me of
my employment? dig I can-
not: and 'tis shameful to beg:
I see it now, I must do some- 4
thing that will secure me a
reception in other families,
when I have lost my place in
this. so he sent for every one 5
of his master's debtors in pri-
vate, he ask'd the first, how
much do you owe my master?
a hundred measures of oil, said 6
he. take your bill, said the
steward, sit down there, and
write out one immediately for
fifty. then he said to another, 7
how much do you owe? a
hundred measures of wheat,
said he. take your bill, says the
steward, and write out one for
fourscore. and this unfaithful 8
steward was commended by
his master for being so provi-
dent. for they who look to this
world, manage their affairs
with more prudence, than
those who have a prospect of

9 ἑαυτων εισι· καγω υμιν λε-
γω, ποιησατε ἑαυτοις φιλους
εκ του μαμωνα της αδικιας,
ἱνα ὁταν εκλιπητε, δεξων-
ται υμας εις τας αἰωνιους
σκηνας.

10 Ο πιστος εν ελαχιστῳ,
και εν πολλῳ πιστος εστι,
και ὁ εν ελαχιστῳ αδικος,
και εν πολλῳ αδικος εστιν.
11 ει ουν εν τῳ αδικῳ μαμωνᾳ
πιστοι ουκ εγενεσθε, το αλη-
12 θινον τις υμιν πιστευσι? και
ει εν τῳ αλλοτριῳ πιστοι ουκ
εγενεσθε, το υμετερον τις υ-
13 μιν δωσει? ουδεις οικετης
δυναται δυσι κυριοις δουλευ-
ειν, η γαρ τον ἑνα μισησει,
και τον ἑτερον αγαπησει, η
ἑνος ανθεξεται, και του ἑτε-
ρου καταφρονησει· ου δυ-
νασθε Θεῳ δουλευειν και
μαμωνᾳ·

14 Ηκουον δε ταυτα παντα
και οἱ Φαρισαιοι, φιλαργυροι
υπαρχοντες, και εξεμυκτηρι-
15 ζον αυτον· και ειπεν αυτοις,
υμεις εστι οἱ δικαιουντες ἑαυ-
τους ενωπιον των ανθρωπων,
ὁ δε Θεος γινωσκει τας καρ-
διας υμων, ὁτι το εν ανθρω-
ποις υψηλον, βδελυγμα ενω-
6 πιον του Θεου· ὁ νομος και
οἱ προφηται ἑως Ιωαννου,
απο τοτε ἡ βασιλεια του
Θεου ευαγγελιζεται, και πας

a better. I adviſe you in like manner to lay out your fallacious treaſure in acts of charity, that when you die, they may ſecure to you everlaſting habitations. 9

He that is faithful in a ſmall truſt, will be faithful in a greater: and he that is unfaithful in a little, will be unfaithful in much. if therefore your fidelity has not appear'd in the uſe of theſe tranſitory enjoyments, how can you be truſted with what is more laſting? if you have imbezel'd what another gave you in truſt, how can he give you an eſtate in perpetuity? a ſervant cannot ſerve two maſters: for either he will neglect the one, and attend the other; or he will be attached to the firſt, and misbehave to the laſt. you cannot ſerve God and mammon. 10 11 12 13

The Phariſees too, who were noted for avarice, heard all this diſcourſe, and treated him with deriſion. but he ſaid to them, you pretend to piety before men, which, however they may admire, is an abomination to God, who knows your real temper. the law and the prophets were the only rule till John's time: ſince when, the kingdom of God has been proclaim'd, and all ſorts of people ſtrive to 14 15 16

17 εις αυτην βιαζεται. ευκοπωτερον δε εστι τον ουρανον και την γην παρελθειν, η του νομου μιαν κεραιαν πεσειν.
18 πας ὁ απολυων την γυναικα αὐτου, και γαμων ἑτεραν, μοιχευει, και πας ὁ απολελυμενην απο ανδρος γαμων, μοιχευει.
19 Ανθρωπος δε τις ην πλουσιος, και ενεδιδυσκετο πορφυραν και βυσσον, ευφραινομενος καθ' ἡμεραν λαμπρως.
20 πτωχος δε τις ην ονοματι Λαζαρος, ὁς εβεβλητο προς τον πυλωνα αυτου ἑλκωμε-
21 νός. και επιθυμων χορτασθηναι απο των ψιχιων των πιπτοντων απο της τραπεζης του πλουσιου. αλλα και ὁι κυνες ερχομενοι απελει-
22 χον τα ἑλκη αυτου. εγενετο δε αποθανειν τον πτωχον, και απενεχθηναι αυτον ὑπο των αγγελων εις τον κολπον του Αβρααμ, απεθανε δε και
23 ὁ πλουσιος, και εταφη. και εν τῳ ᾅδῃ επαρας τους οφθαλμους αὐτου, ὑπαρχων εν βασανοις, ὁρᾳ τον Αβρααμ απο μακροθεν, και Λαζαρον
24 εν τοις κολποις αυτου. και αυτος φωνησας ειπε, πατερ Αβρααμ ελεησον με, και πεμψον Λαζαρον, ἱνα βαψῃ το ακρον του δακτυλου αὐτου ὑδατος, και καταψυξῃ την γλωσσαν μου, ὁτι οδυνωμαι εν τῃ φλογι ταυτῃ.
25 ειπε δε Αβρααμ, τεκνον, μνησθητι

be members. yet heaven and earth may ſooner paſs away, than any part of the law be unaccompliſh'd. whoever repudiates his wife, and marries another, is an adulterer. and he that marries her, that is repudiated by her husband, is an adulterer.

17 18

There was a rich man, who uſed to dreſs in purple and fine linnen, and paſs his days in pomp and luxury. a certain beggar named Lazarus, was lying at his gate, and tho' cover'd with ulcers, the very dogs came and fawned upon him. but he wanted to be fed with the crumbs, that fell from the rich man's table. at length the beggar died: and was conveyed by the angels to Abraham's bower. the rich man died too, and was buried. and being in the infernal regions of torments, he lift up his eyes, and ſaw Abraham afar off, and Lazarus in his bower. and he cry'd out, ſaying, father Abraham, take pity on me, and ſend Lazarus to dip the tip of his finger in water to cool my tongue; for I am tormented in this flame. but Abraham ſaid, ſon, remember you had your enjoyments, when you were alive, and Lazarus his misfortunes: but

19 20 21 22 23 24 25

now

θητι ὁτι απελαβες συ τα αγαθα σου εν τῃ ζωῃ σου, και Λαζαρος ὁμοιως τα κακα, νυν δε ὡδε παρακαλειται, συ
26 δε οδυνασαι. και επι πασι τουτοις, μεταξυ ἡμων και ὑμων χασμα μεγα εστηρικται, ὁπως οἱ θελοντες διαβηναι εντευθεν προς ὑμας, μη δυνωνται, μηδε οἱ εκειθεν προς ἡμας
27 διαπερωσιν. ειπε δε, ερωτω ουν σε πατερ, ἱνα πεμψῃς αυτον εις τον οικον του πα-
28 τρος μου. εχω γαρ πεντε αδελφους, ὁπως διαμαρτυρηται αυτοις, ἱνα μη και αυτοι ελθωσιν εις τον τοπον
29 τουτον της βασανου. λεγει αυτῳ Αβρααμ, εχουσι Μωσεα, και τους προφητας, α-
30 κουσατωσαν αυτων. ὁ δε ειπεν, ουχι, πατερ Αβρααμ, αλλ' εαν τις απο νεκρων πορευθῃ προς αυτους, μετανοη-
31 σουσιν. ειπε δε αυτῳ, ει Μωσεως και των προφητων ουκ ακουουσιν, ουδε εαν τις εκ νεκρων αναστῃ, πεισθησονται.

now he has his conſolation, and you your torments. be- 26
ſides this, there is an unalterable chaſm between us and you, ſo that the paſſage from one place to the other is impracticable to thoſe who ſhould attempt it. upon 27
which he ſaid, father, I beg it of you, that you would ſend him to my father's family, where I have five bro- 28
thers, to give them warning, leſt they alſo come into this place of torment. but Abra- 29
ham replied, they have Moſes and the prophets, let them mind them. no, father Abra- 30
ham, ſaid he, they will not: but if any of the dead went to them, they will certainly repent. Abraham replied, 31
if they diſregard Moſes and the prophets, they will not believe any one, though he roſe from the dead.

1 Ειπε δε προς τους μαθητας, ανενδεκτον εστι μη ελθειν τα σκανδαλα: ουαι δε δι' ου
2 ερχεται. λυσιτελει αυτῳ ει μυλος ονικος περικειται περι τον τραχηλον αυτου, και ερριπται εις την θαλασσαν, η ἱνα σκανδαλισῃ ἑνα των μικρων τουτων.
3 προσεχετε ε-

Then ſaid Jeſus to his diſciples, it is impoſſible but that diſcouragements ſhould come: but wo to him, who 1
is the occaſion of them. it were better for him that a 2
milſtone were hang'd about his neck, and he were thrown into the ſea, than that he ſhould occaſion any innocent perſon to relapſe. take care of 3

αυ-

αυτοις, εαν αμαρτη εις σε ο αδελφος σου, επιτιμησον αυτω, και εαν μετανοηση, αφες
4 αυτω. και εαν επτακις της ημερας αμαρτη εις σε, και επτακις της ημερας επιστρεψη (επι σε,) λεγων, μετανοω, αφησεις αυτω.

5 Και ειπον οι αποστολοι τω Κυριω, προσθες ημιν πιστιν.
6 ειπε δε ο Κυριος, ει ειχετε πιστιν ως κοκκον σινάπεως, ελεγετε αν τη συκαμινω ταυτη, εκριζωθητι, και φυτευθητι εν τη θαλασση, και υπηκουσεν αν υμιν.

7 Τις δε εξ υμων δουλον εχων αροτριωντα, η ποιμαινοντα, ος εισελθοντι εκ του αγρου ερει ευθεως, παρελθων αναπε-
8 σαι? αλλ' ουχι ερει αυτω, ετοιμασον τι δειπνησω, και περιζωσαμενος διακονει μοι, εως φαγω και πιω, και μετα ταυτα φαγεσαι και πιεσαι
9 συ? μη χαριν εχει τω δουλω εκεινω, οτι εποιησε τα διαταχθεντα αυτω? ου δο-
10 κω. ουτω και υμεις, οταν ποιησητε παντα τα διαταχθεντα υμιν, λεγετε, δουλοι αχρειοι εσμεν, οτι ο ωφειλομεν ποιησαι, πεποιηκαμεν.

11 Και εγενετο εν τω πορευεσθαι αυτον εις Ιερουσαλημ, και αυτος διηρχετο δια μεσου Σαμαρειας και Γαλιλαιας.
12 και εισερχομενου αυτου εις τινα κωμην, απηντησαν αυτω δεκα

your conduct. if your brother offend you, rebuke him, and if he repent, forgive him. tho' 4
he ſhould offend you ſeven times in a day, and ſeven times in the day return to you, ſaying, I repent, you muſt forgive him.

The Apoſtles having ſaid to 5
the Lord, increaſe our faith,
he anſwer'd them, if your 6
faith improv'd like a grain of muſtard-ſeed, you might ſay to this ſycamine-tree, be thou rooted up, and planted in the ſea; and it ſhould obey you.

Who of you having a ſer- 7
vant, that plows, or feeds your cattle, will immediately upon his coming from field, ſay to him, come and ſit at table? won't he rather ſay, get ready 8
my ſupper, dreſs yourſelf, and wait upon me, till I have done eating and drinking; after that, take your meal? will he think himſelf oblig'd to 9
that ſervant for doing what he was order'd? I believe not.
ſo when you have done all that 10
you were commanded to do, ſay, we are unprofitable ſervants; we have only done what was our duty to do.

As Jeſus was going to Je- 11
ruſalem, he happen'd to paſs between Samaria and Galilee.
and as he entered into a cer- 12
tain village, there met him ten lepers, who ſtood at a diſ-

tance,

δεκα λεπροι ανδρες, οι εστη-
13 σαν πορρωθεν. και αυτοι η-
ραν φωνην, λεγοντες, Ιησου
14 επιστατα, ελεησον ημας. και
ιδων ειπεν αυτοις, πορευθεν-
τες επιδειξατε εαυτους τοις
ιερευσι. και εγενετο εν τω
υπαγειν αυτους, εκαθαρισθη-
15 σαν. εις δε εξ αυτων, ιδων
οτι ιαθη, υπεστρεψε, μετα
φωνης μεγαλης δοξαζων τον
16 Θεον. και επεσεν επι προ-
σωπον παρα τους ποδας αυ-
του, ευχαριστων αυτω, και
17 αυτος ην Σαμαρειτης. απο-
κριθεις δε ο Ιησους, ειπεν, ουχι
οι δεκα εκαθαρισθησαν? οι
18 δε εννεα που? ουκ ευρεθησαν
υποστρεψαντες δουναι δοξαν
τω Θεω, ει μη ο αλλογενης
19 ουτος. και ειπεν αυτω, α-
ναστας πορευου, η πιστις
σου σεσωκε σε.

20 Επερωτηθεις δε υπο των
Φαρισαιων ποτε ερχεται η
βασιλεια του Θεου, απεκρι-
θη αυτοις, και ειπεν, ουκ ερ-
χεται η βασιλεια του Θεου
21 μετα παρατηρησεως, ουδε ε-
ρουσιν, ιδου ωδε, η, ιδου εκει,
ιδου γαρ, η βασιλεια του
Θεου εντος υμων εστιν.

22 Ειπε δε προς τους μαθητας,
ελευσονται ημεραι, οτε επι-
θυμησετε μιαν των ημερων
του υιου του ανθρωπου ιδειν,
23 και ουκ οψεσθε. και ερουσιν
υμιν, ιδου, ωδε, η, ιδου εκει,
μη απελθητε, μηδε διωξητε.
24 ωσπερ γαρ η αστραπη η
ασ-

tance, and cry'd out aloud,
Jesus our master, take pity on 13
us. as soon as he perceiv'd 14
them, he said to them, go shew
yourselves to the priests. and
on the way they found them-
selves cured. one of them per- 15
ceiving he was healed, turn'd
back, praising God aloud.
then prostrating himself at the 16
feet of Jesus, he gave him
thanks. now this man was
a Samaritan. and Jesus said 17
to him, were not all the ten
healed? where then are the
other nine? is no body re- 18
turn'd to glorify God, but
this alien only? and he said 19
to him, rise, go your way,
your faith has sav'd you.

Upon the Pharisees asking 20
him, when the kingdom of
God should come, he an-
swer'd them, the kingdom of
God is not usher'd in with
pomp and exclamations, as 21
see here! or see there! for e-
ven now the kingdom of God
is commenc'd among you.

At length he said to his 22
disciples, the time will come,
when ye will wish to see the
son of man appear, and shall
not see him. they will tell 23
you, here he is, or, he is
there: but don't go out to
follow them; for as the light- 24

αστραπτουσα εκ της υπ' ουρανον, εις την υπ' ουρανον λαμπει, ουτως εσται ο υιος του ανθρωπου εν τη ημερα
25 αυτου. πρωτον δε δει αυτον πολλα παθειν, και αποδοκιμασθηναι απο της γενεας
26 ταυτης. και καθως εγενετο εν ταις ημεραις του Νωε, ουτως εσται και εν ταις ημεραις
27 του υιου του ανθρωπου. πσθιον, επινον, εγαμουν, εξεγαμιζοντο, αχρι ης ημερας εισηλθε Νωε εις την κιβωτον, και ηλθεν ο κατακλυσμος, και
28 απωλεσεν απαντας. ομοιως και ως εγενετο εν ταις ημεραις Λωτ, πσθιον, επινον, ηγοραζον, επωλουν, εφυτευον,
29 ωκοδομουν, η δε ημερα εξηλθε Λωτ απο Σοδομων, εβρεξε πυρ και θειον απ' ουρανου,
30 και απωλεσεν απαντας. κατα ταυτα εσται η ημερα ο υιος του ανθρωπου αποκα-
31 λυπτεται. εν εκεινη τη ημερα, ος εσται επι του δωματος, και τα σκευη αυτου εν τη οικια, μη καταβατω αραι αυτα, και ο εν τω αγρω, ομοιως μη επιστρεψατο εις
32 τα οπισω. μνημονευετε της
33 γυναικος Λωτ. ος εαν ζητησῃ την ψυχην αυτου σωσαι, απολεσει αυτην, και ος εαν απολεσῃ αυτην, ζωογονησει
34 αυτην. λεγω υμιν, ταυτῃ τη νυκτι εσονται δυο επι κλινης μιας, ο εις παραληφθησεται, και ο ετερος αφεθησεται.

ning flashes from one extremity of the sky to the other, so shall the appearance of the son of man be. but before 25
this, he must undergo many sufferings, and be rejected by this generation: the same 26
thing shall happen in the son of man's time as did in Noah's days. eating and 27
drinking, marriages and matches was the business till the very day that Noah entred into the ark, when the flood came and overwhelm'd them all. and as it was in 28
the days of Lot, they were eating and drinking, buying and selling, planting and building: but the very day 29
that Lot went out of Sodom, a storm of lightning and thunder fell from heaven and destroy'd them all. even thus 30
shall it be in the day when the son of man shall appear. then let not him that is on 31
the house-top venture down to secure his furniture: and he that is in the field, let him not return back. remember 32
Lot's wife. he that seeks to 33
save his life, will expose it; and he that exposes his life, will preserve it. I tell you, 34
that of two persons lying in the same bed that night, the one shall be taken, and the

other

35 ται, δυο εσονται αληθουσαι επι το αυτο, ἡ μια παραλημφθησεται, και ἡ ἑτερα
36 αφεθησεται. και αποκριθεντες λεγουσιν αυτῳ, που Κυριε? ὁ δε ειπεν αυτοις, ὁπου το σωμα, εκει συναχθησονται οἱ αετοι.

1 Ελεγε δε και παραβολην αυτοις προς το δειν παντοτε προσευχεσθαι, και μη εκκακειν, λεγων,
2 κριτης τις ην εν τινι πολει τον Θεον μη φοβουμενος, και ανθρωπον μη
3 εντρεπομενος. χηρα δε τις ην εν τῃ πολει εκεινῃ, και ηρχετο προς αυτον, λεγουσα, εκδικησον με απο του αντιδικου
4 μου. και ουκ ηθελεν επι χρονον. μετα δε ταυτα ειπεν εν ἑαυτῳ, ει και τον Θεον ου φοβουμαι, και αν-
5 θρωπον ουκ εντρεπομαι. δια γε το παρεχειν μοι κοπον την χηραν ταυτην, εκδικησω αυτην, ἱνα μη εις τελος ερχομε-
6 νη ὑπωπιαζῃ με. ειπε δε ὁ Κυριος, ακουσατε τι ὁ κριτης
7 της αδικιας λεγει. ὁ δε Θεος ου μη ποιησει την εκδικησιν των εκλεκτων ἀυτου των βοωντων προς αυτον ἡμερας και νυκτος, και μακροθυμει επ'
8 αυτοις? λεγω ὑμιν, ὁτι ποιησει την εκδικησιν αυτων εν ταχει. πλην ὁ ὑιος του ανθρωπου ελθων αρα ἑυρησει την πιστιν επι της γης?

Ειπε

other left. two women shall be grinding together, the one shall be taken, and the other left: two men shall be in the field, the one shall be taken, and the other left. then they ask'd him, where, Lord, will this happen? he reply'd, wherever the carcase is, there will the eagles hover together.

Jesus propos'd likewise this parable to them, to show that they should persevere in prayer, and not be discouraged. saying, in a certain city there was a judge, who neither feared God, nor regarded man. a widow was likewise there, who frequently came to him, saying, do me justice against my adversary. for some time he refus'd to do it: but at length he said in himself; tho' I neither fear God, nor regard man; yet, because this widow importunes me, I will do her justice, that she may'nt be continually coming to teaze me. observe, said Jesus, that language of this unrighteous judge. and will not God avenge his own elect, who cry to him night and day? will he delay their cause? I tell you, he will speedily avenge them. however, when the son of man comes, how few of the faithful will he find in the land?

Then

9 Ειπε δε προς τινας τους πεποιθοτας εφ' εαυτοις οτι εισι δικαιοι, και εξουθενουντας τους λοιπους, την παρα-
10 βολην ταυτην. ανθρωποι δυο ανεβησαν εις το ιερον προσευξασθαι, ο εις Φαρισαιος, και ο
11 ετερος τελωνης. ο Φαρισαιος σταθεις προς εαυτον ταυτα προσηυχετο, ο Θεος ευχαριστω σοι, οτι ουκ ειμι ωσπερ οι λοιποι των ανθρωπων, αρπαγες, αδικοι, μοιχοι, η και ως ουτος ο τελω-
12 νης. νηστευω δις του σαββατου, αποδεκατω παντα
13 οσα κτωμαι. και ο τελωνης μακροθεν εστως ουκ ηθελεν ουδε τους οφθαλμους εις τον ουρανον επαραι, αλλ' ετυπτεν εις το στηθος αυτου, λεγων, ο Θεος ιλασθητι μοι τω
14 αμαρτωλω. λεγω υμιν, κατεβη ουτος δεδικαιωμενος εις τον οικον αυτου, η γαρ εκεινος, οτι πας ο υψων εαυτον, ταπεινωθησεται, ο δε ταπεινων εαυτον, υψωθησεται.

15 Προσεφερον δε αυτω και τα βρεφη, ινα αυτων απτηται, ιδοντες δε οι μαθηται ε-
16 πετιμησαν αυτοις. ο δε Ιησους προσκαλεσαμενος αυτα, ειπεν, αφετε τα παιδια ερχεσθαι προς με, και μη κωλυετε αυτα, των γαρ τοιουτων εστιν η βασιλεια του
17 Θεου. αμην λεγω υμιν, ος εαν μη δεξηται την βασιλειαν

του

Then he propos'd this parable, concerning those who had a great opinion of their own justice, and look'd with contempt upon others. 9
two men went to the temple to pray; the one a Pharisee, the other a Publican. 10
the Pharisee in a standing posture pray'd thus by himself, O God, I thank thee, that I am not as other men, a robber, a cheat, an adulterer, or like that Publican. I fast twice a week, and I pay the tythe of all I possess. 11 12
but the Publican, who stood a good way lower, not daring to lift up even his eyes to heaven, only smote his breast, and said, O God, be merciful to me, who am a sinner. 13
I tell you this man went home approv'd as just, and not the other. for whoever exalteth himself shall be humbled, and he that humbleth himself shall be exalted. 14

And as they were presenting children to him, for the imposition of hands, his disciples observing it, rebuk'd those that brought them. 15
but Jesus called the children to him, and said to his disciples, let the children come to me, without any hindrance, for they who belong to the kingdom of God, must be like them. 16
I declare unto you, he that 17

του Θεου ως παιδιον, ου μη εισελθη εις αυτην.

18 Και επηρωτησε τις αυτον αρχων, λεγων, διδασκαλε αγαθε, τι ποιησας ζωην αιω-
19 νιον κληρονομησω? ειπε δε αυτω ο Ιησους, τι με λεγεις αγαθον? ουδεις αγαθος, ει μη
20 εις, ο Θεος. τας εντολας οιδας, "μη μοιχευσης, μη "φονευσης, μη κλεψης, μη "ψευδομαρτυρησης, τιμα "τον πατερα σου και την
21 "μητερα." ο δε ειπε, ταυτα παντα εφυλαξαμην εκ νεο-
22 τητος μου. ακουσας δε ταυτα ο Ιησους, ειπεν αυτω, ετι εν σοι λειπει, παντα οσα εχεις πωλησον, και διαδος πτωχοις, και εξεις θησαυρον εν ουρανω: και δευρο, ακο-
23 λουθει μοι. ο δε, ακουσας ταυτα, περιλυπος εγενετο: ην γαρ πλουσιος σφοδρα.
24 ιδων δε αυτον ο Ιησους περιλυπον γενομενον, ειπε, πως δυσκολως οι τα χρηματα εχοντες εισελευσονται εις την
25 βασιλειαν του Θεου. ευκοπωτερον γαρ εστι, καμηλον δια τρυμαλιας ραφιδος εισελθειν, η πλουσιον εις την βασιλειαν του Θεου εισελθειν.
26 ειπον δε οι ακουσαντες, και
27 τις δυναται σωθηναι? ο δε ειπε, τα αδυναται παρα ανθρωποις, δυνατα εστι παρα τω Θεω.

that does not come with the disposition of a child shall not enter into the kindom of God.

Then a person of distinc- 18
tion ask'd him this question, good master, what must I do to inherit eternal life? Je- 19
sus replied, why do you call me good? there is but one who is good, that is God. you know the commandments, 20
" do not commit adultery, " do not kill, do not steal, " do not bear false witness, " honour thy father and mo-" ther." all these, said he, 21
have I observ'd from my youth. upon hearing that, 22
Jesus said to him, one thing you have yet to do: sell all you have, and give it to the poor, and you shall have treasure in heaven: then come, and follow me. upon 23
hearing this he was very sad: for he had a large estate. Jesus perceiving him 24
so very dejected, said, how difficult is it for those, who have riches, to enter into the kingdom of God! it is easier 25
for a cable to pass through the eye of a needle, than for a rich man to enter into the kingdom of God. upon which 26
the audience said, who then can be saved? Jesus answer'd, 27
by divine assistance men may do that which would be otherwise impossible.

28 Ειπε δε ὁ Πετρος, ιδου, ἡμεις αφηκαμεν παντα, και
29 ηκολουθησαμεν σοι. ὁ δε ειπεν αυτοις, αμην λεγω ὑμιν, ὁτι ουδεις εστιν ὁς αφηκεν οικιαν, ἡ γονεις, ἡ αδελφους, ἡ γυναικα, ἡ τεκνα, ἑνεκεν
30 της βασιλειας του Θεου, ὁς ου μη απολαβῃ πολλαπλασιονα εν τῳ καιρῳ τουτῳ, και εν τῳ αιωνι τῳ ερχομενῳ ζωην αιωνιον.

31 Παραλαβων δε τους δωδεκα, ειπε προς αυτους, ιδου, αναβαινομεν εις Ιεροσολυμα, και τελεσθησεται παντα τα γεγραμμενα δια των προφητων, τῳ ὑιῳ του ανθρωπου.
32 παραδοθησεται γαρ τοις εθνεσι, και εμπαιχθησεται, και ὑβρισθησεται, και εμπτυσθησεται,
33 και μαστιγωσαντες αποκτενουσιν αυτον, και τῃ ἡμερᾳ τῃ τριτῃ αναστησεται.
34 και αυτοι ουδεν τουτων συνηκαν, και ην το ῥημα τουτο κεκρυμμενον απ' αυτων, και ουκ εγινωσκον τα λεγομενα.

35 Εγενετο δε εν τῳ εγγιζειν αυτον εις Ιεριχω, τυφλος τις εκαθητο παρα την ὁδον προ-
36 σαιτων. ακουσας δε οχλου διαπορευομενου, επυνθανετο τι
37 ειη τουτο. απηγγειλαν δε αυτῳ, ὁτι Ιησους ὁ Ναζωραιος παρερχεται.
38 και εβοησε, λεγων, Ιησου ὑιε Δαβιδ, ελεησον με. και ὁι προ-
39 αγοντες

Then said Peter, you see 28
that we have left every thing
to follow you. Jesus an- 29
swer'd, I declare unto you,
no one has ever quitted house
or parents, or brethren, or
wife, or children, upon ac-
count of the gospel-dispensa-
tion, who shall not receive 30
abundantly more even in this
age, and everlasting life in
the age to come.

Afterwards Jesus took the 31
twelve aside, and said to
them, now we are going to
Jerusalem where all that the
prophets have writ concern-
ing the son of man shall be
accomplished. for he shall 32
be delivered to the Gentiles
by the Jews, who will treat
him with mockery, insult him, 33
spit in his face, scourge him,
and put him to death; and
the third day he shall rise
again. but they comprehend- 34
ed nothing of all this: his
discourse was a riddle to
them, and they could not find
out the meaning.

As they were near Jeri- 35
cho, a blind man happen'd
to sit begging by the road,
who hearing the noise of a 36
crowd passing by, ask'd what
the matter was. they told 37
him, Jesus the Nazarene
is passing by. then he cry'd 38
out, Jesus son of David, have
pity on me. those who led 39
the

αφοντες επετιμων αυτω ινα σιωπηση, αυτος δε πολλω μαλλον εκραζεν, υιε Δαβιδ, 40 ελεησον με. σταθεις δε ο Ιησους εκελευσεν αυτον αχθηναι προς αυτον, εγγισαντος δε αυτου επηρωτησεν αυτον, 41 λεγων, τι σοι θελεις ποιησω? ο δε ειπε, Κυριε, ινα αναβλεψω. 42 και ο Ιησους ειπεν αυτω, αναβλεψον, η πιστις σου σεσωκε σε. 43 και παραχρημα ανεβλεψε, και ηκολουθει αυτω δοξαζων τον Θεον, και πας ο λαος ιδων, εδωκεν αινον τω Θεω.

the way bid him hold his tongue. but he bawl'd out the louder, son of David have pity on me. then Jesus 40 stopp'd, and order'd them to bring the man to him; who being come nigh, he ask'd him, what would you have 41 me do for you? he said, Lord, I desire to have sight. have 42 sight, said Jesus, your faith has obtain'd you a cure. and 43 immediately he saw: and followed Jesus, glorifying God: and all the people, who were eye-witnesses, gave praise unto God.

1 Και εισελθων διηρχετο την 2 Ιεριχω. και ιδου, ανηρ ονοματι καλουμενος Ζακχαιος, και αυτος ην αρχιτελωνης, 3 και ουτος ην πλουσιος. και εζητει ιδειν τον Ιησουν τις εστι, και ουκ ηδυνατο απο του οχλου, οτι τη ηλικια 4 μικρος ην. και προδραμων εμπροσθεν, ανεβη επι συκομωραιαν, ινα ιδη αυτον, οτι δι' εκεινης ημελλε διερχεσθαι. 5 και ως ηλθεν επι τον τοπον, αναβλεψας ο Ιησους ειδεν αυτον, και ειπε προς αυτον, Ζακχαιε, σπευσας καταβηθι, σημερον γαρ εν τω οικω 6 σου δει με μειναι. και σπευσας κατεβη, και υπεδεξατο 7 αυτον χαιρων. και ιδοντες παντες διεγογγυζον, λεγοντες, οτι παρα αμαρτωλω ανδρι 8 εισηλθε καταλυσαι. σταθεις δε

As Jesus was pursuing his 1 journey from Jericho, one 2 Zaccheus, a rich man, and collector-general of the customs, was very desirous to see the 3 person of Jesus, but could not for the crowd, he being of a low stature. so he ran before, 4 and climb'd up a mulberry-tree to view him; for he was to pass that way. as soon as 5 Jesus came at the place, he look'd up, and seeing him, Zaccheus, said he, make haste down; for I intend to dine at your house to-day. so down he came in great 6 haste, and gave Jesus a joyful reception. upon seeing 7 this, they all murmur'd, saying, he is going to be treated by a dissolute person. but Zaccheus address'd him- 8

δε Ζακχαιος ειπε προς τον Κυριον, ιδου, τα ημισυ των υπαρχοντων μου, Κυριε, διδωμι τοις πτωχοις, και ει τινος τι εσυκοφαντησα, αποδιδωμι τετραπλουν. ειπε δε προς αυτον ο Ιησους, ὁτι σημερον σωτηρια τω οικω τουτω εγενετο, καθοτι και αυτος υιος Αβρααμ εστιν. ηλθε γαρ ο υιος του ανθρωπου ζητησαι και σωσαι το απολωλος.

Ακουοντων δε αυτων ταυτα, προσθεις ειπε παραβολην, δια το εγγυς αυτον ειναι Ιερουσαλημ, και δοκειν αυτους ὁτι παραχρημα μελλει η βασιλεια του Θεου αναφαινεσθαι. ειπεν ουν, ανθρωπος τις ευγενης επορευθη εις χωραν μακραν, λαβειν εαυτω βασιλειαν, και υποστρεψαι. καλεσας δε δεκα δουλους εαυτου, εδωκεν αυτοις δεκα μνας, και ειπε προς αυτους, πραγματευσασθε εως ερχομαι. οι δε πολιται αυτου εμισουν αυτον, και απεστειλαν πρεσβειαν οπισω αυτου, λεγοντες, "ου θελομεν τουτον "βασιλευσαι εφ' ημας." και εγενετο εν τω επανελθειν αυτον λαβοντα την βασιλειαν, και ειπε φωνηθηναι αυτω τους δουλους τουτους, οις εδωκε το αργυριον, ινα γνω τις τι διεπραγματευσατο. παρεγενετο δε ο πρωτος, λεγων, Κυριε, η μνα σου προσειργασατο

self to Jesus, and said, Lord, half my estate I give to the poor; and if I have wrong'd any man, I will give him four times the value. then said Jesus, speaking of him, this day is salvation come to this family, since he is now become a true son of Abraham. for the son of man is come to seek, and to save that which was lost.

Their attention being raised by this, Jesus pursued his discourse with a parable, occasion'd by their thinking, that, because he was advanc'd so nigh to Jerusalem, the kingdom of God would immediately commence. a nobleman, said he, was going to travel to a foreign country, in order to have his kingdom confirm'd to him at his return. and he called ten of his servants, to whom he deliver'd ten pounds: improve that, said he, till I return. but he being hated by the citizens, after he was gone, they sent a deputation to court, to make this protest, "we will not have him for "our king." upon his return, being confirm'd king, he order'd the servants, he had trusted with the money, to appear, and inform him, what improvement each of them had made. the first came and said, Lord, your one pound has

17 σατο δεκα μνας, και ειπεν
αυτω, ευ αγαθε δουλε, ὁτι
εν ελαχιστω πιστος εγενου,
ισθι εξουσιαν εχων επανω δε-
18 κα πολεων. και ηλθεν ὁ δευ-
τερος, λεγων, Κυριε, ἡ μνα
19 σου εποιησε πεντε μνας. ειπε
δε και τουτω, και συ γινου
20 επανω πεντε πολεων. και
ἑτερος ηλθε, λεγων, Κυριε,
ιδου, ἡ μνα σου, ἡν ειχον α-
21 ποκειμενην εν σουδαριω. ε-
φοβουμην γαρ σε, ὁτι ανθρω-
πος αυστηρος ει, αιρεις ὁ ουκ
εθηκας, και θεριζεις ὁ ουκ εσ-
22 πειρας. λεγει δε αυτω, εκ του
στοματος σου κρινω σε, πο-
νηρε δουλε, " ηδεις ὁτι εγω
" ανθρωπος αυστηρος ειμι,
" αιρων ὁ ουκ εθηκα, και θε-
23 " ριζων ὁ ουκ εσπειρα." και
διατι ουκ εδωκας το αργυριον
μου επι την τραπεζαν, και
εγω ελθων συν τοκῳ αν επραξα
24 αυτο? και τοις παρεστωσιν
ειπεν, αρατε απ' αυτου την
μναν, και δοτε τῳ τας δεκα
25 μνας εχοντι. και ειπον αυ-
τῳ, Κυριε, εχει δεκα μνας.
26 λεγω γαρ ὑμιν, ὁτι παντι τῳ
εχοντι δοθησεται, απο δε του
μη εχοντος, και ὁ εχει, αρ-
27 θησεται απ' αυτου. πλην
τους εχθρους μου εκεινους,
τους μη θελησαντας με βασι-
λευσαι ἐπ' αυτους, αγαγετε

has gained ten more, he an- 17
swer'd, honeſt ſervant, that's
well: ſince your induſtry
has made ſo much of ſo lit-
tle, I give you the govern-
ment of ten cities. then the 18
ſecond came, and ſaid, Lord,
your pound has produc'd five
more. his maſter replied, 19
you ſhall be governor of five
cities. but another came and 20
ſaid, Lord, here's your mo-
ney, which I laid up ſafe in
a napkin. for I was in fear 21
of you, knowing you to be a
hard maſter, who exact what
you never gave, and reap
where you have never ſown.
wicked ſlave, ſaid he, from 22
your own mouth will I con-
vict thee. " you knew I
" was a hard maſter, ex-
" acting what I never gave,
" and reaping where I ne-
" ver ſowed:" why then 23
did you not lodge my money
in the bank, that on my re-
turn I might have drawn it
out with intereſt? then he 24
ſaid to his attendants, take
the one pound from him, and
give it him, that gain'd ten.
but they objected, Lord, he 25
has already ten pounds. I 26
tell you, ſaid he, that to
every one who improves, more
ſhall be given: and he that
makes no improvement, ſhall
be ſtript of what he has. as 27
for thoſe enemies of mine,

ωδε, και κατασφαξατε εμ-
προσθεν μου.

28 Και ειπων ταυτα, επο-
ρευετο εμπροσθεν, αναβαι-
29 νων εις Ιεροσολυμα. και εγε-
νετο ως ηγγισεν εις Βηθφαγη
και Βηθανιαν προς το ορος το
καλουμενον ελαιων, απεστει-
λε δυο των μαθητων αυτου,
30 ειπων, υπαγετε εις την κατε-
ναντι κωμην, εν η εισπορευο-
μενοι ευρησετε πωλον δεδε-
μενον, εφ' ον ουδεις πωποτε
ανθρωπων εκαθισε, λυσαντες
31 αυτον αγαγετε. και εαν τις
υμας ερωτα, δια τι λυετε?
ουτως ερειτε αυτω, οτι ο Κυ-
ριος αυτου χρειαν εχει.

32 Απελθοντες δε οι απεσ-
ταλμενοι, ευρον καθως ειπεν
33 αυτοις. λυοντων δε αυτων
τον πωλον, ειπον οι κυριοι
αυτου προς αυτους, τι λυετε
34 τον πωλον? οι δε ειπον, οτι
ο Κυριος αυτου χρειαν εχει.
35 και ηγαγον αυτον προς τον Ιη-
σουν, και επιρριψαντες εαυ-
των τα ιματια επι τον πω-
λον, επεβιβασαν τον Ιησουν.
36 πορευομενου δε αυτου, υπεσ-
τρωννυον τα ιματια αυτων
εν τη οδω.

37 Εγγιζοντος δε αυτου ηδη
προς τη καταβασει του ορους
των ελαιων, ηρξαντο απαν
το πληθος των μαθητων χαι-
ροντες αινειν τον Θεον φωνη
μεγαλη περι πασων ων ειδον
δυνα-

who would not have me for their king, bring them here, and slay them in my presence.

After this discourse, Jesus 28
pursued his journey towards Jerusalem. when he was 29
advanc'd near Bethphage, and Bethany, to the mountain call'd the Olives, he sent two of his disciples, saying to 30
them, go to the village opposite to you: at your entrance there, you will find a colt ty'd, that was never yet back'd: untie it and bring it here. if any one should 31
ask you, why you untie it, let this be your answer, because the Lord has occasion for it.

Accordingly the messengers 32
went, and found the colt, as Jesus had told them. as they 33
were untying the colt, the owners said, why do you untie the colt? they answer'd, 34
because the Lord has occasion for it. so they brought it to 35
Jesus. and throwing their garments upon the colt, they mounted Jesus thereon. and 36
all the way, as he marched, they strewed with their clothes.

Just as he advanc'd to the 37
declivity of the mountain of Olives, the whole troop of disciples began to express their joy in loud acclamations, praising God, for the many

mira-

38 δυναμεων, λεγοντες, " ευλο-
" γημενος ὁ ερχομενος βασι-
" λευς εν ονοματι Κυριου, ει-
" ρηνη εν ουρανῳ, και δοξα
39 " εν ὑψιστοις." και τινες
των Φαρισαιων απο του ὀχ-
λου ειπον προς αυτον, διδασ-
καλε, επιτιμησον τοις μαθη-
40 ταις σου. και αποκριθεις ει-
πεν αυτοις, λεγω ὑμιν ὁτι εαν
ουτοι σιωπησωσιν, οἱ λιθοι
41 κεκραξονται. και ὡς ηγγισεν,
ιδων την πολιν, εκλαυσεν
42 επ' αυτην, λεγων, " ὁτι ει
" εγνως και συ, και γε εν τῃ
" ἡμερᾳ σου ταυτῃ, τα προς
" ειρηνην σου, νυν δε εκρυβη
43 " απο οφθαλμων σου." ὁ-
τι ηξουσιν ἡμεραι επι σε, και
περιβαλουσιν οἱ εχθροι σου
χαρακα σοι, και περικυκλω-
σουσι σε, και συνεξουσι σε
44 παντοθεν: και εδαφιουσι σε,
και τα τεκνα σου εν σοι, και
ουκ αφησουσιν εν σοι λιθον επι
λιθῳ, ανθ' ὡν ουκ εγνως τον
καιρον της επισκοπης σου.

45 Και εισελθων εις το ἱερον,
ηρξατο εκβαλλειν τους πω-
λουντας εν αυτῳ και αγορα-
46 ζοντας, λεγων αυτοις, γεγραπ-
ται, " ὁτι ὁ οικος μου, οικος
" προσευχης εστιν, ὑμεις δε
" αυτον εποιησατε σπηλαιον
47 " ληστων." και ην διδασ-
κων

miracles they had ſeen. " bleſ- 38
" ſed be he, ſaid they, whom
" the Lord hath ſent to be
" our king. proſperity from
" heaven, and glory from
" the moſt high." upon this 39
ſome of the Phariſees, who
were in the crowd, ſaid to
him, maſter, rebuke your
diſciples. but he anſwer'd 40
them, if they ſhould be ſi-
lent, the ſtones would ex-
claim. as he drew nigh, he 41
beheld the city, and bewail'd
its fate, in theſe words, " O 42
" that thou hadſt conſider'd,
" at leaſt in this very day,
" the opportunity you had of
" being happy! but now
" alas! it is vaniſh'd from
" your eyes." for the time 43
will ſhortly come, when your
enemies ſhall open their tren-
ches before thee, hem you in,
and cloſely beſiege you: they 44
will level you to the ground,
extirpate your inhabitants,
and bury your buildings in
ruins: becauſe you have not
conſider'd the overtures I
made you.

As ſoon as he entred into 45
the temple, he drove out the
ſellers and buyers there: tell-
ing them it is written,* " my 46
" houſe is a houſe of prayer:
" but ye have made it † a
" den of thieves." and he 47
inſtructed the people daily in
the

* Iſa. lvi. 7. † Jer. vii. 11.

κων το καθ' ημεραν εν τω ιερω, οι δε αρχιερεις και οι Γραμματεις εζητουν αυτον απολεσαι, και οι πρωτοι του
48 λαου. και ουκ ευρισκον το τι ποιησωσιν, ο λαος γαρ απας εξεκρεματο αυτου ακουων.

1 Και εγενετο εν μια των ημερων εκεινων, διδασκοντος αυτου τον λαον εν τω ιερω, και ευαγγελιζομενου, επεστησαν οι αρχιερεις και οι Γραμματεις συν τοις πρεσβυτεροις,
2 και ειπον προς αυτον, λεγοντες, ειπε ημιν εν ποια εξουσια ταυτα ποιεις, η τις εστιν ο δους σοι την εξουσιαν ταυ-
3 την? αποκριθεις δε ειπε προς αυτους, ερωτησω υμας καγω ενα λογον, και ειπατε μοι.
4 το βαπτισμα Ιωαννου εξ ουρανου ην, η εξ ανθρωπων?
5 οι δε συνελογισαντο προς εαυτους, λεγοντες, οτι εαν ειπωμεν, εξ ουρανου, ερει, δια τι ουν ουκ επιστευσατε αυ-
6 τω? εαν δε ειπωμεν, εξ ανθρωπων, πας ο λαος καταλιθασει ημας, πεπεισμενος γαρ εστιν Ιωαννην προφητην ει-
7 ναι. και απεκριθησαν μη ει-
8 δεναι ποθεν. και ο Ιησους ειπεν αυτοις, ουδε εγω λεγω υμιν εν ποια εξουσια ταυτα ποιω.

9 Ηρξατο δε προς τον λαον λεγειν την παραβολην ταυτην, ανθρωπος τις εφυτευσεν αμ-

the temple, while the chief priests, the Scribes, and the rulers of the people, were contriving to take away his life. but they could not find 48 *the means of effecting it; for all the populace were strongly attach'd to his doctrine.*

One day, as he was in- 1 *structing the people in the temple, and preaching the gospel, the chief priests, and the Scribes, with the rulers came up to him, and thus* 2 *accosted him, tell us by what authority do you act thus? and whence do you derive that authority? Jesus an-* 3 *swer'd, I will ask you one question; tell me, the baptism* 4 *of John, was it a divine or a human institution? but they* 5 *reason'd thus with themselves, if we should say, it was divine, he will reply, why then did not you believe him? if* 6 *we should assert, it was a human contrivance, the populace would stone us; for they are persuaded that John was a prophet. they an-* 7 *swer'd then, they did not know which it was. Jesus* 8 *replied, neither will I tell you by what authority I act thus.*

Then he propos'd this para- 9 *ble to the people, a man planted a vineyard, let it out to hus-*

αμπελονα, και εξεδοτο αυτον γεωργοις, και απεδημησε χρο-
10 νους ικανους. και εν καιρω απεστειλε προς τους γεωργους δουλον, ινα απο του καρπου του αμπελωνος δωσιν αυτω, οι δε γεωργοι δειραντες αυτον,
11 εξαπεστειλαν κενον. και προσεθετο πεμψαι ετερον δουλον, οι δε κακεινον δειραντες και ατιμασαντες, εξα-
12 πεστειλαν κενον. και προσεθετο πεμψαι τριτον, οι δε και τουτον τραυματισαντες
13 εξεβαλον. ειπε δε ο Κυριος του αμπελωνος, τι ποιησω? πεμψω τον υιον μου τον αγαπητον, ισως τουτον ιδοντες
14 εντραπησονται. ιδοντες δε αυτον οι γεωργοι, διελογιζοντο προς εαυτους, λεγοντες, ουτος εστιν ο κληρονομος, δευτε, αποκτεινωμεν αυτον, ινα ημων γενηται η κληρονο-
15 μια. και εκβαλοντες αυτον εξω του αμπελωνος, απεκτειναν. τι ουν ποιησει αυτοις ο κυριος του αμπελωνος?
16 ελευσεται και απολεσει τους γεωργους τουτους, και δωσει τον αμπελωνα αλλοις. ακουσαντες δε ειπον, μη γενοι-
17 το. ο δε εμβλεψας αυτοις, ειπε, τι ουν εστι το γεγραμμενον τουτο, "λιθον ον α-
"πεδοκιμασαν οι οικοδομουν-
"τες, ουτος εγενηθη εις κε-
18 "φαλην γωνιας?" πας ο πεσων επ' εκεινον τον λιθον,

husbandmen, and then went a travelling for some time.
at vintage, he sent a servant 10
to the husbandmen, to demand the profits of the vineyard. but they beat him and sent him away empty.
again he sent another servant, 11
him they likewise beat, insulted, and sent away empty.
he still sent a third, whom 12
they wounded and drove away. upon which the master 13
of the vineyard said, what shall I do? I will send my beloved son: perhaps his presence will engage their respect. but when the hus- 14
bandmen saw him, they said to one another, this is the heir: come, let us kill him, that the inheritance may be our own. so they kill'd him, 15
and threw him out of the vineyard. what punishment now will the master inflict upon them? he will come 16
and destroy these husbandmen, and give his vineyard to others. but they, taking the hint, cried out, God forbid. then Jesus looking upon 17
them, said, what is the meaning then of that expression,
"the stone, which the buil-
"ders rejected, is become
"the chief stone of the an-
"gle." whoever falls upon 18
that stone shall be bruised,

συν-

συνθλασθησεται, εφ' ον δ' αν πεση, λικμησει αυτον.

19 Και εζητησαν οι αρχιερεις και οι Γραμματεις επιβαλειν επ' αυτον τας χειρας εν αυτη τη ωρα, και εφοβηθησαν τον λαον, εγνωσαν γαρ ὁτι προς αυτους την παραβολην ταυ-
20 την ειπε. και παρατηρησαντες απεστειλαν εγκαθετους, υποκρινομενους εαυτους δικαιους ειναι, ινα επιλαβωνται αυτου λογου, εις το παραδουναι αυτον τη αρχη και τη
21 εξουσια του ηγεμονος. και επηρωτησαν αυτον, λεγοντες, διδασκαλε, οιδαμεν ὁτι ορθως λεγεις και διδασκεις, και ου λαμβανεις προσωπον, αλλ' επ' αληθειας την ὁδον του
22 Θεου διδασκεις. εξεστιν ημιν Καισαρι φορον δουναι, η ου?
23 κατανοησας δε αυτων την πανουργιαν, ειπε προς αυτους,
24 τι με πειραζετε? επιδειξατε μοι δηναριον, τινος εχει εικονα και επιγραφην? αποκρι-
25 θεντες δε ειπον, Καισαρος. ὁ δε ειπεν αυτοις, αποδοτε τοινυν τα Καισαρος Καισαρι, και τα του Θεου τω Θεω.
26 και ουκ ισχυσαν επιλαβεσθαι αυτου ρηματος ενωπιον του λαου, και θαυμασαντες επι τη αποκρισει αυτου, εσιγησαν.

27 Προσελθοντες δε τινες των Σαδδουκαιων, οι αντιλεγοντες

but on whom it falls, it will crush him to pieces.

19 The chief priests, and the Scribes perceiving that he had applied this parable to them, were eager to seize upon him at that very time; but they were afraid of the people. 20 they watch'd then, and suborn'd spies, who under pretence of their tender consciences, might ensnare him in his discourse, and so betray him to the civil power and jurisdiction of the governor. 21 they address'd him therefore in this manner; master, we know that what you say and teach is all right. you are not influenc'd by the quality of men, but explain the divine law with sincerity: 22 should we pay tribute to Cesar, or no? 23 but Jesus perceiving their malicious design, said to them, 24 why do you practise upon me? shew me a penny: whose image and inscription is this? they answer'd, Cesar's. 25 render then, said he, to Cesar, what belongs to Cesar, and to God, what belongs to God. 26 so not being able to take any advantage from his words, before the people, they said no more, being surpriz'd at his answer.

27 Afterwards some of the Pharisees, who deny there

is

τες, αναστασιν μη ειναι, ε-
28 πηρωτησαν αυτον, λεγοντες,
διδασκαλε, Μωσης εγραψεν
ημιν, εαν τινος αδελφος α-
θανη εχων γυναικα, και ουτος
ατεκνος αποθανη, ινα λαβη
ο αδελφος αυτου την γυναικα,
και εξαναστηση σπερμα τω
29 αδελφω αυτου. επτα ουν
αδελφοι ησαν, και ο πρωτος
λαβων γυναικα, απεθανεν α-
30 τεκνος. και ελαβεν ο δευτερος
την γυναικα, και ουτος απε-
31 θανεν ατεκνος. και ο τριτος
ελαβεν αυτην, ωσαυτως δε
και οι επτα, και ου κατελι-
πον τεκνα, και απεθανον.
32 υστερον δε παντων απεθανε
33 και η γυνη. εν τη ουν αναστα-
σει, τινος αυτων γινεται
γυνη? οι γαρ επτα εσχον αυ-
34 την γυναικα. και αποκριθεις
ειπεν αυτοις ο Ιησους, οι υιοι
του αιωνος τουτου γαμουσι
35 και εκγαμισκονται. οι δε κα-
ταξιωθεντες του αιωνος εκει-
νου τυχειν, και της αναστα-
σεως της εκ νεκρων, ουτε γα-
μουσιν, ουτε εκγαμισκονται.
36 ουτε γαρ αποθανειν ετι δυνα-
νται, ισαγγελοι γαρ εισι, και
υιοι εισι του Θεου, της α-
37 ναστασεως υιοι οντες. οτι
δε εγειρονται οι νεκροι, και
Μωσης εμηνυσεν επι της βα-
του, ως λεγει Κυριον, τον
Θεον Αβρααμ, και τον Θεον
Ισαακ, και τον Θεον Ιακωβ.
38 Θεος δε ουκ εστι νεκρων, αλ-

is any reſurrection, accoſted him with this queſtion, maſ- 28
ter, ſaid they, Moſes left it in writing, if any man has a brother, who dies in marriage without leaving children, he is obliged to take the widow, to perpetuate his brother's line. now there 29
were ſeven brothers, the firſt of which marry'd, and died without children. the ſecond 30
after marrying the widow, died likewiſe without children. then the third took 31
her, and ſo ſhe was married to all ſeven, who all died without leaving any children. at laſt the woman died too. 32
at the reſurrection therefore, 33
to which of them will ſhe be wife? for ſhe had been married to all the ſeven. Jeſus anſwered, in this life 34
men and women marry. but 35
they, who ſhall be accounted worthy to obtain the reſurrection to an eternal life, ſhall have no concern in marriage, as being immortal: 36
for by the reſurrection they will inherit a nature truely angelical and divine. now 37
that the dead are raiſed, may be inferr'd from Moſes's relation concerning the buſh, where he ſtiles the Lord, the God of Abraham, and the God of Iſaac, and the God of Jacob. for he is not the 38

λα ζωντων, παντες γαρ αυ-
39 τῳ ζωσιν. αποκριθεντες δε
τινες των Γραμματεων, ει-
πον, διδασκαλε, καλως ει-
40 πας. ουκ ετι δε ετολμων ε-
περωταν αυτον ουδεν.

God of the dead, but of the living. they are all then alive with reſpect to him. *which ſome of the Scribes approving,* 39 *ſaid to him, maſter, what you maintain is very juſt: and after that* 40 *they did not venture to ask him another queſtion.*

41 Ειπε δε προς αυτους, πως
λεγουσι τον Χριστον υἱον Δα-
42 βιδ ειναι? και αυτος Δαβιδ
λεγει εν βιβλῳ ψαλμων,
"ειπεν ὁ Κυριος τῳ Κυριῳ
"μου, καθου εκ δεξιων μου,
43 "εως αν θω τους εχθρους
"σου ὑποποδιον των ποδων
44 "σου?" Δαβιδ ουν Κυ-
ριον αυτον καλει, και πως
45 υἱος αυτου εστιν? ακουον-
τος δε παντος του λαου, ειπε
46 τοις μαθηταις αὐτου, προ-
σεχετε απο των Γραμματεων
των θελοντων περιπατειν εν
στολαις, και φιλουντων ασ-
πασμους εν ταις αγοραις, και
πρωτοκαθεδριας εν ταις συνα-
γωγαις, και πρωτοκλισιας εν
47 τοις δειπνοις. οἱ κατεσθιου-
σι τας οικιας των χηρων, και
προφασει μακρα προσευχον-
ται. οὐτοι λημψονται περισ-
σοτερον κριμα.

But Jeſus ſaid to them, 41 *you affirm the Meſſiah muſt be deſcended from David, how can that be? for in* 42 *the book of Pſalms David himſelf ſays, "the Lord "ſaid to my Lord, ſit on "my right hand, till I* 43 *"make thine enemies thy "footſtool." if then David* 44 *ſtiles the Meſſiah his Lord, how can he be deſcended from David? then in the audience* 45 *of all the people, he ſaid to his diſciples, beware of the* 46 *Scribes, who are fond of appearing in their long robes, affect to be ſaluted in publick, to have the upper hand in the ſynagogues, and at all entertainments. who un-* 47 *der the pretext of their long prayers devour the fortunes of widows. wherefore they ſhall be puniſh'd with greater ſeverity.*

1 Αναβλεψας δε ειδε τους
βαλλοντας τα δωρα αὐτων
εις το γαζοφυλακιον πλου-
2 σιους. ειδε δε και τινα χη-
ραν πενιχραν βαλλουσαν εκει
δυο

As Jeſus was obſerving 1 *the rich caſting their offerings into the treaſury, he* 2 *ſaw a poor widow throwing in the value of a farthing.*

and

3 δυο λεπτα. και ειπεν, αλη-
θως λεγω ὑμιν, ὁτι ἡ χηρα ἡ
πτωχη ἀυτη πλειον παντων
4 ἐβαλεν. απαντες γαρ ὁυτοι
εκ του περισσευοντος ἀυτοις
εβαλον εις τα δωρα του Θεου,
ἀυτη δε εκ του ὑστερηματος
ἀυτης ἀπαντα τον βιον ὁν ει-
χεν, εβαλε.

and he ſaid, I declare unto 3
you, that this poor widow
has thrown in more than they
all. for they have offer'd 4
only part of their ſuperfluous
wealth; but ſhe has given
all that was then left for her
ſubſiſtence.

5 Και τινων λεγοντων περι
του ἱερου, ὁτι λιθοις καλοις
και αναθημασι κεκοσμηται,
6 ειπε, ταυτα ἁ θεωρειτε, ε-
λευσονται ἡμεραι εν ἁις ουκ
αφεθησεται λιθος επι λιθῳ, ὁς
7 ου καταλυθησεται. επηρω-
τησαν δε αυτον, λεγοντες,
διδασκαλε, ποτε ουν ταυτα
εσται? και τι το σημειον ὁ-
ταν μελλῃ ταυτα γινεσθαι?
8 ὁ δε ειπε, βλεπετε μη πλανη-
θητε, πολλοι γαρ ελευσονται
επι τῳ ονοματι μου, λεγοντες,
ὁτι εγω ειμι, και ὁ καιρος ηγ-
γικε. μη ουν πορευθητε οπισω
αυτων.

Some having ſaid of the 5
temple, that the ſtone-work
was fine, and the furniture
magnificent: the time is 6
coming, ſaid he, when theſe
buildings, which you now
view, ſhall be all thrown
down and loſt in ruins. there- 7
upon they ſaid to him, maſ-
ter, when ſhall this happen?
and by what ſign ſhall we
know that the event is com-
ing? he anſwered, take 8
care, that you be not ſedu-
ced: for many ſhall come
in my name, ſaying, I am
the Chriſt. it won't be long
e'er this happens, therefore
do not follow them.

9 Οταν δε ακουσητε πολε-
μους και ακαταστασιας, μη
πτοηθητε, δει γαρ ταυτα γε-
νεσθαι πρωτον, αλλ' ουκ ευ-
10 θεως το τελος. τοτε ελεγεν
αυτοις, εγερθησεται εθνος επι
εθνος, και βασιλεια επι βασι-
11 λειαν. σεισμοι τε μεγαλοι
κατα τοπους, και λιμοι, και
λοιμοι εσονται, φοβητρα τε
και σημεια ἀπ' ουρανου μεγα-

And when ye ſhall hear 9
of wars, and ſeditions, be
not alarm'd. for theſe muſt
firſt happen: but the end
will not be ſo ſoon. then na- 10
tion, ſaid he, ſhall riſe a-
gainſt nation, and kingdom
againſt kingdom. great earth- 11
quakes, and famines, and
peſtilences ſhall happen in
divers places: terrible ap-
pearances and ſurprizing pro-

12 λα εσται· προ δε τουτων
παντων επιβαλουσιν εφ' ὑμας
τας χειρας αὐτων, και διω-
ξουσι, παραδιδοντες εις συ-
ναγωγας και φυλακας, αγο-
μενους επι βασιλεις και ἡγεμο-
νας, ἑνεκεν του ονοματος μου·
13 αποβησεται δε ὑμιν εις μαρ-
14 τυριον· θεσθε ουν εις τας
καρδιας ὑμων, μη προμελε-
15 ταν απολογηθηναι· εγω γαρ
δωσω ὑμιν στομα και σο-
φιαν, ἡ ου δυνησονται αντει-
πειν, ουδε αντιστηναι παν-
16 τες οἱ αντικειμενοι ὑμιν· πα-
ραδοθησεσθε δε και ὑπο γο-
νεων, και αδελφων, και συγ-
γενων, και φιλων, και θανα-
17 τωσουσιν ἐξ ὑμων· και ε-
σεσθε μισουμενοι ὑπο παντων
18 δια το ονομα μου· και θριξ
εκ της κεφαλης ὑμων ου μη
19 απολητai· εν τῃ ὑπομονῃ
ὑμων κτησεσθε τας ψυχας
ὑμων.

20 Οταν δε ἰδητε κυκλουμενην
ὑπο στρατοπεδων την Ιερου-
σαλημ, τοτε γνωτε ὁτι ἡγ-
21 γικεν ἡ ερημωσις αυτης· το-
τε οἱ εν τῃ Ιουδαιᾳ, φευγε-
τωσαν εις τα ορη, και οἱ εν
μεσῳ αυτης, εκχωρειτωσαν,
και οἱ εν ταις χωραις, μη ει-
22 σερχεσθωσαν εις αυτην· ὁτι
ἡμεραι εκδικησεως αὐται εισι,
του πλησθηναι παντα τα

γε-

digies *shall be in the heavens.*
but before all these events, 12
they will seize upon you and
persecute you, drag you to
the synagogues and to prisons,
being accused before kings and
governours, for professing my
name. and that shall be 13
one proof of the truth of
your profession. fix it there- 14
fore in your mind, not to
think beforehand about your
defence. for I will make 15
you speak with such strength
of argument, as all your ad-
versaries shall not be able
to contradict or withstand.
you will be betrayed even by 16
your very parents, and bre-
thren, and kindred, and
friends. nay, some of you
they will prosecute even to
death. you will be hated 17
by all mankind for professing
my name, however a single 18
hair of your head shall not
be lost. by your perseverance 19
you will save your souls.

Now when you shall see 20
Jerusalem invested by an
army, then be assured that
the desolation of it is nigh.
then let those, who are in 21
Judea, fly to the mountains:
let those, who are in the
city, march out, and those,
who are without not ven-
ture in. for this is the time 22
of vengeance, when all that
is writ, shall be accom-

plished.

23 γεγραμμενα. ουαι δε ταις εν
γαστρι εχουσαις, και ταις
θηλαζουσαις εν εκειναις ταις
ημεραις, εσται γαρ αναγκη
μεγαλη επι της γης, και οργη
24 τω λαω τουτω. και πε-
σουνται στοματι μαχαιρας,
και αιχμαλωτισθησονται εις
παντα τα εθνη, και Ιερου-
σαλημ εσται πατουμενη υ-
πο εθνων, αχρι πληρωθωσι
25 καιροι εθνων. και εσταιση-
μεια εν ηλιω, και σεληνη,
και αστροις, και επι της γης
συνοχη εθνων εν απορια, η-
χους θαλασσης και σαλου.
26 αποψυχοντων ανθρωπων α-
πο φοβου και προσδοκιας
των επερχομενων τη οικου-
μενη, αι γαρ δυναμεις των
27 ουρανων σαλευθησονται. και
τοτε οψονται τον υιον του
ανθρωπου ερχομενον εν νεφελη
μετα δυναμεως και δοξης πολ-
28 λης. αρχομενων δε τουτων
γινεσθαι, ανακυψατε και ε-
παρατε τας κεφαλας υμων,
διοτι εγγιζει η απολυτρωσις
υμων.

29 Και ειπε παραβολην αυ-
τοις, ιδετε την συκην και
30 παντα τα δενδρα, οταν προ-
βαλωσιν ηδη, βλεποντες αφ'
εαυτων γινωσκετε οτι ηδη εγ-
31 γυς το θερος εστιν. ουτω και
υμεις, οταν ιδητε ταυτα γι-
νομενα, γινωσκετε οτι εγγυς
εστιν η βασιλεια του Θεου.
32 αμην λεγω υμιν, οτι ου μη
πα-

plished. two to them that are 23
with child, or to them that
give ſuck in thoſe days: for
this will be a region of great
diſtreſs, and wrath will pour
down upon this people. by the 24
deſtructive ſword ſhall they
fall, and be led into captivity among all nations: and
Jeruſalem ſhall be kept waſte
by the nations, as long as
thoſe nations ſhall ſubſiſt.
there ſhall be ſigns in the 25
ſun, and in the moon, and
in the ſtars: and upon the
earth diſtreſs of nations under
confuſion, the ſea and the
waves roaring. men dying 26
with fear under the apprehenſion of thoſe calamities,
which are coming upon the
earth: for the powers of
heaven ſhall be ſhaken. and 27
then ſhall they ſee the ſon of
man come on a cloud, with
power and great glory. now 28
when theſe things begin to
appear, then lift up your
heads, and behold your redemption drawing nigh.

Then by way of ſimilitude, 29
conſider, ſaid he, the fig-
tree, and all the other trees;
when they ſhoot out their 30
buds, you know for certain that ſummer is coming on: in like manner, when 31
you ſhall ſee theſe events, be aſſur'd that the kingdom of
God is nigh. I tell it you 32

for

παρελθη ἡ γενεα αὑτη, ἑως
33 αν παντα γενηται. ὁ ουρα-
νος και ἡ γη παρελευσονται,
οἱ δε λογοι μου ου μη παρελ-
34 θωσι. προσεχετε δε ἑαυτοις,
μηποτε βαρυνθωσιν ὑμων αἱ
καρδιαι εν κραιπαλῃ, και με-
θῃ, και μεριμναις βιωτικαις,
και αιφνιδιος εφ' ὑμας επισ-
35 τῃ ἡ ἡμερα εκεινη. ὡς παγις
γαρ επελευσεται επι παντας
τους καθημενους επι προσω-
36 που πασης της γης. αγρυπ-
νειτε ουν, εν παντι καιρῳ δε-
ομενοι, ἱνα καταξιωθητε εκ-
φυγειν ταυτα παντα τα μελ-
λοντα γινεσθαι, και σταθη-
ναι εμπροσθεν του υἱου του
ανθρωπου.

37 Ην δε τας ἡμερας εν τῳ
ἱερῳ διδασκων, τας δε νυκτας
εξερχομενος ηυλιζετο εις το ο-
ρος το καλουμενον ελαιων.
38 και πας ὁ λαος ωρθριζε προς
αυτον εν τῳ ἱερῳ ακουειν αυ-
του.

1 Ηγγιζε δε ἡ ἑορτη των α-
ζυμων, ἡ λεγομενη Πασχα.
2 και εζητουν οἱ αρχιερεις, και
οἱ Γραμματεις το, πως ανε-
λωσιν αυτον, εφοβουντο γαρ
3 τον λαον. εισηλθε δε σατα-
νας εις Ιουδαν τον επικαλου-
μενον Ισκαριωτην, οντα εκ
4 του αριθμου των δωδεκα. και
απελθων συνελαλησε τοις αρ-
χιερευσι και τοις στρατηγοις
το, πως αυτον παραδῳ αυ-

for certain, this generation shall not pass away, till all these things are accomplished. heaven and earth shall fail 33
sooner than my predictions shall fail. set a guard upon 34
yourselves, that ye be not stupified by surfeiting and drunkenness, or by the disquietudes of this life, and so that day come upon you with a surprize. for like a snare, 35
it shall surprize all the inhabitants of the earth. be 36
therefore upon your guard, be constant in prayer, that you may be accounted worthy to escape all those future ills, and be able to stand in the presence of the son of God.

Thus Jesus used to teach 37
in the temple by day, and retir'd to the mountain of Olives by night. and every 38
morning the people went to the temple to hear him.

Now the feast of unleaven'd bread, which is call'd 1
the passover, being nigh, the 2
chief priests consulted with the Scribes, how they might put Jesus to death; for they were afraid of the people. now Satan had inspired Ju- 3
das surnam'd Iscariot, one of the twelve, what to do. accordingly he went and con- 4
ferr'd with the chief priests and officers of the temple, about the method of seizing him.

τοις.

5 τοις· και εχαρησαν, και συ-
νεθεντο αυτῳ αργυριον δουναι.
6 και εξωμολογησε, και εζητει
ευκαριαν του παραδουναι αυ-
τον αυτοις ατερ οχλου.

him. they were pleas'd with his proposal, and agreed to give him a certain sum. Judas accepted the bargain, and sought an opportunity to secure him, without alarming the people.

5 6

7 Ηλθε δε ἡ ἡμερα των αζυ-
μων, εν ᾗ εδει θυεσθαι το
8 πασχα· και απεστειλε Πε-
τρον και Ιωαννην, ειπων, πο-
ρευθεντες ἑτοιμασατε ἡμιν το
9 πασχα, ἱνα φαγωμεν· οἱ δε
ειπον αυτῳ, που θελεις ἑτοι-
10 μασωμεν? ὁ δε ειπεν αυτοις,
Ιδου, εισελθοντων ὑμων εις
την πολιν, συναντησει ὑμιν
ανθρωπος κεραμιον ὑδατος
βασταζων, ακολουθησατε
αυτῳ εις την οικιαν ὁυ εισπο-
11 ρευεται· και ερειτε τῳ οικο-
δεσποτῃ της οικιας, λεγει σοι
ὁ διδασκαλος, που εστι το
καταλυμα, ὁπου το πασχα
μετα των μαθητων μου φα-
12 γω? κἀκεινος ὑμιν δειξει α-
νωγεον μεγα εστρωμενον, εκει
13 ετοιμασατε. απελθοντες δε
ἑυρον καθως ειρηκεν αυτοις,
και ἡτοιμασαν το πασχα.

The day of unleaven'd bread being come, when the paschal-lamb was to be sacrific'd, Jesus sent Peter and John, saying, go, and make provision for our eating the paschal-lamb. they ask'd him, where would you have us prepare it? he answered, when you are in the city, you will meet a man with a pitcher of water; follow him to the house, where he goes in: and say to the man of the house, our master sent to ask for a room, where he may eat the passover with his disciples. and he will show you a large upper room ready fitted: there prepare the supper. so they went, and having found every thing as Jesus had said, they made ready the passover.

7 8 9 10 11 12 13

14 Και ὁτε εγενετο ἡ ὡρα, α-
νεπεσε, και οἱ δωδεκα απο-
15 στολοι συν αυτῳ· και ειπε
προς αυτους, επιθυμια επε-
θυμησα τουτο το πασχα
φαγειν μεθ' ὑμων, προ του με
16 παθειν· λεγω γαρ ὑμιν, ὁτι ου-
κετι ου μη φαγω ἐξ αυτου, ἑως
ὁτου πληρωθῃ εν τῃ βασιλεια
του

The hour of eating being come, he, and the twelve apostles sat down to table. and he said to them, I have ardently desired to eat this passover with you, before I suffer. for I declare unto you, I shall not celebrate this passover with you any more,

14 15 16

17 του Θεου. και δεξαμενος πο-
τηριον, ευχαριστησας ειπε,
λαβετε τουτο, και διαμερι-
18 σατε εαυτοις. λεγω γαρ υμιν,
οτι ου μη πιω απο του γεννη-
ματος της αμπελου, εως οτου
η βασιλεια του Θεου ελθη.
19 και λαβων αρτον, ευχαριστ-
ησας εκλασε, και εδωκεν
αυτοις, λεγων, τουτο εστι
το σωμα μου, το υπερ υμων
διδομενον, τουτο ποιειτε εις
20 την εμην αναμνησιν. ωσαυ-
τως και το ποτηριον, μετα
το δειπνησαι, λεγων, τουτο
το ποτηριον, η καινη διαθη-
κη εν τω αιματι μου, το υ-
21 περ υμων εκχυνομενον. πλην
ιδου, η χειρ του παραδιδον-
τος με μετ' εμου επι της τρα-
22 πεζης. και ο μεν υιος του αν-
θρωπου πορευεται κατα το
ωρισμενον, πλην ουαι τω αν-
θρωπω εκεινω δι' ου παραδι-
23 δοται. και αυτοι ηρξαντο
συζητειν προς εαυτους, το,
τις αρα ειη εξ αυτων ο τουτο
μελλων πρασσειν.

24 Εγενετο δε και φιλονεικια εν
αυτοις, το, τις αυτων δοκει
25 ειναι μειζων. ο δε ειπεν αυ-
τοις, οι βασιλεις των εθνων
κυριευουσιν αυτων, και οι
εξουσιαζοντες αυτων ευεργε-

ται

to the time, when it shall have its accomplishment in the kingdom of the messiah. having then taken the cup, 17
and given thanks, he said, take this, and distribute it to one another. for I tell 18
you, I will not drink of the fruit of the vine to the time when the kingdom of God shall come. then he took 19
bread, and having given thanks, he brake it, and gave it to them, saying, this* represents my body which is given for you: do this in remembrance of me. and 20
after supper he likewise gave the cup, saying, this cup is the new testament sealed by my blood, which is shed for you. yet there's the hand 21
that is to seize me, now upon the table. the son of man 22
indeed must die, as it was decreed: but wo to that man by whom he is betrayed. upon this they began to en- 23
quire of one another, which of them it was that should do such an action.

Now there had been a 24
dispute among the disciples, which of them should be accounted the greatest. Jesus 25
therefore told them, the kings of the Gentiles lord it over them; and they, who are invested with their authority,

* See Note on Mat. xxvi. 26.

26 ται καλουνται. υμεις δε ουχ
ουτως, αλλ ὁ μειζων εν υμιν,
γενεσθω ως ὁ νεωτερος, και ὁ
27 ηγουμενος, ως ὁ διακονων. τις
γαρ μειζων? ὁ ανακειμενος, η
ὁ διακονων? ουχι ὁ ανακειμε-
νος? εγω δε ειμι εν μεσω υ-
28 μων ως ὁ διακονων. υμεις δε
εστε οι διαμεμενηκοτες μετ' ε-
μου εν τοις πειρασμοις μου.
29 κἀγω διατιθεμαι υμιν, καθως
διεθετο μοι ὁ πατηρ μου, βα-
30 σιλειαν. ινα εσθητε και πι-
νητε επι της τραπεζης μου, εν
τη βασιλειᾳ μου, και καθι-
σησθε επι θρονων, κρινοντες
τας δωδεκα φυλας του Ισ-
ραηλ.

31 Ειπε δε ὁ Κυριος, Σιμων,
Σιμων, ιδου ὁ σατανας εξη-
τησατο υμας, του σινιασαι
32 ως τον σιτον. εγω δε εδεηθην
περι σου, ινα μη εκλειπη ἡ
πιστις σου, και συ ποτε ε-
πιστρεψας, στηριξον τους
33 αδελφους σου. ὁ δε ειπεν αυ-
τω, Κυριε, μετα σου ἑτοιμος
ειμι και εις φυλακην και εις
34 θανατον πορευεσθαι. ὁ δε ει-
πε, λεγω σοι, Πετρε, ου μη
φωνησει σημερον αλεκτωρ,
πριν η τρις απαρνηση μη ει-
δεναι με.

35 Και ειπεν αυτοις, ὁτε α-
πεστειλα υμας ατερ βαλαν-
τιου, και πηρας, και ὑπεδη-
ματων, μη τινος ὑστερησα-
36 τε? οι δε ειπον, ουδενος. ει-
πεν ουν αυτοις, αλλα νυν, ὁ
εχων

ty, take the title of bene-
factors. but you muſt not 26
be ſuch: the greateſt of you
muſt be as the junior, and he
that governs as he that
ſerves. for who is greateſt, 27
he that ſits at table, or he
that waits? is it not the per-
ſon at table? yet I am a-
mong you as one that ſerves.
but ſince you did not aban- 28
don me in my trials, I com- 29
mit the kingdom to you, as
my father committed it to
me; that you may eat and 30
drink at my table, in my
kingdom, and ſeated on thrones
may judge the twelve tribes
of Iſrael.

Then ſaid Jeſus, Simon, 31
Simon, ſatan has demanded
to ſhake you, and my diſ-
ciples, like wheat in a ſieve.
but as for thee, I have pray'd 32
that your faith may not fail.
do you in return eſtabliſh thy
brethren. Peter anſwer'd, 33
Lord, I am ready to accom-
pany you both to priſon, and
to death. but Jeſus ſaid, 34
before the cock proclaims the
day, you will thrice deny
that ever you knew me.

When I ſent you, added 35
Jeſus, without either purſe,
or bag, or ſhoes, was you in
any want? not at all, an-
ſwer'd they. but now, ſaid 36
he, let him that hath a purſe,

εχων βαλαντιον, αρατω, ὁμοιως και πηραν, και ὁ μη εχων, πωλησατω το ἱματιον αὐτου, και αγορασατω
37 μαχαιραν. λεγω γαρ ὑμιν, ὁτι ετι τουτο το γεγραμμενον δει τελεσθηναι εν εμοι, το, "και μετα ανομων ελογισ-"θη." και γαρ τα περι εμου
38 τελος εχει. οἱ δε ειπον, Κυριε, ιδου μαχαιραι ὡδε δυο. ὁ δε ειπεν αυτοις, ικανον εστι.

39 Και εξελθων επορευθη κατα το εθος εις το ορος των ελαιων, ηκολουθησαν δε αυτῳ
40 και οἱ μαθηται αυτου. γενομενος δε επι του τοπου, ειπεν αυτοις, προσευχεσθε μη εισελθειν εις πειρασμον.

41 Και αυτος απεσπασθη απ' αυτων ὡσει λιθου βολην, και θεις τα γονατα προσηυχετο,
42 λεγων, πατερ, "ει βουλει παρενεγκειν το ποτηριον τουτο "απ' εμου, πλην μη το θελη-"μα μου, αλλα το σον γενες-
43 "θω." ὡφθη δε αυτῳ αγγελος απ' ουρανου, ενισχυων αυ-
44 τον. και γενομενος εν αγωνια, εκτενεστερον προσηυχετο. εγενετο δε ὁ ἱδρως αυτου ὡσει θρομβοι αἱματος καται-
45 βαινοντες επι την γην. και αναστας απο της προσευχης, ελθων προς τους μαθητας, ευρεν αυτους κοιμωμενους απο
46 της λυπης. και ειπεν αυτοις, τι καθευδετε? ανασταντες προ-

and a bag, take them both; and he that has no ſword, let him ſell his garment to buy one. for take notice, 37
that ſcripture, "and he "was number'd among the "tranſgreſſors," is yet to be accompliſhed in my perſon: and all that relates to me is going to be conſummated. Lord, ſaid they, you ſee, 38
we have two ſwords. he reply'd, that's enough.

Then he went out, and re- 39
tired as uſual to the mountain of olives, where his diſciples followed him. at 40
his arrival there, he ſaid to them, pray that you may withſtand the trial.

At length he withdrew 41
from them about a ſtone's caſt, where falling upon his knees, he pray'd in theſe 42
words, father, "O that you "would divert this cup from "me! nevertheleſs not my "will, but thine be done." then an angel from heaven ap- 43
pear'd to him, and comfort-ed him. and being in an 44
agony he prayed more earneſtly: and his ſweat was like grumes of blood falling to the ground. then riſing 45
from prayer, he came to his diſciples, and finding them aſleep, oppreſs'd with grief, 46
why do you ſleep? ſaid he,

riſe,

προσευχεσθε, ἵνα μὴ εισελθητε εις πειρασμον.

47 Ετι δε αυτου λαλουντος, ιδου οχλος, και ὁ λεγομενος Ιουδας, εἷς των δωδεκα, προηρχετο αυτους, και ηγγισε τῳ
48 Ιησου φιλησαι αυτον. ὁ δε Ιησους ειπεν αυτῳ, Ιουδα, φιληματι τον υἱον του ανθρωπου παραδιδως?
49 ιδοντες δε οἱ περι αυτον το εσομενον, ειπον αυτῳ, Κυριε, ει παταξομεν εν μαχαιρᾳ? και
50 επαταξεν εἷς τις εξ αυτων τον δουλον του αρχιερεως, και αφειλεν αυτου το ους το δεξιον.
51 αποκριθεις δε ὁ Ιησους, ειπεν, εατε ἑως τουτου. και ἁψαμενος του ωτιου αυτου, ια-
52 σατο αυτον. ειπε δε ὁ Ιησους προς τους παραγενομενους επ' αυτον αρχιερεις, και στρατηγους του ἱερου, και πρεσβυτερους, ὡς επι ληστην εξεληλυθατε μετα μα-
53 χαιρων και ξυλων? καθ' ἡμεραν οντος μου μεθ' ὑμων εν τῳ ἱερῳ, ουκ εξετεινατε τας χειρας επ' εμε, αλλ' αὑτη ὑμων εστιν ἡ ὡρα, και ἡ εξουσια του σκοτους.

54 Συλλαβοντες δε αυτον ηγαγον, (και εισηγαγον αυτον) εις τον οικον του αρχιερεως. ὁ δε Πετρος ηκολουθει μακρο-
55 θεν. αψαντων δε πυρ εν μεσῳ της αυλης, και συγκαθισαντων αυτων, εκαθητο ὁ Πε-

rise, and pray that you may withstand the trial.

Before he had done speaking, the company appears, Judas one of the twelve marching in front, who advanc'd to Jesus to give him a kiss. but Jesus said to him, Judas is it thus you betray the son of man, with a kiss? they who were about him seeing what would happen, said to him, shall we smite with the sword? and one of them struck a servant of the high priest, and slash'd off his right ear. but Jesus oppos'd, and said, forbear, stop there. and having touch'd his ear, he healed him. then said Jesus to the chief priests, the officers of the temple, and the rulers, who were come to take him, are you come here with swords and staves as in pursuit of a robber? I was daily with you in the temple, and you never offer'd to seize me: but now you have your hour, and the prince of darkness his day.

Then they seized him and carried him away to the high priest's house, and Peter followed at a distance. now as they had made a fire in the middle of the hall, and people were sitting all round it, Peter too sat down among them.

56 Πετρος εν μεσῳ αυτων. ιδουσα δε αυτον παιδισκη τις καθημενον προς το φως, και ατενισασα αυτῳ, ειπε, και
57 ουτος συν αυτῳ ην. ὁ δε ηρνησατο (αυτον) λεγων, γυ-
58 ναι, ουκ οιδα αυτον. και μετα βραχυ ἑτερος ιδων αυτον, εφη, και συ ἐξ αυτων ει. ὁ δε Πετρος ειπεν, αν-
59 θρωπε, ουκ ειμι. και διαστασης ὡσει ὡρας μιας, αλλος τις διισχυριζετο, λεγων, επ' αληθειας και ουτος μετ' αυτου ην, και γαρ Γαλιλαιος
60 εστιν. ειπε δε ὁ Πετρος, ανθρωπε, ουκ οιδα ὁ λεγεις. και παραχρημα, ετι λαλουντος αυτου, εφωνησεν ὁ αλεκ-
61 τωρ. και στραφεις ὁ Κυριος ενεβλεψε τῳ Πετρῳ, και ὑπεμνησθη ὁ Πετρος του λογου του Κυριου, ὡς ειπεν αυτῳ, "ὁτι πριν αλεκτορα φωνη-
"σαι, απαρνησῃ με τρις."
62 και ἐξελθων ἐξω ὁ Πετρος εκλαυσε πικρως.

63 Και οἱ ανδρες οἱ συνεχοντες τον Ιησουν, ενεπαιζον
64 αυτῳ, δεροντες. και περικαλυψαντες αυτον, ετυπτον αυτου το προσωπον, και επηρωτων αυτον, λεγοντες, προφητευσον, τις εστιν ὁ
65 παισας σε. και ἑτερα πολλα βλασφημουντες ελεγον εις αυτον.

66 Και ὡς εγενετο ἡμερα, συνηχθη το πρεσβυτεριον του λαου, αρχιερεις τε και Γραμ-

them. but one of the ser- 56
vants seeing him by the fire, ſtar'd him in the face, and ſaid, this man was with him too. but he renounc'd Je- 57
ſus, ſaying, woman, I don't know him. a little while af- 58
ter another ſeeing him, ſaid, you are even one of them. but Peter ſaid to him, man, I am not. about an hour 59
after another confidently af-firm'd, ſaying, this fellow was certainly with him; for he too is a Galilean. Pe- 60
ter reply'd, man, I don't know what you would ſay, and immediately while he was yet ſpeaking, the cock crew. whereupon the Lord turned 61
about, and look'd upon Peter. then Peter remembred what the Lord had ſaid to him, "before the cock-crow-"ing you ſhall deny me "thrice." and Peter went 62
out, and wept bitterly.

In the mean time, they 63
who held Jeſus, treated him with inſults and buffoonry. they made him blind-fold, 64
they ſlapt him on the face, and cry'd out, divine who it was that ſmote thee. and 65
beſides all this, they loaded him with the moſt impious invectives.

As ſoon as it was day, the 66
rulers of the people, the chief prieſts and the Scribes being

γραμματεις, και ανηγαγον αυτον εις το συνεδριον εαυτων, λεγοντες, ει συ ει ο
67 Χριστος? ειπε ημιν. ειπε δε αυτοις, εαν υμιν ειπω, ου μη
68 πιστευσητε. εαν δε και ερωτησω, ου μη απωκριθητε μοι,
69 η απολυσητε. απο του νυν δε εσται ο υιος του ανθρωπου καθημενος εκ δεξιων της δυνα-
70 μεως του Θεου. ειπον δε παντες, συ ουν ει ο υιος του Θεου? ο δε προς αυτους εφη,
71 υμεις λεγετε, οτι εγω ειμι. οι δε ειπον, τι ετι χρειαν εχομεν μαρτυριας? αυτοι γαρ ηκουσαμεν απο του στοματος αυτου.

being assembled, they order'd him to be brought before their council, and said to 67
him, if you are the Christ, say so. but he answer'd, if I should tell you so, you will not believe it. and if I should 68
argue it with you, you will neither answer me, nor let me go. but in a little time 69
the son of man shall be seated on the powerful right hand of God. then said they all, 70
art thou then the son of God? you are in the right, answer'd he, for I am so. upon this they cry'd, what 71
occasion have we for further evidence? for we ourselves have heard enough from his own mouth.

1 Και ανασταν απαν το πληθος αυτων, ηγαγεν αυτον
2 επι τον Πιλατον. ηρξαντο δε κατηγορειν αυτου, λεγοντες, τουτον ευρομεν διαστρεφοντα το εθνος ημων και κωλυοντα Καισαρι φορους διδοναι, λεγοντα εαυτον Χριστον
3 βασιλεα ειναι. ο δε Πιλατος επηρωτησεν αυτον, λεγων, συ ει ο βασιλευς των Ιουδαιων? ο δε αποκριθεις αυτω,
4 εφη, συ λεγεις. ο δε Πιλατος ειπε προς τους αρχιερεις και τους οχλους, ουδεν ευρισκω αιτιον εν τω ανθρωπω
5 τουτω. οι δε επισχυον, λεγοντες, οτι ανασειει τον λαον, διδασκων καθ' ολης της Ιουδαιας,

At length the whole assembly broke up, and Jesus was conducted to Pilate: 1
and thus they began their 2
charge, we found this man subverting our nation, opposing the giving tribute to Cesar, asserting that he himself is Christ the king. then 3
Pilate ask'd him, art thou the king of the Jews? Jesus answer'd him, 'tis as you say. at last Pilate said 4
to the chief priests, and to the people, I don't find any crime in this man. but they 5
were the more vehement, saying, he promotes sedition by spreading such doctrine thro'

δαιας, αρξαμενος απο της
6 Γαλιλαιας εως ωδε. Πιλα-
τος δε ακουσας Γαλιλαιαν,
επηρωτησεν ει ὁ ανθρωπος
7 Γαλιλαιος εστι. και επιγ-
νους ὁτι εκ της εξουσιας Ηρω-
δου εστιν, ανεπεμψεν αυτον
προς Ηρωδην, οντα και αυ-
τον εν Ιεροσολυμοις εν ταυ-
ταις ταις ἡμεραις.

8 Ο δε Ηρωδης ιδων τον Ιη-
σουν, εχαρη λιαν, ην γαρ θε-
λων εξ ἱκανου ιδειν αυτον, δια
το ακουειν (πολλα) περι αυ-
του, και ἑλπιζε τι σημειον ι-
9 δειν ὑπ' αυτου γινομενον. ε-
πηρωτα δε αυτον εν λογοις ἱ-
κανοις, αυτος δε ουδεν απε-
10 κρινατο αυτῳ. ειστηκεισαν
δε ὁι αρχιερεις και ὁι Γραμμα-
τεις, ευτονως κατηγορουντες
11 αυτου. εξουθενησας δε αυ-
τον ὁ Ηρωδης συν τοις στρα-
τευμασιν ἁυτου, και εμπαι-
ξας, περιβαλων αυτον εσθη-
τα λαμπραν, ανεπεμψεν αυ-
12 τον τῳ Πιλατῳ. εγενοντο δε
φιλοι ὁ τε Πιλατος και ὁ
Ηρωδης εν αυτῃ τῃ ἡμερᾳ μετ'
αλληλων, προυπηρχον γαρ
εν εχθρᾳ οντες προς ἑαυτους.

13 Πιλατος δε συγκαλεσαμε-
νος τους αρχιερεις, και τους
14 αρχοντας, και τον λαον, ει-
πε προς αυτους, προσηνεγκα-
τε μοι τον ανθρωπον τουτον,
ὡς αποστρεφοντα τον λαον,
και ιδου, εγω ενωπιον ὑμων
ανακρινας, ουδεν ευρον εν τῳ
αν-

thro' all Judea, from Gali-
lee to this place. when Pi- 6
late heard of Galilee, he
ask'd whether the man were
a Galilean. and finding 7
that he belong'd to Herod's
juriſdiction, he ſent him to
Herod, who was then like-
wiſe at Jeruſalem.

When Herod ſaw Jeſus he 8
was extremely pleaſed; for
he had long deſired to ſee
him, having heard much of
him, and hoped to ſee him
perform ſome miracle. he 9
plyed him therefore with
many interrogatories, but 10
Jeſus made him no anſwer,
tho' the chief prieſts and
Scribes maintain'd their
charge with vehemence.
then Herod and his retinue 11
treated him with contempt,
and in deriſion ſent him back
magnificently dreſs'd to Pi-
late. and from that day 12
the enmity that had been be-
tween Pilate and Herod en-
ded in friendſhip.

Pilate having order'd 13
the chief prieſts, the ſena-
tors, and people to appear,
he ſaid to them, you have 14
repreſented this man to me
as one that was ſtirring up
the people to a revolt: you
ſee I have examin'd him in

your

ανθρωπω τουτω αιτιον, ων κατηγορειτε κατ' αυτου.
15 αλλ' ουδε Ηρωδης, ανεπεμψα γαρ υμας προς αυτον, και ιδου, ουδεν αξιον θανατου
16 εστι πεπραγμενον αυτω. παιδευσας ουν αυτον απολυσω.
17 αναγκην δε ειχεν απολυειν αυ-
18 τοις κατα εορτην ενα. ανεκραξαν δε παμπληθει, λεγοντες, αιρε τουτον, απολυσον δε ημιν τον Βαραββαν.

your preſence; yet I don't find he is guilty of the crimes you have laid to his charge: no, nor even Herod; for I 15
referr'd you to him, and you ſee nothing that is capital, has been made out againſt him. I will therefore order him to be whipp'd, 16
and then releaſe him. now 17
as it was cuſtomary for the governor to releaſe one of the priſoners at the feaſt; all 18
the people cry'd out, let this man die, and releaſe to us Barabbas.

19 Οστις ην δια στασιν τινα γενομενην εν τη πολει και φονον βεβλημενος εις φυλα-
20 κην. παλιν ουν ο Πιλατος προσεφωνησε, θελων απολυ-
21 σαι τον Ιησουν. οι δε επεφωνουν, λεγοντες, σταυρω-
22 σον, σταυρωσον αυτον. ο δε τριτον ειπε προς αυτους, τι γαρ κακον εποιησεν ουτος? ουδεν αιτιον θανατου ευρον εν αυτω, παιδευσας ουν αυτον
23 απολυσω. οι δε επεκειντο φωναις μεγαλαις, αιτουμενοι αυτον σταυρωθηναι, και κατισχυον αι φωναι αυτων,
24 και των αρχιερεων. ο δε Πιλατος επεκρινε γενεσθαι το αι-
25 τημα αυτων. απελυσε δε τον δια στασιν και φονον βεβλημενον εις την φυλακην, ον ητουντο, τον δε Ιησουν

Barabbas had been im- 19
priſon'd for murder in a riot he had rais'd in the city. Pilate therefore, deſirous to 20
releaſe Jeſus, expoſtulated with them again. but they 21
cry'd out, crucify him, crucify him. however he urg'd it a 22
third time, why, what crime has he done? I don't find he has done any thing that deſerves death: I will therefore order him to be whipp'd, and ſo diſmiſs him. but they 23
perſiſted with great clamour in their demands, to have him crucified: and as the people and chief prieſts redoubled their clamours, Pi- 24
late determin'd to grant their requeſt. accordingly he diſ- 25
charg'd the priſoner they deſired, him that was committed for riot and murder; but

παρεδωκε τῳ θεληματι αυτων.

26 Και ὡς απηγαγον αυτον, επιλαβομενοι Σιμωνος τινος Κυρηναιου του ερχομενου απ' αγρου, επεθηκαν αυτῳ τον σταυρον, φερειν οπισθεν του
27 Ιησου. ηκολουθει δε αυτῳ πολυ πληθος του λαου, και γυναικων, αἱ και εκοπτοντο
28 και εθρηνουν αυτον. στραφεις δε προς αυτας ὁ Ιησους, ειπε, θυγατερες Ιερουσαλημ, μη κλαιετε επ' εμε, πλην εφ' ἑαυτας κλαιετε, και επι τα
29 τεκνα ὑμων. ὁτι ιδου, ερχονται ἡμεραι εν αἱς ερουσι, μακαριαι αἱ στειραι, και κοιλιαι αἱ ουκ εγεννησαν, και
30 μαστοι οἱ ουκ εθηλασαν. τοτε αρξονται λεγειν τοις ορεσι, πεσετε εφ' ἡμας, και τοις βουνοις, καλυψατε ἡμας.
31 ὁτι ει εν τῳ ὑγρῳ ξυλῳ ταυτα ποιουσιν, εν τῳ ξηρῳ τι γενηται?

32 Ηγοντο δε και ἑτεροι δυο κακουργοι συν αυτῳ αναιρε-
33 θηναι. και ὁτε απηλθον επι τον τοπον τον καλουμενον κρανιον, εκει εσταυρωσαν αυτον, και τους κακουργους, ὁν μεν εκ δεξιων, ὁν δε εξ αριστερων. ὁ δε Ιησους ελεγε,
34 "πατερ, αφες αυτοις, ου γαρ "οιδασι τι ποιουσι." διαμεριζομενοι δε τα ἱματια αυτου,

εβαλον

he abandon'd Jesus to their discretion.

As they were conducting him to execution, they seiz'd upon one Simon of Cyrene, who was coming to town, and oblig'd him to carry the cross after Jesus, 26
who was followed by a great crowd of people, and several women, who beat their breasts and lamented him. 27
but Jesus turn'd about and said to them, daughters of Jerusalem, weep not for me, but weep for your selves, and for your children. 28
for now the time is coming, when it will be said, happy are the barren, and they who never bare, happy the breast, that never gave suck. 29
then shall they cry to the mountains, fall on us; and to the hills, cover us. 30
for if the green wood burn thus, how will the dry wood flame? 31

At the same time, two malefactors were led along to be crucified with Jesus. 32
accordingly, when they came to the place call'd Calvary, they crucified him there, and the two malefactors; the one at his right, the other at his left. 33
and Jesus said, 34
"*father, forgive them; for "they know not what they do.*"
then they divided his raiment

35 εβαλον κληρον. και ειστηκει ὁ λαος θεωρων. εξεμυκτηριζον δε και οἱ αρχοντες συν αυτοις, λεγοντες, αλλους εσωσε, σωσατω ἑαυτον, ει ουτος εστιν ὁ Χριστος ὁ του 36 Θεου εκλεκτος. ενεπαιζον δε αυτῳ και οἱ στρατιωται, προσερχομενοι και οξος προσ- 37 φεροντες αυτῳ, και λεγοντες, ει συ ει ὁ βασιλευς των Ιουδαιων, σωσον σεαυτον. 38 ην δε και επιγραφη γεγραμμενη επ' αυτῳ γραμμασιν Ελληνικοις και Ρωμαικοις και Εβραικοις, ΟΥΤΟΣ ΕΣΤΙΝ Ο ΒΑΣΙΛΕΥΣ ΤΩΝ ΙΟΥΔΑΙΩΝ.

39 Εις δε των κρεμασθεντων κακουργων εβλασφημει αυτον, λεγων, ει συ ει ὁ Χριστος, σωσον σεαυτον και 40 ἡμας. αποκριθεις δε ὁ ἑτερος επετιμα αυτῳ, λεγων, ουδε φοβῃ συ τον Θεον, ὁτι 41 εν τῳ αυτῳ κριματι ει? και ἡμεις μεν δικαιως, αξια γαρ ὡν επραξαμεν, απολαμβανομεν: ουτος δε, ουδεν ατο- 42 πον επραξε. και ελεγε τῳ Ιησου, μνησθητι μου, Κυριε, ὁταν ελθῃς εν τῃ βασιλειᾳ 43 σου. και ειπεν αυτῳ ὁ Ιησους, αμην λεγω σοι, σημερον μετ' εμου εσῃ εν τῳ παραδεισῳ.

44 Ην δε ὡσει ὡρα ἑκτη, και σκοτος εγενετο εφ' ὁλην την γην

ment among them by throwing lots, while the people 35
who ſtood looking on, and the ſenators themſelves contemptuouſly ſaid, he ſav'd others; if he be Chriſt, the elect of God, let him ſave himſelf. the ſoldiers too, who 36
came to bring him vinegar, 37
inſulted him, ſaying, if thou art the king of the Jews, ſave thy ſelf. they likewiſe 38
put the following inſcription over his head, in Greek, in Latin, and in Hebrew,
THIS IS THE KING OF THE JEWS.

Now one of the malefac- 39
tors, that was crucified with him, impiouſly ſaid, if thou art the Chriſt, ſave thy ſelf, and us. but the other an- 40
ſwered, and thus reprov'd him, art thou under no awe of God, thou that art condemned to the ſame puniſhment? as for us, it is with 41
juſtice, that we ſuffer the penalty due to our crimes: but as for him, what miſdemeanour has he been guilty of? then ſaid he to Jeſus, 42
Lord, remember me when you enter into your kingdom. Je- 43
ſus anſwer'd, verily I tell you, this day thou ſhalt be with me in paradiſe.

About the ſixth hour, it 44
was dark all over the land

45 γην εως ωρας εννατης. και εσκοτισθη ὁ ηλιος, και εσχισθη το καταπετασμα του
46 ναου μεσον. και φωνησας φωνη μεγαλη ὁ Ιησους, ειπε, πατερ, εις χειρας σου παραθησομαι το πνευμα μου. και ταυτα ειπων εξεπνευσεν.
47 Ιδων δε ὁ εκατονταρχος το γενομενον, εδοξασε τον Θεον, λεγων, οντως ὁ ανθρωπος ουτος δικαιος ην. και
48 παντες οι συμπαραγενομενοι οχλοι επι την θεωριαν ταυτην, θεωρουντες τα γενομενα, τυπτοντες εαυτων τα στηθη υπεστρεφον.
49 Ειστηκεισαν δε παντες οι γνωστοι αυτου μακροθεν, και γυναικες αι συνακολουθησασαι αυτω απο της Γαλιλαιας, ορωσαι ταυτα.

50 Και ιδου, ανηρ ονοματι Ιωσηφ, βουλευτης υπαρχων,
51 ανηρ αγαθος και δικαιος, ουτος ουκ ην συγκατατεθειμενος τη βουλη και τη πραξει αυτων, απο Αριμαθαιας πολεως των Ιουδαιων, ος και προσεδεχετο και αυτος την
52 βασιλειαν του Θεου. ουτος προσελθων τω Πιλατω, ητησατο το σωμα του Ιη-
53 σου. και καθελων αυτο ενετυλιξεν αυτο σινδονι, και εθηκεν αυτο εν μνηματι λαξευτω, ου ουκ ην ουδεπω ου-

till the ninth hour. the ſun 45
was obſcured, and the veil
of the temple was rent in
two. and Jeſus cryed with 46
a loud voice, ſaying, father,
into thy hands I commend
my ſpirit; and in pronoun-
cing theſe words, he expired.

The centurion upon ſeeing 47
what had happen'd, gave
glory to God, and ſaid, cer-
tainly this was a righteous
man. and all the people that 48
had crowded to that ſight,
went home ſtriking their
breaſts at the thoughts of
thoſe events.

As for his acquaintance, 49
they all ſtood at a diſtance,
with the women that follow-
ed him from Galilee, and
were ſpectators during the
whole tranſaction.

There was likewiſe preſent 50
a counſellor, named Joſeph,
a man of probity and juſtice,
one who had never abetted
the contrivances and proceed-
ings of the Jews. he was 51
of Arimathea, a city of Ju-
dea, and one of thoſe, who
were in expectation of the
Meſſiah's reign. this very 52
man went to Pilate, and
begg'd the body of Jeſus.
and he took it down, and 53
wrapp'd it in linnen, and
laid it in a ſepulchre, hewn
out of a rock, wherein no-
body had ever yet been de-
poſited.

δεις

54 δεις κειμενος. και ἡμερα ην παρασκευη, και σαββατον
55 επεφωσκε. κατακολουθησασαι δε και γυναικες, αἱτινες ησαν συνεληλυθυιαι αυτῳ εκ της Γαλιλαιας, εθεασαντο το μνημειον, και ὡς ετεθη
56 το σωμα αυτου. ὑποστρεψασαι δε ἡτοιμασαν αρωματα και μυρα: και το μεν σαββατον ἡσυχασαν κατα την εντολην.

1 Τη δε μιᾳ των σαββατων, ορθρου βαθεος ηλθον επι το μνημα φερουσαι ἁ ἡτοιμασαν αρωματα, και
2 τινες συν αυταις. ευρον δε τον λιθον αποκεκυλισμενον
3 απο του μνημειου. και εισελθουσαι ουχ ευρον το σω-
4 μα του Κυριου Ιησου. και εγενετο εν τῳ διαπορεισθαι αυτας περι τουτου, και ιδου, δυο ανδρες επεστησαν αυταις εν εσθησεσιν αστραπ-
5 τουσαις. εμφοβων δε γενομενων αυτων, και κλινουσων το προσωπον εις την γην, ειπον προς αυτας: τι ζητειτε τον ζωντα μετα των νεκρων?
6 ουκ εστιν ὡδε, αλλ' ηγερθη. μνησθητε ὡς ελαλησεν ὑμιν,
7 ετι ων εν τῃ Γαλιλαιᾳ, λεγων, ὁτι δει τον υἱον του ανθρωπου παραδοθηναι εις χειρας ανθρωπων ἁμαρτωλων, και σταυρωθηναι: και τῃ τριτῃ ἡμερᾳ αναστηναι.
8 και εμνησθησαν των ῥημα-

posited. now that day was 54
the preparation, and the sabbath then drew on. the wo- 55
men therefore, who had accompanied Jesus from Galilee, followed Joseph, to the sepulchre, to see how the body was disposed of. then they 56
went home, and provided spices and perfumes: after which they rested the sabbath-day, as the law appointed.

On the first day of the 1
week, very early in the morning, they went to the sepulchre with the spices they had provided, accompanied by several others. and having 2
found that the stone had been remov'd from the sepulchre, they entred in, but did not 3
find the body of the Lord Jesus. whilst they were in 4
great perplexity about it, all of a sudden, two men appear'd before them in robes of light. upon which they 5
were frightned, and bowed themselves to the very ground: but the men said to them, why do you look among the dead for one that is alive? he is not here, but is risen: 6
remember what he told you, when he was yet in Galilee, that the son of man must be 7
deliver'd into the hands of sinful men; be crucified; and the third day rise again. then 8

9 των αυτου. και υποστρεψασαι απο του μνημειου, απηγγειλαν ταυτα παντα τοις ενδεκα και πασι τοις λοιποις.
10 ην Μαγδαληνη Μαρια, και Ιωαννα, και Μαρια Ιακωβου, και αι λοιπαι συν αυταις, αι ελεγον προς τους αποστο-
11 λους ταυτα. και εφανησαν ενωπιον αυτων ωσει ληρος τα ρηματα αυτων, και ηπιστουν αυταις.
12 ο δε Πετρος αναστας εδραμεν επι το μνημειον, και παρακυψας βλεπει τα οθονια κειμενα μονα: και απηλθε, προς εαυτον θαυμαζων το γεγονος.

13 Και ιδου, δυο εξ αυτων ησαν πορευομενοι εν αυτη τη ημερα εις κωμην απεχουσαν σταδιους εξηκοντα απο Ιερουσαλημ, η ονομα Εμμαους.
14 και αυτοι ωμιλουν προς αλληλους περι παντων των συμ-
15 βεβηκοτων τουτων. και εγενετο εν τω ομιλειν αυτους και συζητειν, και αυτος ο Ιησους εγγισας συνεπορευετο
16 αυτοις. οι δε οφθαλμοι αυτων εκρατουντο του μη επι-
17 γνωναι αυτον. ειπε δε προς αυτους, τινες οι λογοι ουτοι, ους αντιβαλλετε προς αλληλους περιπατουντες, και εστε
18 σκυθρωποι? αποκριθεις δε ο εις ω ονομα Κλεοπας, ειπε προς αυτον, συ μονος παροικεις Ιερουσαλημ, και ουκ εγνως

they remembred his words;
and upon their return from 9
the ſepulchre, they related the
whole matter to the eleven,
and all the other diſciples. it 10
was Mary Magdalene and
Joanna, Mary the mother of
James, and others with them,
who gave the apoſtles this re-
lation: which however ap- 11
pear'd to them ſuch a deli-
rious tale, they could not give
credit to any of them. yet Pe- 12
ter got up, and ran to the ſe-
pulchre, where ſtooping down
he ſaw nothing but the linnen
lying there: upon which he
went away wondring with
himſelf at ſuch an event.

The ſame day two of them 13
went to a village named Em-
maus, which was diſtant a-
bout threeſcore furlongs from
Jeruſalem: and their conver- 14
ſation ran upon all that had
lately happened. now while 15
they were conferring and de-
bating together, Jeſus him-
ſelf join'd them and walk'd
along with them. but their 16
eyes were affected ſo as not
to diſcern who he was. and 17
he ſaid to them, what is the
ſubject of your debate in the
way, and why do you look ſo
ſad? one of them, Cleo- 18
pas by name, reply'd, are
you ſuch a ſtranger in Je-
ruſalem as not to know
what has ſo lately happen'd
there?

εργως τα γενομενα εν αυτη εν
19 ταις ημεραις ταυταις? και
ειπεν αυτοις, ποια? οι δε
ειπον αυτω, τα περι Ιησου
του Ναζωραιου, ος εγενετο
ανηρ προφητης, δυνατος εν
εργω και λογω εναντιον του
Θεου και παντος του λαου.
20 οπως τε παρεδωκαν αυτον οι
αρχιερεις και οι αρχοντες η-
μων εις κριμα θανατου, και
21 εσταυρωσαν αυτον. ημεις
δε ηλπιζομεν οτι αυτος εστιν
ο μελλων λυτρουσθαι τον Ισ-
ραηλ: αλλα γε συν πασι
τουτοις, τριτην ταυτην η-
μεραν αγει σημερον, αφ' ου
22 ταυτα εγενετο. αλλα και
γυναικες τινες εξ ημων εξεσ-
τησαν ημας, γενομεναι ορθριαι
23 επι το μνημειον. και μη ευ-
ρουσαι το σωμα αυτου
ηλθον, λεγουσαι και οπτα-
σιαν αγγελων εωρακεναι, οι
24 λεγουσιν αυτον ζην. και
απηλθον τινες των συν ημιν
επι το μνημειον, και ευρον
ουτω καθως και αι γυναικες
ειπον, αυτον δε ουκ ειδον.
25 και αυτος ειπε προς αυτους,
ω ανοητοι και βραδεις τη
καρδια του πιστευειν επι
πασιν οις ελαλησαν οι προ-
26 φηται. ουχι ταυτα εδει πα-
θειν τον Χριστον, και εισελθειν
27 εις την δοξαν αυτου? και
αρξαμενος απο Μωσεως, και
απο παντων των προφητων,
διηρμηνευεν αυτοις εν πασαις
ταις γραφαις τα περι εαυτου.

και

there? what about? said 19
he. why, about Jesus the
Nazarean, said they, who
was a prophet, eminently
recommended, by his doctrine
and his works, to the ap-
probation of God and of all
the people; and of his be- 20
ing deliver'd up by our chief
priests and magistrates to be
condemn'd to die, whom they
actually crucified: though 21
we expected he would have
been the Messiah, that was
to deliver Israel: and besides
all this, it is now three
days since these things were
done. 'tis true, some wo- 22
men of our company threw
us into a surprize: for going
to the sepulchre early in the
morning, and not finding 23
his body there, they came
to tell us, that they had
seen a vision of angels, who
said that he was alive. where- 24
upon some of us went to the
sepulchre, and found matters
just as the women had rela-
ted; but him they did not
see. then Jesus said to them, 25
how stupidly incredulous are
you not to believe things that
have been all predicted by
the prophets! was not the 26
Messiah to have suffer'd
thus, and after that enter
into his glory? then begin- 27
ning at Moses he explain'd
all the passages there, and

in

28 και ηγγισαν εις την κωμην ου
επορευοντο, και αυτος προ-
σεποιειτο πορρωτερω πορευ-
29 εσθαι. και παρεβιασαντο
αυτον, λεγοντες, μεινον μεθ'
ημων, οτι προς εσπεραν εστι,
και κεκλικεν η ημερα. και ει-
σηλθε του μειναι συν αυτοις.
30 και εγενετο εν τω κατακλιθη-
ναι αυτον μετ' αυτων, λα-
βων τον αρτον, ευλογησε,
και κλασας επεδιδου αυτοις.
31 αυτων δε διηνοιχθησαν οι οφ-
θαλμοι, και επεγνωσαν αυ-
τον, και αυτος αφαντος εγε-
νετο απ' αυτων.

32 Και ειπον προς αλληλους,
ουχι η καρδια ημων καιομενη
ην εν ημιν, ως ελαλει ημιν εν
τη οδω, και ως διηνοιγεν ημιν
33 τας γραφας? και αναστα-
ντες αυτη τη ωρα, υπεστρε-
ψαν εις Ιερουσαλημ, και ευρον
συνηθροισμενους τους ενδεκα
34 και τους συν αυτοις, λεγον-
τας, οτι ηγερθη ο Κυριος ον-
35 τως, και ωφθη Σιμωνι. και
αυτοι εξηγουντο τα εν τη ο-
δω, και ως εγνωσθη αυτοις εν
τη κλασει του αρτου.

36 Ταυτα δε αυτων λαλουν-
των, αυτος ο Ιησους εστη εν
μεσω αυτων, και λεγει αυ-

τοις,

in all the prophets, which related to himself. and they 28
drew nigh the village where they were going: and he seemed as if he would have pass'd on further. but they 29
press'd him, saying, stay with us, for it is late and begins to be dark. so he went in to tarry with them. and as 30
he was at table with them, he took bread, and gave thanks, then brake it and gave it to them; when look- 31
ing upon him more intently, they perceiv'd that it was Jesus. but he vanish'd out of sight.

Upon this, they said to one 32
another, to what ardor did not our affections rise, while he talk'd with us by the way, and while he expounded to us the scriptures? and immedi- 33
ately they set out, and return'd to Jerusalem, where they found the eleven, and the rest of their company, all as-sembled, who said, the Lord 34
is actually risen, and hath appeared to Simon. There- 35
upon the two disciples related what had hapned on the road, and how they first discover'd who Jesus was at his break-ing of bread.

While they were thus talk- 36
ing, Jesus himself appear'd in the midst of them, and said to them, peace be with

you.

37 τοις, ειρηνη υμιν. πτοηθεν-
τες δε και εμφοβοι γενομενοι ε-
38 δοκουν πνευμα θεωρειν. και
ειπεν αυτοις, τι τεταραγμενοι
εστε, και διατι διαλογισμοι
αναβαινουσιν εν ταις καρδιαις
39 υμων? ιδετε τας χειρας μου
και τους ποδας μου, οτι αυ-
τος εγω ειμι, ψηλαφησατε
με και ιδετε, οτι πνευμα σαρ-
κα και οστεα ουκ εχει, κα-
40 θως εμε θεωρειτε εχοντα: και
τουτο ειπων επεδειξεν αυτοις
41 τας χειρας και τους ποδας. ετι
δε απιστουντων αυτων απο
της χαρας, και θαυμαζον-
των, ειπεν αυτοις, εχετε τι
42 βρωσιμον ενθαδε? οι δε επε-
δωκαν αυτω ιχθυος οπτου με-
ρος, και απο μελισσιου κη-
43 ριου, και λαβων, ενωπιον αυ-
44 των εφαγεν. ειπε δε αυτοις,
ουτοι οι λογοι ους ελαλησα
προς υμας ετι ων συν υμιν,
οτι δει πληρωθηναι παντα
τα γεγραμμενα εν τω νομω
Μωσεως, και προφηταις, και
45 ψαλμοις περι εμου. τοτε δι-
ηνοιξεν αυτων τον νουν, του
46 συνιεναι τας γραφας. και ει-
πεν αυτοις, οτι ουτω γεγραπ-
ται, και ουτως εδει παθειν
τον Χριστον, και αναστηναι
εκ νεκρων τη τριτη ημερα,
47 και κηρυχθηναι επι τω ονομα-
τι αυτου μετανοιαν και αφε-
σιν αμαρτιων εις παντα τα
εθνη, αρξαμενον απο Ιερου-
48 σαλημ. υμεις δε εστε μαρ-

you. but they were in a con- 37
ſternation and fright, imagi-
ning, that they ſaw a ſpirit.
upon which he ſaid to them, 38
why are you in this confu-
ſion? what is it, that your
minds are ſo perplex'd? be- 39
hold my hands, and my feet.
for I am bodily preſent, touch
me and conſider me; for a
ſpirit has not fleſh and bones,
as you ſee me have: all the 40
while holding out his hands
and his feet, as he was ſpeak-
ing. but as they were diffi- 41
dent of ſo joyful an event,
and ſtill in amaze, he ſaid to
them, have you any thing
here to eat? and they gave 42
him a piece of broil'd fiſh,
and of a honey-comb; which 43
he took, and did eat in their
preſence. then he ſaid, this 44
is what I told you, while I
was yet with you, that what
has been written concerning me
in the law of Moſes, in the
prophets, and in the pſalms,
muſt be all accompliſhed. then 45
he open'd their minds to make
them underſtand the ſcrip-
tures, and ſaid to them, thus 46
it is written, and thus it be-
hov'd Chriſt to ſuffer, and
to riſe from the dead the third
day: and that repentance 47
and remiſſion of ſins ſhould
be preach'd in his name, a-
mong all nations, beginning
at Jeruſalem. you are wit- 48

τυρες neſſes

49 τυρες τουτων. και ιδου, εγω αποστελλω την επαγγελιαν του πατρος μου εφ' υμας· υμεις δε καθισατε εν τη πολει Ιερουσαλημ, εως ου ενδυσασθε δυναμιν εξ υψους.

50 Εξηγαγε δε αυτους εξω εως εις Βηθανιαν, και επαρας τας χειρας αυτου, ευλογησεν αυ-
51 τους. και εγενετο εν τω ευλογειν αυτον αυτους, διεστη απ' αυτων, και ανεφερετο εις
52 τον ουρανον. και αυτοι προσκυνησαντες αυτον, υπεστρεψαν εις Ιερουσαλημ μετα χα-
53 ρας μεγαλης. και ησαν διαπαντος εν τω ιερω, αινουντες και ευλογουντες τον Θεον.

neſſes of theſe things. and I 49
am going to ſend you what my father has promis'd you. but continue in the city of Jeruſalem, until you ſhall be endued with power from on high.

At length he led them out 50
as far as Bethany; and ſtretching out his hands, he gave them his benediction. and while he was bleſſing 51
them, he was taken from them, and carried up into heaven. and they worſhip'd him, and 52
with great joy return'd to Jeruſalem, where they daily 53
praiſed and bleſſed God in the temple.

ΤΟ ΚΑΤΑ
ΙΩΑΝΝΗΝ
ΑΓΙΟΝ ΕΥΑΓΓΕΛΙΟΝ.

1 ΕΝ ΑΡΧΗ ην ὁ Λογος, και ὁ Λογος ην προς τον Θεον, και Θεος ην ὁ
2 Λογος. ὁυτος ην εν Αρχῃ
3 προς τον Θεον. παντα δι' αυτου εγενετο. και χωρις
4 αυτου εγενετο ουδε ἑν. ὁ γεγονεν ἐν αυτῳ Ζωη ην και ἡ Ζωη ην το Φως των ανθρω-
5 πων. και το φως εν τῃ σκοτιᾳ φαινει, και ἡ σκοτια αυτο ου κατελαβεν.

6 Εγενετο ανθρωπος απεσταλμενος παρα Θεου, ην ονο-
7 μα αυτῳ Ιωαννης. ὁυτος ηλθεν εις μαρτυριαν, ἱνα μαρτυρησῃ περι του φωτος, ἱνα παντες πιστευσωσι δι'
8 αυτου. ουκ ην εκεινος το φως, αλλ' ἱνα μαρτυρησῃ
9 περι του φωτος. ην το Φως το αληθινον, ὁ φωτιζει παντα ανθρωπον ερχομενον εις τον
10 κοσμον. εν τῳ κοσμῳ ην, και ὁ κοσμος δι' αυτου εγενετο, και ὁ κοσμος αυτον ουκ εγνω.
11 εις τα ιδια ηλθε, και οἱ ιδιοι
12 αυτον ου παρελαβον. οσοι δε ελαβον αυτον εδωκεν αυτοις εξουσιαν τεκνα Θεου γενεσθαι,

THE
HOLY GOSPEL
According to JOHN.

IN the *beginning was the Logos, and the Logos was with God, and the Logos was God. the ſame was in the beginning with God. all things were made by him; and without him was not any thing made. *the Life was produc'd in him, and the Life was the Light of men. and the Light ſhineth in darkneſs, but the darkneſs did not receive it. 1 2 3 4 5

There was a man ſent from God, whoſe name was John. he came as a witneſs, to repreſent what he knew of the light, that by his means all might be convinc'd. he was not that Light, but was ſent to teſtify of that light. HE was the true Light who came into the world, to enlighten every man. he was in the world, even the world that had been made by him, but the world knew him not. he came unto his own, and his own received him not. but to as many as received him, and 6 7 8 9 10 11 12

* See the note at the end of this goſpel.

νεσθαι, τοις πιστευουσιν εις
13 το ονομα αυτου. οι ουκ εξ αι-
ματων, ουδε εκ θεληματος
σαρκος, ουδε εκ θεληματος
ανδρος, αλλ' εκ Θεου εγεννη-
θησαν.

14 Και ὁ Λογος σαρξ εγενετο,
και εσκηνωσεν εν ἡμιν, και
εθεασαμεθα την δοξαν αυτου,
δοξαν ὡς Μονογενους παρα
πατρος, πληρης χαριτος και
15 αληθειας. Ιωαννης μαρτυρει
περι αυτου, και κεκραγε, λε-
γων, "ὁυτος ην ὁν ειπον,
"ὁ οπισω μου ερχομενος,
"εμπροσθεν μου γεγονεν, ὁτι
16 "πρωτος μου ην." και εκ
του Πληρωματος αυτου ἡ-
μεις παντες ελαβομεν, και χα-
17 ριν αντι χαριτος. ὁτι ὁ νομος
δια Μωσεως εδοθη, ἡ χαρις
και ἡ αληθεια δια Ιησου Χρισ-
18 του εγενετο. Θεον ουδεις ἑω-
ρακε πωποτε, ὁ Μονογενης
υἱος, ὁ ὡν εις τον κολπον του
πατρος, εκεινος εξηγησατο.

19 Και ἁυτη εστιν ἡ μαρτυρια
του Ιωαννου, ὁτε απεστει-
λαν ὁι Ιουδαιοι εξ Ιεροσολυ-
μων ἱερεις και Λευιτας, ἱνα
ερωτησωσιν αυτον, συ τις
20 ει? και ὡμολογησε, και ουκ
ἡρνησατο, και ὡμολογησεν,
ὁτι ουκ ειμι εγω ὁ Χριστος.

believed on him, he granted the privilege of being the ſons of God. a birth which 13
they had not from circumciſion, nor from the conſtitution of the body, nor the inſtitution of man, but from God.

The Logos became incarnate, and had his tabernacle among us, being full of grace and truth; and we contemplated his glory, ſuch glory as the * Monogenes derived from the father. it was of 15
him that John bare witneſs, when he made this declaration, "this was he of whom "I ſaid, he that cometh after "me, was before me; for "he did indeed exiſt before "me." and of his * Plenitude 16
have we all received, even abundant grace. the law 17
indeed was delivered by Moſes, but grace and truth was the diſpenſation of Jeſus Chriſt. no man hath ſeen 18
God at any time; * the only begotten ſon, who is intimate with the father, hath made him known.

This is the teſtimony of 19
John, when the Jews ſent prieſts and Levites from Jeruſalem, to ask him, who he was. he own'd it, and 20
did not deny it; but made this proteſtation, I am not

και the

* See the note at the end of this goſpel.

21 και πρωτησαν αυτον, τι ουν? Ηλιας ει συ? και λεγει, ουκ ειμι. ὁ προφητης ει συ?
22 και απεκριθη, ου. ειπον ουν αυτῳ, τις ει? ἱνα αποκρισιν δωμεν τοις πεμψασιν ἡμας, τι λεγεις περι σεαυτου?
23 εφη, "εγω φωνη βοωντος εν τῃ "ερημῳ, ευθυνατε την ὁδον "Κυριου," καθως ειπεν Ησαιας ὁ προφητης.

the Chriſt. art thou then Elias? ſaid they; and he anſwer'd, I am not. art thou a prophet? and he anſwer'd, no. ſaid they to him, who then art thou? that we may give an anſwer to thoſe that ſent us: what ſayſt thou of thy ſelf? "I
21 22 23
*"am, ſaid he, the voice of "one crying in the wilder-"neſs, clear the way of the "Lord," *as ſaid the prophet Eſaias.*

24 Και οἱ απεσταλμενοι ησαν
25 εκ των Φαρισαιων. και ηρωτησαν αυτον, και ειπον αυτῳ, "τι ουν βαπτιζεις, ει "συ ουκ ει ὁ Χριστος, ουτε "Ηλιας, ουτε ὁ προφητης?"
26 απεκριθη αυτοις ὁ Ιωαννης, λεγων, εγω βαπτιζω εν ὑδατι, μεσος δε ὑμων ἑστηκεν, ὁν ὑ-
27 μεις ουκ οιδατε. αυτος εστιν ὁ οπισω μου ερχομενος, ὁς εμπροσθεν μου γεγονεν, ου εγω ουκ ειμι ἀξιος ἱνα λυσω αυτου τον ἱμαντα του ὑποδηματος.
28 ταυτα εν Βηθαβαρᾳ εγενετο περαν του Ιορδανου, ὁπου ην Ιωαννης βαπτιζων.

Now the meſſengers were of the ſect of the Phariſees,
24
and they asked him, "why "then do you baptize, if "you are not the Chriſt, "nor Elias, nor any other "prophet?" John anſwer-
25 26
ed them, I baptize with water: but there is one among you, whom ye know not; he it is who coming after me,
27
is preferred before me, the latchet of whoſe ſandals I am not worthy to unlooſe. theſe things were tranſacted
28
at Bethabara, near Jordan, where John uſed to baptize.

29 Τῃ επαυριον βλεπει (ὁ Ιωαννης) τον Ιησουν ερχομενον προς αυτον, και λεγει, "ιδε "ὁ αμνος του Θεου ὁ αἱρων "την ἁμαρτιαν του κοσ-
30 "μου." ουτος εστι περι ου εγω ειπον, οπισω μου ερχεται ανηρ, ὁς εμπροσθεν μου γεγονεν,

The next day John ſaw Jeſus coming to him, and ſaid, "behold the lamb of "God, who taketh away "the ſin of the world."
29
this is he of whom I ſaid,
30
after me cometh a man, who was before me: for he did

* Eſa. xl. 3.

31 νεν, ὅτι πρωτος μου ην. κἀ-
γω ουκ ηδειν αυτον, αλλ' ἱνα
φανερωθῃ τῳ Ισραηλ, δια
τουτο ηλθον εγω εν τῳ ὑδατι
32 βαπτιζων. και εμαρτυρησεν
Ιωαννης, λεγων, ὅτι τεθεα-
μαι το πνευμα καταβαινον
ὡσει περιστεραν ἐξ ουρανου,
33 και ἐμεινεν ἐπ' αυτον. κἀγω
ουκ ηδειν αυτον, αλλ' ὁ πεμ-
ψας με βαπτιζειν εν ὑδατι,
εκεινος μοι ειπεν, "ἐφ' ὃν αν
"ἰδῃς το πνευμα καταβαι-
"νον και μενον ἐπ' αυτον,
"ουτος εστιν ὁ βαπτιζων
34 "εν πνευματι ἁγιῳ." κἀγω
ἑωρακα, και μεμαρτυρηκα ὅτι
ουτος εστιν ὁ υἱος του Θεου.

35 Τῃ επαυριον παλιν ἱστη-
κει ὁ Ιωαννης, και εκ των μα-
36 θητων αυτου δυο. και εμβλε-
ψας τῳ Ιησου περιπατουντι,
λεγει, "ἰδε ὁ αμνος του Θε-
37 "ου." και ἠκουσαν αυτου
οἱ δυο μαθηται λαλουντος,
και ἠκολουθησαν τῳ Ιησου.
38 στραφεις δε ὁ Ιησους, και θε-
ασαμενος αυτους ακολουθουν-
39 τας, λεγει αυτοις, τι ζητει-
τε? οἱ δε ειπον αυτῳ, ραββι,
ὁ λεγεται ἑρμηνευομενον, δι-
40 δασκαλε, που μενεις? λεγει
αυτοις, ερχεσθε και ἰδετε.
ηλθον και ειδον που μενει, και
παρ' αυτῳ ἐμειναν την ἡμεραν
εκεινην. ὡρα ην ὡς δεκατη.
41 ην Ανδρεας ὁ ἀδελφος Σιμωνος
Πετρου, ἑις εκ των δυο των
ακουσαντων παρα Ιωαννου,
και ακολουθησαντων αυτῳ.

indeed exist before me. I knew him not: but therefore am I come baptizing with water, that he might be manifest to Israel. and John testified, saying, I saw the spirit descending from heaven like a dove, and it abode upon him. I had not known him: but he that sent me to baptize with water, had told me, "upon whom thou shalt "see the spirit descending "and remaining on him, "the same is he who bap-"tizeth with the holy spirit." this I saw, and testify'd, that he is the son of God.

The next day after, John was again there with two of his disciples: and seeing Jesus as he walked, he said, "behold the lamb of "God." the two disciples hearing this, followed Jesus. then Jesus turned about, and seeing them following, said, what do you seek? they answered him, rabbi, that is to say master, where do you dwell? come, said he, and see. so they went and saw where he lodged, and abode with him that day: for it was about the tenth hour. Andrew, Simon Peter's brother, was one of the two disciples, who had followed Jesus, after they had heard what John had said.

ευ-

the

42 εὑρισκει οὗτος πρωτον τον ἀδελφον τον ἰδιον Σιμωνα, και λεγει αυτῳ, " εὑρηκαμεν τον " Μεσσιαν," ὁ εστι μεθερ-
43 μηνευομενον, Χριστος. και ηγαγεν αυτον προς τον Ιησουν. ἐμβλεψας δε αυτῳ ὁ Ιησους, ειπε, " συ ει Σιμων " ὁ υἱος Ιωνα, συ κληθησῃ " Κηφας," ὁ ἑρμηνευεται Πετρος.

44 Τῃ ἐπαυριον ηθελησεν ἐξελθειν εις την Γαλιλαιαν, και ἑυρισκει Φιλιππον, και λεγει αυτῳ ὁ Ιησους, ακολουθει
45 μοι. ην δε ὁ Φιλιππος απο Βηθσαιδα, εκ της πολεως
46 Ανδρεου και Πετρου. ἑυρισκει Φιλιππος τον Ναθαναηλ, και λεγει αυτῳ, ὁν ἐγραψε Μωσης εν τῳ νομῳ, και οἱ προφηται, ἑυρηκαμεν Ιησουν τον υἱον του Ιωσηφ, τον απο
47 Ναζαρετ. και ειπεν αυτῳ Ναθαναηλ, εκ Ναζαρετ δυναται τι αγαθον ειναι? λεγει αυτῳ Φιλιππος, ερχου και
48 ἰδε. ειδεν ὁ Ιησους τον Ναθαναηλ ερχομενον προς αυτον, και λεγει περι αυτου, ἰδε ἀληθως Ισραηλιτης, εν ᾧ δολος
49 ουκ εστι. λεγει αυτῳ Ναθαναηλ, ποθεν με γινωσκεις? ἀπεκριθη ὁ Ιησους, και ειπεν αυτῳ, προ του σε Φιλιππον φωνησαι, οντα ὑπο την συ-
50 κην, ειδον σε. ἀπεκριθη Ναθαναηλ, και λεγει αυτῳ, ραββι, συ ει ὁ υἱος του Θεου, συ ει ὁ βασιλευς του Ισραηλ.

ἀπε-

the first he met was his own 42
brother Simon, to whom he
said, " we have found the
" Messias," that is to
say, the Christ. and he 43
brought him to Jesus. and
when Jesus beheld him, he
said, " thou art Simon the
" son of Jona: thou shalt
" be called Cephas," which
is by interpretation, a stone.

The day following Jesus 44
having a mind to go into
Galilee, met with Philip,
and said to him, follow me.
now Philip was of Beth- 45
saida, the city of Andrew
and Peter. Philip meeting 46
with Nathanael, said to him,
we have found him of whom
Moses in the law, and the
prophets did write, Jesus of
Nazareth, the son of Jo-
seph. but Nathanael said 47
to him, can there any good
thing come out of Nazareth?
come and see, said Philip.
Jesus seeing Nathanael com- 48
ing, said of him, there's a
true Israelite, in whom is no
guile. how do you know me? 49
said Nathanael to him. be-
fore Philip called you, re-
plied Jesus, I saw you under
the fig-tree. Nathanael an- 50
swered, rabbi, thou art the
son of God, thou art the

king

51 απεκριθη Ιησους, και ειπεν αυτω, ὁτι ειπον σοι, ειδον σε ὑποκατω της συκης, πιστευεις? μειζω τουτων ὀψει. και 52 λεγει αυτῳ, αμην αμην λεγω ὑμιν, απ' αρτι ὀψεσθε τον ουρανον ανεῳγοτα, και τους αγγελους του Θεου αναβαινοντας και καταβαινοντας επι τον ὑιον του ανθρωπου.

king of Iſrael. Jeſus answered him, becauſe thou believeſt what I ſaid, that I ſaw thee under the fig-tree, thou ſhalt ſee greater things than theſe. and he ſaid to him, I declare unto you, hereafter you ſhall ſee heaven open, and the angels of God aſcending, and deſcending upon the ſon of man. 51 52

1 Και τῃ ἡμερᾳ τῃ τριτῃ γαμος εγενετο εν Κανᾳ της Γαλιλαιας, και ην ἡ μητηρ 2 του Ιησου εκει. εκληθη δε και ὁ Ιησους και ὁι μαθηται 3 αυτου εις τον γαμον. και ὑστερησαντος οινου, λεγει ἡ μητηρ του Ιησου προς αυτον, 4 οινον ουκ εχουσι. λεγει αυτῃ ὁ Ιησους, τι εμοι και σοι, γυναι? ουπω ἡκει ἡ ωρα μου? 5 λεγει ἡ μητηρ αυτου τοις διακονοις, ὁ, τι αν λεγῃ ὑμιν, 6 ποιησατε. ησαν δε εκει ὑδριαι λιθιναι ἑξ, κειμεναι κατα τον καθαρισμον των Ιουδαιων, χωρουσαι ανα μετρητας δυο ἡ τρεις. 7 λεγει αυτοις ὁ Ιησους, γεμισατε τας ὑδριας ὑδατος. και εγεμισαν αυ- 8 τας ἑως ανω. και λεγει αυτοις, αντλησατε νυν, και φερετε τῳ αρχιτρικλινῳ, και 9 ηνεγκαν. ὡς δε εγευσατο ὁ αρχιτρικλινος το ὑδωρ οινον γεγενημενον, και ουκ ἡδει πο-

Three days after, there was a wedding at Cana in Galilee; where the mother of Jeſus was preſent. as likewiſe Jeſus and his diſciples, who were all invited to the feaſt. now when the wine was out, the mother of Jeſus ſaid to him, they have no wine. Jeſus answer'd her, woman, leave that affair to me, is not that my concern? upon which his mother bid the ſervants do whatever he ſhould order. now there were ſix ciſterns of ſtone plac'd there for the uſe of the Jews in their purifications, containing two or three firkins a-piece. theſe Jeſus order'd the waiters to fill with water. ſo they filled them up to the brim. now fill out, ſaid he, and carry it to the ſteward of the feaſt, which accordingly they did. as ſoon as the ſteward had taſted the water that was made 1 2 3 4 5 6 7 8 9

θεν

θεν εστιν, οἱ δε διακονοι ηδεισαν, οἱ ντλησαντες το ὑδωρ, φωνει τον νυμφιον ὁ αρχιτρι-
10 κλινος, και λεγει αυτῳ, πας ανθρωπος πρωτον τον καλον οινον τιθησι, και ὁταν μεθυσθωσι, τοτε τον ελασσω, συ τετηρηκας τον καλον οινον
11 ἑως αρτι. ταυτην εποιησε την αρχην των σημειων ὁ Ιησους εν Κανᾳ της Γαλιλαιας, και εφανερωσε την δοξαν αὐτου, και επιστευσαν εις αυτον οἱ μαθηται αυτου.

made wine, (for he did not know whence it came, but the ſervants who drew the water knew it,) he called the bridegroom, and ſaid to him, 'tis uſual to preſent the beſt wine firſt, and afterwards the worſe, when the gueſts have drank pretty freely: but you have reſerved the beſt wine to the laſt. thus was the firſt miracle of Jeſus wrought at Cana in Galilee, by which he diſplayed his power; and his diſciples believed on him.

12 Μετα τουτο κατεβη εις Καπερναουμ, αυτος και ἡ μητηρ αυτου, και οἱ αδελφοι αυτου, και οἱ μαθηται αυτου, και εκει εμειναν ου πολ-
13 λας ἡμερας. και εγγυς ην το πασχα των Ιουδαιων, και ανεβη εις Ιεροσολυμα ὁ Ιη-
14 σους. και ευρεν εν τῳ ἱερῳ τους πωλουντας βοας και προβατα και περιστερας, και τους κερματιστας καθημενους.
15 και ποιησας φραγελλιον εκ σχοινιων, παντας εξεβαλεν εκ του ἱερου, τα τε προβατα και τους βοας, και των κολλυβιστων εξεχεε το κερμα, και τας τραπεζας ανεστρεψε.
16 και τοις τας περιστερας πωλουσιν ειπεν, αρατε ταυτα εντευθεν, και μη ποιειτε τον οικον του πατρος μου, οικον
17 εμποριου. εμνησθησαν δε οἱ μα-

After this he went down to Capernaum, in company with his mother, his brethren, and his diſciples: but they ſtay'd there only a few days. for the Jews paſſover being nigh, Jeſus went up to Jeruſalem, where he found in the temple thoſe that ſold oxen, ſheep, and doves, beſides the changers of money, who were ſitting there. upon which he made a whip of ſmall cords, and drove them all out of the temple, with their ſheep, and oxen; and threw about the changers money, and over-ſet the tables; and ſaid to the dove-ſellers, away with theſe things; make not my father's houſe a market-houſe. which put his diſciples in mind

μαθηται αυτου, ὁτι γεγραμμενον εστιν, "ὁ ζηλος του "οικου σου καταφαγεται
18 "με." απεκριθησαν ουν ὁι Ιουδαιοι, και ειπον αυτῳ, τι σημειον δεικνυεις ἡμιν, ὁτι
19 ταυτα ποιεις? απεκριθη ὁ Ιησους, και ειπεν αυτοις, λυσατε τον ναον τουτον, και εν τρισιν ἡμεραις εγερω αυτον.
20 ειπον ουν ὁι Ιουδαιοι, τεσσαρακοντα και ἑξ ετεσιν ωκοδομηθη ὁ ναος ὁυτος, και συ εν τρισιν ἡμεραις εγερεις αυτον?
21 εκεινος δε ελεγε περι του ναου
22 του σωματος αὐτου. ὁτε ουν ηγερθη εκ νεκρων, εμνησθησαν ὁι μαθηται αυτου ὁτι τουτο ελεγεν, και επιστευσαν τῃ γραφῃ, και τῳ λογῳ ὡ ειπεν ὁ Ιησους.

23 Ως δε ην εν Ιεροσολυμοις εν τῳ πασχα εν τῃ ἑορτῃ, πολλοι επιστευσαν εις το ονομα αυτου, θεωρουντες αυτου τα σημεια ἁ εποιει.
24 αυτος δε ὁ Ιησους ουκ επιστευεν ἑαυτον αυτοις, δια το
25 αυτον γινωσκειν παντας. και ὁτι ου χρειαν ειχεν ἱνα τις μαρτυρησῃ περι του ανθρωπου, αυτος γαρ εγινωσκε τι ην εν τῳ ανθρωπῳ.

1 Ην δε ανθρωπος εκ των Φαρισαιων, Νικοδημος ονομα αυτῳ, αρχων των Ιουδαιων.
2 ὁυτος ηλθε προς τον Ιησουν νυκτος, και ειπεν αυτῳ, ραββι, οιδαμεν ὁτι απο Θεου ελη-

mind of that paſſage, * "my "zeal for thine houſe does "prey upon me." whereupon the Jews ſaid, what miracle can you ſhow to juſtify your behaviour? Jeſus anſwered them, ſaying, deſtroy this temple, and within three days I will raiſe it up. to this ſaid the Jews, forty and ſix years was this temple in building, and wilt thou rear it up in three days? but by the temple he meant his body. and when he was riſen from the dead, his diſciples remembred that expreſſion of his: and they believed the ſcripture, and what Jeſus had ſaid.

Now whilſt he was in Jeruſalem at the feaſt of the paſſover, many believed in him when they ſaw the miracles which he did. but Jeſus did not truſt his perſon with them, becauſe he knew them all. and he did not want any information concerning man: for he knew of himſelf the ſecret of their hearts.

Now one of the Phariſees, named Nicodemus, was there, a ruler of the Jews: who came to Jeſus by night, and ſaid to him, rabbi, we know that thou art a teacher ſent from

* Pſal. lxix. 9.

εληλυθας διδασκαλος, ουδεις γαρ ταυτα τα σημεια δυναται ποιειν ἁ συ ποιεις, εαν μη ἡ ὁ Θεος μετ' αυτου. 3 απεκριθη ὁ Ιησους, και ειπεν αυτῳ, αμην αμην λεγω σοι, εαν μη τις γεννηθῃ ανωθεν, ου δυναται ιδειν την βασιλειαν του Θεου. 4 λεγει προς αυτον ὁ Νικοδημος, πως δυναται ανθρωπος γεννηθηναι γερων ων? μη δυναται εις την κοιλιαν της μητρος ἀυτου δευτερον εισελθειν, και γεννηθηναι? 5 απεκριθη ὁ Ιησους, αμην αμην λεγω σοι, εαν μη τις γεννηθῃ εξ ὑδατος και πνευματος, ου δυναται εισελθειν εις την βασιλειαν του Θεου. 6 το γεγεννημενον εκ της σαρκος, σαρξ εστι, και το γεγεννημενον εκ του πνευματος, πνευμα εστι. 7 μη θαυμασῃς ὁτι ειπον σοι, δει ὑμας γεννηθηναι ανωθεν. 8 το πνευμα ὁπου θελει πνει, και την φωνην αυτου ακουεις, αλλ' ουκ οιδας ποθεν ερχεται, και που ὑπαγει, ὁυτως εστι πας ὁ γεγεννημενος εκ του πνευματος. 9 απεκριθη Νικοδημος, και ειπεν αυτῳ, πως δυναται ταυτα γενεσθαι? 10 απεκριθη ὁ Ιησους, και ειπεν αυτῳ, συ ει ὁ διδασκαλος του Ισραηλ, και ταυτα ου γινωσκεις?

from God: for no man can perform the miracles that you do, except God be with him. Jesus answered him, I declare unto thee, except a man be born again, he cannot see the kingdom of God. Nicodemus replied, how can a man be born when he is old? can he enter into his mother, and be born a second time? Jesus answered, I tell thee, except a man be renewed by the spiritual baptism, he cannot enter into the kingdom of God. the cleansing of the body is only external, but the purification of the spirit is spiritual. be not surprized that I said to thee, you must be born again. the wind bloweth where it listeth, and you hear the sound thereof, but cannot tell whence it comes, or whither it goes: such is the change in every one that is renewed by the spirit. Nicodemus answered, how can that be? Jesus answered him, are you a doctor in Israel, and not know these things?

11 Αμην αμην λεγω σοι, ὁτι ὁ οιδαμεν λαλουμεν, και ὁ εωρακαμεν μαρτυρουμεν, και την μαρτυριαν ἡμων ου λαμβανετε.

I declare unto thee, we speak what we know, and testify what we have seen; but you do not receive our

12 βανετε. ει τα επιγεια ειπον
υμιν, και ου πιστευετε, πως,
εαν ειπω υμιν τα επουρανια,
13 πιστευσητε? και ουδεις α-
ναβεβηκεν εις τον ουρανον, ει
μη ο εκ του ουρανου καταβας,
ο υιος του ανθρωπου ο ων εν
14 τω ουρανω. και καθως Μω-
σης υψωσε τον οφιν εν τη ε-
ρημω, ουτως υψωθηναι δει
15 τον υιον του ανθρωπου. ινα
πας ο πιστευων εις αυτον,
μη απολητai, αλλ' εχη ζω-
16 ην αιωνιον. ουτω γαρ ηγα-
πησεν ο Θεος τον κοσμον,
ωστε τον υιον αυτου τον μο-
νογενη εδωκεν, ινα πας ο πισ-
τευων εις αυτον, μη απολη-
ται, αλλ' εχη ζωην αιωνιον.
17 ου γαρ απεστειλεν ο Θεος τον
υιον αυτου εις τον κοσμον,
ινα κρινη τον κοσμον, αλλ'
ινα σωθη ο κοσμος δι' αυτου.
18 ο πιστευων εις αυτον, ου κρι-
νεται, ο δε μη πιστευων, ηδη
κεκριται, οτι μη πεπιστευκεν
εις το ονομα του μονογενους
19 υιου του Θεου. αυτη δε εστ-
ιν η κρισις, οτι το φως εληλ-
υθεν εις τον κοσμον, και η-
γαπησαν οι ανθρωποι μαλλον
το σκοτος, η το φως, ην γαρ
20 πονηρα αυτων τα εργα. πας
γαρ ο φαυλα πρασσων, μι-
σει το φως, και ουκ ερχεται
προς το φως, ινα μη ελεγχθη
21 τα εργα αυτου, ο δε ποιων
την αληθειαν, ερχεται προς

testimony. if you don't believe when I tell you what is plain, how should you believe, if I tell you of things more sublime? for no man hath penetrated into the secrets of heaven, but he that came down from heaven, even the son of man, who is in heaven. but as Moses lifted up the serpent in the wilderness, even so must the son of man be lifted up: that whosoever believeth in him, should not perish, but have eternal life. for God so loved the world, that he gave his only begotten son, that whosoever believeth in him, should not perish, but have eternal life. for God sent not his son into the world to condemn the world; but that the world through him might be saved. he that believeth on him, shall not be condemned: but he that believeth not, is condemned already, because he hath not believed in the only begotten son of God. and this is the subject of their condemnation, that light is come into the world, and men have loved darkness rather than light, because their deeds were evil. for every one that doth evil, hateth the light, and shunneth the light, lest his deeds should be reproved. but he that doth

12 13 14 15 16 17 18 19 20 21

το φως, ἱνα φανερωθῃ αυτου τα εργα, ὁτι εν Θεῳ εστιν ειργασμενα.

22 Μετα ταυτα ηλθεν Ιησους, και οἱ μαθηται αυτου εις την Ιουδαιαν γην, και εκει διετριβε μετ' αυτων, και ε-
23 βαπτιζεν. ην δε και Ιωαννης βαπτιζων εν Αινων εγγυς του Σαλειμ, ὁτι ὑδατα πολλα ην εκει, και παρεγινοντο,
24 και εβαπτιζοντο. ουπω γαρ ην βεβλημενος εις την φυλακην ὁ Ιωαννης.

25 Εγενετο ουν ζητησις εκ των μαθητων Ιωαννου μετα Ιου-
26 δαιου περι καθαρισμου. και ηλθον προς τον Ιωαννην, και ειπον αυτῳ, ραββι, ὁς ην μετα σου περαν του Ιορδανου, ᾧ συ μεμαρτυρηκας, ιδε, ὁυτος βαπτιζει, και παντες ερ-
27 χονται προς αυτον. απεκριθη Ιωαννης, και ειπεν, ου δυναται ανθρωπος λαμβανειν ουδεν, εαν μη ᾖ δεδομενον αυ-
28 τῳ εκ του ουρανου. αυτοι ὑμεις μοι μαρτυρειτε ὁτι ειπον, ουκ ειμι εγω ὁ Χριστος, αλλ' ὁτι απεσταλμενος ειμι εμ-
29 προσθεν εκεινου. ὁ εχων την νυμφην, νυμφιος εστιν, ὁ δε φιλος νυμφιου ὁ ἑστηκως, και ακουων αυτου, χαρᾳ χαιρει δια την φωνην του νυμφιου. αὑτη ουν ἡ χαρα ἡ εμη πε-

doth right, cometh to the light, that his deeds may be made manifeſt, becauſe they are agreeable to the will of God.

After this Jeſus went with 22
his diſciples into Judea, where he ſtay'd with them for ſome time, and baptized, while 23
John was likewiſe baptizing in Enon, near Salim, it being a place abounding with water: ſo that people came to be baptized there. for 24
John was not yet caſt into priſon.

Now there happen'd to be 25
a diſpute about baptiſm betwee n a Jews, and ſome of John's diſciples: who 26
thereupon went to John, and ſaid, maſter, he that was with you beyond Jordan, to whom you bore teſtimony, he himſelf does now baptize likewiſe, and the people flock to him. but John made them 27
this anſwer, a man can have no authority, but what he derives from heaven. you 28
yourſelves can bear me witneſs, that I ſaid, I am not the Chriſt, but was only ſent before him: the bride- 2
groom is he that hath a right to the bride: as for the friend of the bridegroom, who is nigh his perſon and heareth him, he greatly rejoyces at the voice of the bridegroom:

30 πληρωται. εκεινον δει αυξα-
31 νειν, εμε δε ελατουσθαι. ὁ
ανωθεν ερχομενος, επανω παν-
των εστιν. ὁ ων εκ της γης,
εκ της γης εστι, και εκ της
γης λαλει. ὁ εκ του ουρανου
ερχομενος, επανω παντων
32 εστι. και ὁ εωρακε και ηκου-
σε, τουτο μαρτυρει, και την
μαρτυριαν αυτου ουδεις λαμ-
33 βανει. ὁ λαβων αυτου την
μαρτυριαν, εσφραγισεν ὁτι ὁ
34 Θεος αληθης εστιν. ὁν γαρ
απεστειλεν ὁ Θεος, τα ῥη-
ματα του Θεου λαλει, ου γαρ
εκ μετρου διδωσιν ὁ Θεος το
35 πνευμα. ὁ πατηρ αγαπᾳ
τον υἱον, και παντα δεδωκεν
36 εν τῃ χειρι αυτου. ὁ πιστ-
τευων εις τον υἱον, εχει ζωην
αιωνιον, ὁ δε απειθων τῳ υἱῳ,
ουκ ὀψεται ζωην, αλλ' ἡ ορ-
γη του Θεου μενει ἐπ' αυ-
τον.

upon this account my joy is compleat. he must ad- 30
vance, but I must decline, 31
he that cometh from above, is above all: he that is from the earth, is earthly, and his language is likewise earthly: he that cometh from heaven is above all. and 32
what he hath seen and heard, that he testifieth; but his testimony doth no man receive. he that hath receiv- 33
ed his testimony, hath set his seal to this, that God is true. for he whom God hath 34
sent, saith nothing but what is divine: for God hath given him the spirit without restriction. the father loveth 35
the son, and hath given all things into his hand. he 36
that believeth on the son, hath a right to everlasting life: and he that disobeys the son, shall not enjoy life; but be expos'd to divine wrath.

Ως οὐν εγνω ὁ Κυριος ὁτι η-
1 κουσαν οἱ Φαρισαιοι ὁτι Ιη-
σους πλειονας μαθητας ποιει
και βαπτιζει η Ιωαννης, και
2 τοιγε Ιησους αυτος ουκ εβαπ-
τιζεν, αλλ' οἱ μαθηται αυ-
του. αφηκε την Ιουδαιαν,
3 και απηλθε εις την Γαλιλαι-
αν. εδει δε αυτον διερχεσθαι
4 δια της Σαμαρειας. ερχεται
5 ουν εις πολιν της Σαμαρειας,
λεγομενην Συχαρ, πλησιον
του

Jesus therefore knowing 1
the Pharisees had heard that he made more disciples, and baptized more than John, (though Jesus himself did 2
not baptize, but only his disciples) he left Judea, and 3
returned into Galilee. but 4
being obliged to pass through Samaria, he came to a city 5
of Samaria, called Sychar, near the piece of ground
that

του χωριου ὁ εδωκεν Ιακωβ
Ιωσηφ τῳ υἱῳ αὐτου. ην δε
εκει πηγη του Ιακωβ. ὁ ουν
Ιησους κεκοπιακως εκ της ὁ-
δοιπορίας, εκαθεζετο ουτως
επι τῃ πηγῃ. ὡρα ην ὡσει
εκτη. ερχεται γυνη εκ της
Σαμαρειας αντλησαι ὑδωρ.
λεγει αυτῃ ὁ Ιησους, δος μοι
πιειν. οἱ γαρ μαθηται αυτου
απεληλυθεισαν εις την πολιν,
ἱνα τροφας αγορασωσι. λε-
γει ουν αυτῳ ἡ γυνη ἡ Σα-
μαρειτις, πως συ Ιουδαιος ων
παρ' ἐμου πιειν αιτεις, ουσης
γυναικος Σαμαρειτιδος? ου γαρ
συγχρωνται Ιουδαιοι Σαμα-
ρειταις. απεκριθη Ιησους,
και ειπεν αυτῃ, ει ἠδεις την
δωρεαν του Θεου, και τις εσ-
τιν ὁ λεγων σοι, δος μοι πιειν,
συ αν ἠτησας αυτον, και ε-
δωκεν αν σοι ὑδωρ ζων. λε-
γει αυτῳ ἡ γυνη, Κυριε, ουτε
αντλημα εχεις, και το φρεαρ
εστι βαθυ, ποθεν ουν εχεις το
ὑδωρ το ζων? μη συ μειζων
ει του πατρος ἡμων Ιακωβ, ὁς
εδωκεν ἡμιν το φρεαρ, και
αὐτος ἐξ αυτου επιε, και οἱ
υἱοι αυτου, και τα θρεμματα
αυτου? απεκριθη ὁ Ιησους,
και ειπεν αυτῃ, πας ὁ πινων
εκ του ὑδατος τουτου, δι-
ψησει παλιν. ὁς δ' αν πιῃ εκ
του ὑδατος ου εγω δωσω αυ-
τῳ, ου μη διψησῃ εις τον αι-
ωνα, αλλα το ὑδωρ ὁ δωσω
αυτῳ, γενησεται εν αυτῳ
πηγη ὑδατος ἁλλομενου εις
ζωην

that Jacob gave to his son Joseph. now Jacob's well was there. Jesus therefore being wearied with his journey, sat him down by the well: it being about the sixth hour. where a woman of Samaria being come to draw water, Jesus said to her, give me to drink. for his disciples were gone away to the city to buy provisions. but the woman of Samaria said to him, how is it that you who are a Jew, ask drink of me, who am a Samaritan? (for the Jews have no friendly intercourse with the Samaritans.) Jesus answered her, if you knew the dispensation of God, and who it is that says to you, give me to drink; you would have asked of him, and he would have given you living water. sir, said the woman, you have nothing to draw with, and the well is deep: whence then can you get that living water? are you wiser than our father Jacob, who gave us the well, and drank thereof himself, as well as his children, and cattle? Jesus answered her, they that drink of this water, will be thirsty again: but whosoever drinketh of the water that I shall give him, shall never thirst: for the water that I shall give him, shall

ζωην αιωνιον. λεγει προς αυ-
15 τον ἡ γυνη, Κυριε, δος μοι
τουτο το υδωρ, ινα μη διψω,
μηδε ερχωμαι ενθαδε αντλειν.
16 λεγει αυτῃ ὁ Ιησους, ὑπαγε,
φωνησον τον ανδρα σου, και
17 ελθε ενθαδε. απεκριθη ἡ γυνη,
και ειπεν, ουκ εχω ανδρα.
λεγει αυτῃ ὁ Ιησους, καλως
ειπας, ὁτι ανδρα ουκ εχω.
18 πεντε γαρ ανδρας εσχες, και
νυν ὁν εχεις, ουκ εστι σου α-
νηρ, τουτο αληθες ειρηκας.
19 λεγει αυτῳ ἡ γυνη, Κυριε, θε-
20 ωρω ὁτι προφητης ει συ. οἱ
πατερες ἡμων εν τουτῳ τῳ ο-
ρει προσεκυνησαν. και ὑμεις
λεγετε ὁτι εν Ιεροσολυμοις εσ-
τιν ὁ τοπος, ὁπου δει προσ-
21 κυνειν. λεγει αυτῃ ὁ Ιησους,
γυναι, πιστευσον μοι, ὁτι
ερχεται ὡρα, ὁτε ουτε εν τῳ
ορει τουτῳ, ουτε εν Ιεροσολυ-
μοις προσκυνησετε τῳ πατρι.
ὑμεις προσκυνειτε ὁ ουκ οιδατε,
22 ἡμεις προσκυνουμεν ὁ οιδαμεν,
ὁτι ἡ σωτηρια εκ των Ιουδαι-
23 ων εστιν. αλλ' ερχεται ὡρα,
και νυν εστιν, ὁτε οἱ αληθινοι
προσκυνηται προσκυνησουσι
τῳ πατρι εν πνευματι, και
αληθειᾳ, και γαρ ὁ πατηρ
τοιουτους ζητει τους προσκυ-
24 νουντας αυτον. πνευμα ὁ
Θεος, και τους προσκυνουν-
τας αυτον, εν πνευματι και
25 αληθειᾳ δει προσκυνειν. λε-
γει αυτῳ ἡ γυνη, οιδα ὁτι

ſhall be in him a fountain ſpringing up to everlaſting life. ſir, replied the woman, 15
give me this water, that I may never be adry, nor come hither to draw more. go, call 16
your husband, ſaid Jeſus, and come again. the woman 17
anſwered, I have no husband. Jeſus replied, you were in the right to ſay you have no husband: for you have 18
had five husbands, and he whom you now have, is not your husband: in that you ſaid true. the woman ſaid 19
to him, ſir, I perceive that you are a prophet. our fa- 20
thers worſhipped upon this mountain; and you ſay, that Jeruſalem is the place where we ought to perform our wor-ſhip. Jeſus ſaid to her, wo- 21
man, believe me, the time is coming when it ſhall be neither on this mountain, nor yet at Jeruſalem that ye ſhall worſhip the father. ye wor- 22
ſhip ye know not what: we know what we worſhip: for ſalvation is from the Jews. but the time is coming, nay, 23
is very nigh, when the true worſhippers ſhall worſhip the father in ſpirit and in truth: for they are the worſhippers which he requires. God is 24
a ſpirit, and they that wor-ſhip him, muſt worſhip him in ſpirit and in truth. they 25
ſaid

Μεσ-

Μεσσιας ερχεται, ὁ λεγομενος Χριστος, ὁταν ελθῃ εκεινος, 26 αναγγελει ἡμιν παντα. λεγει αυτῃ ὁ Ιησους, εγω ειμι, ὁ λαλων σοι.

27 Και επι τουτῳ ηλθον οἱ μαθηται αυτου, και εθαυμαζον ὁτι μετα γυναικος ελαλει, ουδεις μεντοι ειπε, τι ζητεις? 28 ἡ, τι λαλεις μετ' αυτης? αφηκεν ουν την ὑδριαν αὐτης ἡ γυνη, και απηλθεν εις την πολιν, και λεγει τοις ανθρωποις, 29 δευτε, ιδετε ανθρωπον ὁς ειπε μοι παντα ὁσα εποιησα, μητι ὁυτος εστιν ὁ Χριστος? 30 εξηλθον ουν εκ της πολεως, και ηρχοντο προς αυτον.

31 Εν δε τῳ μεταξυ ηρωτων αυτον οἱ μαθηται, λεγοντες, 32 ραββι, φαγε. ὁ δε ειπεν αυτοις, εγω βρωσιν εχω φαγειν, 33 ἡν ὑμεις ουκ οιδατε. ελεγον ουν οἱ μαθηται προς αλληλους, μη τις ηνεγκεν αυτῳ 34 φαγειν? λεγει αυτοις ὁ Ιησους, εμον βρωμα εστιν, ἱνα ποιω το θελημα του πεμψαντος με, και τελειωσω αυτου 35 το εργον. ουχ ὑμεις λεγετε, "ὁτι ετι τετραμηνος εστι, "και ὁ θερισμος ερχεται?" ιδου, λεγω ὑμιν, επαρατε τους οφθαλμους ὑμων, και θεασασθε τας χωρας, ὁτι λευκαι εισι προς θερισμον ηδη. 36 και ὁ θεριζων, μισθον λαμβανει,

said the woman to him, I know that the Meſſias (that is to ſay the Chriſt) is to come, and when he is come, he will tell us all things. Jeſus ſaid to her, I that am talking with you am he. 26

Upon this his diſciples came, and were ſurpriz'd at his converſing with the woman: yet none of them ſaid, what did you ask her? or, why do you talk with her? the woman then left her water-pot, and went away into the city, and ſaid to the people, come, ſee a man who told me all that ever I have done: is not this the Chriſt? ſo they went out of the city, and came to him. 27 28 29 30

In the mean while his diſciples invited him, ſaying, pray maſter, eat. but he anſwered them, I have meat to eat that ye know not of: upon which the diſciples ſaid one to another, hath any man brought him any thing to eat? Jeſus ſaid to them, my meat is to do the will of him that ſent me, and to finiſh his work. is it not a common ſaying, "t'other "four months, and then "comes harveſt?" lift up your eyes now, I ſay, and look on the fields; for they are white already to harveſt. he that reapeth, receiveth wages, 31 32 33 34 35 36

βανει, και συναγει καρπον εις ζωην αιωνιον, ινα και ὁ σπειρων ὁμου χαιρη, και ὁ θερι-
37 ζων. εν γαρ τουτῳ ὁ λογος εστιν ὁ αληθινος, "ὁτι αλλος
"εστιν ὁ σπειρων, και αλ-
38 "λος ὁ θεριζων." εγω απεστειλα ὑμας θεριζειν ὁ ουκ ὑμεις κεκοπιακατε, αλλοι κεκοπιακασι, και ὑμεις εις τον κοπον αυτων εισεληλυθατε.

39 Εκ δε της πολεως εκεινης πολλοι επιστευσαν εις αυτον των Σαμαρειτων, δια τον λογον της γυναικος, μαρτυρουσης, ὁτι ειπε μοι παντα
40 ὁσα εποιησα. ὡς ουν ηλθον προς αυτον οἱ Σαμαρειται, ηρωτων αυτον μειναι παρ' αυτοις, και εμεινεν εκει δυο ἡ-
41 μερας. και πολλῳ πλειους επιστευσαν δια τον λογον
42 αυτου. τῃ τε γυναικι ελεγον, ὁτι ουκ ετι δια την σην λαλιαν πιστευομεν: αυτοι γαρ ακηκοαμεν, και οιδαμεν ὁτι ὁυτος εστιν αληθως ὁ σωτηρ του κοσμου, ὁ Χριστος.

43 Μετα δε τας δυο ἡμερας εξηλθεν εκειθεν, και απηλθεν
44 εις την Γαλιλαιαν. αυτος γαρ ὁ Ιησους εμαρτυρησεν, ὁτι προφητης εν τῃ ιδια πα-
45 τριδι τιμην ουκ εχει. ὁτε ουν ηλθεν εις την Γαλιλαιαν, εδεξαντο αυτον οἱ Γαλιλαιοι, παντα ἑωρακοτες ἁ εποιησεν εν Ιεροσολυμοις εν τῃ ἑορτῃ, και

wages, by gathering fruit unto life eternal: that the ſower, and the reaper, may both rejoice together: upon this 37
occaſion, that ſaying is verified, "one ſoweth, and a-
"nother reapeth." I ſent 38
you to reap where you beſtowed no labour: other men laboured, and you are entred into their labours.

Now many of the Sama- 39
ritans of that city believed on him, for that teſtimony which the woman gave him,
"he told me all that ever
"I did." ſo that when 40
the Samaritans were come to him, they deſired him to ſtay with them: and he ſtay'd there two days. and 41
many more believed, for having heard him ſpeak himſelf: and ſaid to the woman, now 42
it is not for what you have ſaid, that we believe: for we have heard him ourſelves, and know that this is indeed the ſaviour of the world, the Chriſt.

Two days after, he de- 43
parted thence, and went into Galilee: (tho' Jeſus him- 44
ſelf had declared, that a prophet is not honoured in his own country.) when he 45
was come into Galilee, he was well received by the Galileans, who had ſeen all that he did at Jeruſalem during the

και αυτοι γαρ ηλθον εις την
46 εορτην. ηλθεν ουν ὁ Ιησους
παλιν εις την Κανα της Γα-
λιλαιας, ὁπου εποιησε το ὑ-
δωρ οινον. και ην τις βασι-
λικος, ου ὁ υἱος ησθενει εν Κα-
47 περναουμ. ουτος ακουσας
ὁτι Ιησους ηκει εκ της Ιου-
δαιας εις την Γαλιλαιαν, α-
πηλθε προς αυτον, και ηρω-
τα αυτον ἱνα καταβη και
ιασηται αυτου τον υἱον, η-
48 μελλε γαρ αποθνησκειν. ει-
πεν ουν ὁ Ιησους προς αυτον,
εαν μη σημεια και τερατα ι-
δητε, ου μη πιστευσητε.
49 λεγει προς αυτον ὁ βασιλικος,
Κυριε, καταβηθι πριν απο-
50 θανειν το παιδιον μου. λεγει
αυτῳ ὁ Ιησους, πορευου, ὁ
υἱος σου ζη. και επιστευσεν
ὁ ανθρωπος τῳ λογῳ ὁν ειπεν
αυτῳ Ιησους, και επορευετο.
51 ηδη δε αυτου καταβαινοντος,
οἱ δουλοι αυτου απηντησαν
αυτῳ, και απηγγειλαν, λε-
γοντες, ὁτι ὁ παις αυτου ζη.
52 επυθετο ουν παρ' αυτων την
ὡραν εν ᾗ κομψοτερον εσχε,
και ειπον αυτῳ, ὁτι χθες ὡ-
ραν ἑβδομην αφηκεν αυτον ὁ
53 πυρετος. εγνω ουν ὁ πατηρ
ὁτι εν εκεινῃ τῃ ὡρᾳ, εν ᾗ ει-
πεν αυτῳ ὁ Ιησους, ὁτι ὁ
υἱος σου ζη. και επιστευ-
σεν αυτος και ἡ οικια αυ-
54 του ὁλη. τουτο παλιν δευ-
τερον σημειον εποιησεν ὁ Ιη-
σους, ελθων εκ της Ιουδαιας
εις την Γαλιλαιαν.

the feaſt: for they likewiſe went to the feaſt. 46 *Jeſus went therefore a ſecond time to Cana in Galilee, where he had changed the water into wine. now a certain nobleman was there, whoſe ſon was ſick at Capernaum.* 47 *who having heard that Jeſus was come out of Judea into Galilee, he went there to deſire him to come down, and heal his ſon: for he was at the point of death.* 48 *but Jeſus ſaid to him, except you ſee ſigns and miracles, you will not believe.* 49 *the nobleman ſaid to him, ſir, pray come down before my child be dead.* 50 *go thy way, ſaid Jeſus: thy ſon is well. and the man believed what Jeſus had ſaid to him, and went his way.* 51 *as he was upon the road, his ſervants met him, and acquainted him, that his ſon was well.* 52 *then he enquired of them the hour when he began to mend: and they anſwered, yeſterday at the ſeventh hour the fever left him.* 53 *ſo the father knew that it was at the very ſame hour, at which Jeſus ſaid to him, thy ſon is well. and he himſelf believed, and all his family.* 54 *Jeſus did this ſecond miracle when he return'd from Judea to Galilee.*

1 Μετα ταυτα ην εορτη των
Ιουδαιων, και ανεβη ο Ιησους
2 εις Ιεροσολυμα. εστι δε εν
τοις Ιεροσολυμοις επι τη προ-
βατικη κολυμβηθρα, η επι-
λεγομενη Εβραιστι Βηθεσδα,
3 πεντε στοας εχουσα. εν
ταυταις κατεκειτο πληθος
πολυ των ασθενουντων,
τυφλων, χωλων, ξηρων, εκ-
δεχομενων την του ὑδατος
4 κινησιν. αγγελος γαρ κατα
καιρον κατεβαινεν εν τη κο-
λυμβηθρᾳ, και εταρασσε το
ὑδωρ. ὁ ουν πρωτος εμβας
μετα την ταραχην του ὑδα-
τος, ὑγιης εγινετο, ᾧ δηποτε
5 κατειχετο νοσηματι. ην δε
τις ανθρωπος εκει τριακοντα
και οκτω ετη εχων εν τη ασ-
6 θενειᾳ. τουτον ιδων ὁ Ιησους
κατακειμενον, και γνους ὁτι
πολυν ηδη χρονον εχει, λεγει
αυτῳ, θελεις ὑγιης γενεσθαι?
7 απεκριθη αυτῳ ὁ ασθενων,
Κυριε, ανθρωπον ουκ εχω,
ἱνα ὁταν ταραχθη το ὑδωρ,
βαλῃ με εις την κολυμβηθραν,
εν ᾧ δε ερχομαι εγω, αλλος
8 προ εμου καταβαινει. λεγει
αυτῳ ὁ Ιησους εγειραι, αρον
τον κραββατον σου, και πε-
9 ριπατει. και ευθεως εγενετο
ὑγιης ὁ ανθρωπος, και ηρε τον
κραββατον αὐτου, και περιε-
πατει. ην δε σαββατον εν
10 εκεινῃ τῃ ἡμερᾳ. ελεγον ουν
οἱ Ιουδαιοι τῳ τεθεραπευμε-
νῳ, σαββατον εστιν, ουκ
εξεστι σοι αραι τον κραββα-
τον.

Some time after this the feaſt of the Jews being come, Jeſus went up to Jeruſalem. 1
now there was at Jeruſalem by the ſheep-gate a bath, called in Hebrew, Betheſda, which had five portico's. 2
where a great number of infirm, blind, lame, and paralytic people lay waiting for the moving of the water: 3
(for a meſſenger went down at certain times into the pool, and agitated the water: the firſt then that ſtepped in after this commotion of the water, was cured of whatever diſeaſe he had.) 4
now a certain man was there, who had been ſick eight and thirty years. 5
Jeſus ſeeing him lie there, and knowing that he had been ſick a long time, ſaid to him, will you be cured? the ſick man anſwered him, ſir, I have nobody to put me into the pool when the water has been agitated: but while I am coming, another ſteppeth down before me. 6 7
riſe, ſaid Jeſus to him, take up thy bed, and go your way. 8
and immediately the man was healed, and took up his bed, and went his way: but that day being the ſabbath, 9
the Jews ſaid to him that was cured, it is the ſabbath-day; it is not lawful for you to carry 10

11 τον. απεκριθη αυτοις, ὁ ποι-
ησας με ὑγιη, εκεινος μοι ει-
πεν, αρον τον κραββατον
12 σου, και περιπατει. ηρω-
τησαν ουν αυτον, τις εστιν
ὁ ανθρωπος ὁ ειπων σοι, α-
ρον τον κραββατον σου, και
13 περιπατει? ὁ δε ιαθεις ουκ
ηδει τις εστιν, ὁ γαρ Ιησους
εξενευσεν οχλου οντος εν τῳ
14 τοπῳ. μετα ταυτα ευρισ-
κει αυτον ὁ Ιησους εν τω ιε-
ρῳ, και ειπεν αὐτῳ, ιδε, ὑ-
γιης γεγονας, μηκετι ἁμαρτα-
νε, ινα μη χειρον τι σοι γενη-
15 ται. απηλθεν ὁ ανθρωπος,
και ανηγγειλε τοις Ιουδαιοις
ὁτι Ιησους εστιν ὁ ποιησας
16 αυτον ὑγιη. και δια τουτο
εδιωκον τον Ιησουν οἱ Ιου-
δαιοι, και εζητουν αυτον α-
ποκτειναι, ὁτι ταυτα εποιει
εν σαββατῳ.

17 Ο δε Ιησους απεκρινατο
αυτοις, ὁ πατηρ μου εως αρ-
τι εργαζεται, κἀγω εργαζο-
18 μαι. δια τουτο ουν μαλλον
εζητουν αυτον οἱ Ιουδαιοι α-
ποκτειναι, ὁτι ου μονον ελυε
το σαββατον, αλλα και πα-
τερα ιδιον ελεγε τον Θεον, ι-
σον ἑαυτον ποιων τῳ Θεῳ.
19 απεκρινατο ουν ὁ Ιησους, και
ειπεν αυτοις, αμην αμην λε-
γω ὑμιν, ου δυναται ὁ ὑιος
ποιειν ἀφ ἑαυτου ουδεν, εαν
μη τι βλεπῃ τον πατερα
ποιουντα, ἁ γαρ αν εκεινος
ποιῃ, ταυτα και ὁ ὑιος ὁ-
20 μοιως ποιει. ὁ γαρ πατηρ
φιλει

carry your bed. he answer- 11
ed them, he that cured me
said to me, take up your bed
and walk. then they asked 12
him, who is he that said
to you take up your bed
and walk? and he that 13
was healed, did not know
who it was: for Jesus had
slip'd away, by favour of the
crowd that was there. some- 14
time after Jesus met him in
the temple, and said to him,
you see you were cured: sin
no more, lest you suffer some-
thing worse. then the man 15
departed to acquaint the
Jews, that it was Jesus who
had cured him. upon which 16
occasion the Jews persecuted
Jesus, and sought to slay
him, because he did such
things on the sabbath-day.

But Jesus answered them, 17
my father works without in-
termission, and so do I.
therefore the Jews were the 18
more eager to kill him, be-
cause he had not only viola-
ted the sabbath, but likewise,
because he had said that God
was his proper father, mak-
ing himself equal with God.
upon which Jesus said to 19
them, verily, verily I say
unto you, the son can do no-
thing of himself, except he
sees the father do it: for
whatever he doth, that the son
does likewise. for the father 20

φιλει τον υἱον, και παντα δεικνυσιν αυτῳ ἁ αυτος ποιει, και μειζονα τουτων δειξει αυτῳ εργα, ἱνα ὑμεις θαυμαζητε. ὡσπερ γαρ ὁ πατηρ εγειρει τους νεκρους και ζωοποιει, ουτω και ὁ υἱος ους θελει ζωοποιει. ουδε γαρ ὁ πατηρ κρινει ουδενα, αλλα την κρισιν πασαν δεδωκε τῳ υἱῳ, ἱνα παντες τιμωσι τον υἱον, καθως τιμωσι τον πατερα. ὁ μη τιμων τον υἱον, ου τιμᾳ τον πατερα τον πεμψαντα αυτον. αμην αμην λεγω ὑμιν, ὁτι ὁ τον λογον μου ακουων, και πιστευων τῳ πεμψαντι με, εχει ζωην αιωνιον, και εις κρισιν ουκ ερχεται, αλλα μεταβεβηκεν εκ του θανατου εις την ζωην. αμην αμην λεγω ὑμιν, ὁτι ερχεται ὡρα, και νυν εστιν, ὁτε ὁι νεκροι ακουσονται της φωνης του υἱου του Θεου, και ὁι ακουσαντες ζησονται. ὡσπερ γαρ ὁ πατηρ εχει ζωην εν ἑαυτῳ, ουτως εδωκε και τῳ υἱῳ ζωην εχει εν ἑαυτῳ. και εξουσιαν εδωκεν αυτῳ κρισιν ποιειν, ὁτι υἱος ανθρωπου εστι. μη θαυμαζετε τουτο, ὁτι ερχεται ὡρα εν ᾗ παντες ὁι εν τοις μνημειοις ακουσονται της φωνης αυτου, και εκπορευσονται ὁι τα αγαθα ποιησαντες, εις αναστασιν ζωης, ὁι δε τα φαυλα πραξαντες,

loveth the ſon, and ſheweth him all that he himſelf doth: and he will ſhew him greater works than theſe, ſo that you will be ſurprized. for as the father raiſeth up the dead, and reſtores them to life: even ſo the ſon gives life to whom he will. beſides, the father judgeth no man; but hath committed the full power of judging unto the ſon: that all men ſhould honour the ſon, even as they honour the father. he that honoureth not the ſon, honoureth not the father who hath ſent him. I declare unto you, he that heareth my doctrine, and believeth on him that ſent me, hath everlaſting life, and ſhall not come under condemnation; but is paſſed from death unto life. I declare unto you, the time is coming, and now is, when the dead ſhall hear the voice of the ſon of God; and they that hear ſhall live. for as the father hath life in himſelf; ſo hath he given to the ſon, to have life in himſelf; and hath given him authority to execute judgment alſo, becauſe he is the ſon of man. let not this ſurprize you: for the time is coming, when all that are in the graves ſhall hear his voice, and they that have done good, ſhall

αντες, εις αναστασιν κρισεως.

30 Ου δυναμαι εγω ποιειν απ' εμαυτου ουδεν: καθως ακουω, κρινω, και ἡ κρισις ἡ εμη δικαια εστιν, ὁτι ου ζητω το θελημα το εμον, αλλα το θελημα του πεμψαντος με. 31 εαν εγω μαρτυρω περι εμαυτου, ἡ μαρτυρια μου ουκ εστιν αληθης. 32 αλλος εστιν ὁ μαρτυρων περι εμου, και οιδα ὁτι αληθης εστιν ἡ μαρτυρια ἡν μαρτυρει περι εμου. 33 ὑμεις απεσταλκατε προς Ιωαννην, και μεμαρτυρηκε τῃ αληθειᾳ. 34 εγω δε ου παρα ανθρωπου την μαρτυριαν λαμβανω, αλλα ταυτα λεγω ἱνα ὑμεις σωθητε. 35 εκεινος ην ὁ λυχνος ὁ καιομενος και φαινων, ὑμεις δε ηθελησατε αγαλλιασθηναι προς ὡραν εν τῳ φωτι αυτου. 36 εγω δε εχω την μαρτυριαν μειζω του Ιωαννου, τα γαρ εργα ἁ εδωκε μοι ὁ πατηρ ἱνα τελειωσω αυτα, αυτα τα εργα ἁ εγω ποιω, μαρτυρει περι εμου ὁτι ὁ πατηρ με απεσταλκε. 37 και ὁ πεμψας με πατηρ, αυτος μεμαρτυρηκε περι εμου, ουτε φωνην αυτου ακηκοατε πωποτε, ουτε ειδος αυτου ἑωρακατε. 38 και τον λογον αυτου ουκ εχετε μενοντα εν ὑμιν, ὁτι ὁν απεστειλεν εκεινος τουτῳ ὑμεις ου πιστευετε.

shall rise to the possession of life; and they that have done evil, shall rise to their condemnation.

Of my self I can do nothing: according to my instructions I judge: and my judgment is just; because I do not consult my own will, but the will of the father who hath sent me. 30 *if I testified of my self, my testimony would be suspected.* 31 *there is another who testifies of me, and I know that the testimony which he gives of me, is true.* 32 *you your selves sent to John, and he bore witness to the truth.* 33 *not that I need the testimony of men: but this I tell you, for your own security.* 34 *he was a burning and a shining light: and you were willing to be entertain'd for a while with his light.* 35 *but I have a better witness than that of John: for the works which my father hath order'd me to finish, those very works that I do, bear me witness, that 'tis the father who sent me.* 36 *and the father who sent me, hath himself born witness of me. his voice you have never heard, nor ever seen his appearance, nor will his Logos abide among you: for tho' he hath sent him, you do not believe him.* 37 38

Ερευ- *You*

39 Ερευνατε τας γραφας, ὁτι
υμεις δοκειτε εν αυταις ζωην
αιωνιον εχειν, και εκειναι ει-
σιν αἱ μαρτυρουσαι περι ε-
40 μου. και ου θελετε ελθειν προς
41 με, ἱνα ζωην εχητε. δοξαν
παρα ανθρωπων ου λαμβα-
42 νω, αλλ' εγνωκα υμας, ὁτι
την αγαπην του Θεου ουκ ε-
43 χετε εν ἑαυτοις. εγω εληλυ-
θα εν τῳ ονοματι του πατρος
μου, και ου λαμβανετε με,
εαν αλλος ελθη εν τῳ ονοματι
τῳ ιδιῳ, εκεινον λημψεσθε.
44 πως δυνασθε υμεις πιστευσαι,
δοξαν παρα αλληλων λαμ-
βανοντες, και την δοξαν την
παρα του μονου Θεου ου ζη-
45 τειτε? μη δοκειτε ὁτι εγω
κατηγορησω υμων προς τον
πατερα, εστιν ὁ κατηγορων
υμων, Μωσης, εις ὁν υμεις πλ-
46 πικατε. ει γαρ επιστευετε
Μωσῃ, επιστευετε αν εμοι,
περι γαρ εμου εκεινος εγραψεν.
47 ει δε τοις εκεινου γραμμασιν ου
πιστευετε, πως τοις εμοις
ῥημασι πιστευσετε?

You ſearch the ſcriptures, 39
for you think by their means
to have eternal life, and they
are the very writings which
do teſtify of me. yet you 40
will not come to me, that ye
may have life. I do not by 41
this ſeek your applauſe. for 42
this I know of you, that you
are not poſſeſs'd with any
love for God. I am come 43
in my father's name, and
you receive me not: if ano-
ther ſhould come in his own
name, him you will receive.
how can you believe, who 44
are catching at honour one
from another, regardleſs of
that glory that comes from
God only? don't imagine 45
that I ſhall accuſe you to
my father: even Moſes him-
ſelf in whom you confide,
will be your accuſer. for 46
had you believed Moſes,
you would have believed me:
ſince he has ſpoke of me in
his writings. but if you don't 47
believe what he has writ,
how ſhould you believe what
I ſay?

1 Μετα ταυτα απηλθεν ὁ Ι-
ησους περαν της θαλασσης
της Γαλιλαιας της Τιβεριά-
2 δος. και ηκολουθει αυτῳ οχ-
λος πολυς, ὁτι ἑωρων τα ση-
μεια ἁ εποιει επι των ασθε-
3 νουντων. ανηλθε δε εις το
ορος ὁ Ιησους, και εκει εκαθη-
το μετα των μαθητων αὐ-
του.

At length Jeſus paſſed over 1
the ſea of Galilee, which is
the ſea of Tiberias; where 2
a great multitude followed
him, invited by the miracu-
lous cures which they ſaw
him perform. Jeſus there- 3
fore went up a mountain,
where he ſat down with his
diſ-

4 του. ην δε εγγυς το πασχα,
ἡ ἑορτη των Ἰουδαιων.

5 Επαρας ουν ὁ Ιησους τους
οφθαλμους, και θεασαμενος
ὁτι πολυς οχλος ερχεται προς
αυτον, λεγει προς τον Φι-
λιππον, ποθεν αγορασωμεν
αρτους, ἱνα φαγωσιν ὁυτοι ?
6 τουτο δε ελεγε πειραζων αυ-
τον, αυτος γαρ ἡδει τι εμελ-
7 λε ποιειν. απεκριθη αυτῳ
Φιλιππος, διακοσιων δηναρι-
ων αρτοι ουκ αρκουσιν αυ-
τοις, ἱνα ἑκαστος αὐτων
8 βραχυ τι λαβῃ. λεγει αυτῳ
ἑις εκ των μαθητων αυτου,
Ανδρεας ὁ αδελφος Σιμωνος
9 Πετρου, εστι παιδαριον ἑν
ὡδε, ὁ εχει πεντε αρτους κρι-
θινους, και δυο οψαρια, αλ-
λα ταυτα τι εστιν εις το-
10 σουτους ? ειπε δε ὁ Ιησους,
ποιησατε τους ανθρωπους α-
ναπεσειν. ην δε χορτος πολυς
εν τῳ τοπῳ. ανεπεσαν ουν
ὁι ανδρες τον αριθμον ὡσει
11 πεντακισχιλιοι. ελαβε δε
τους αρτους ὁ Ιησους, και
ευχαριστησας διεδωκε τοις
ανακειμενοις, ὁμοιως και εκ
12 των οψαριων ὁσον ηθελον. ὡς
δε ενεπλησθησαν, λεγει τοις
μαθηταις αὐτου, συναγαγετε
τα περισσευσαντα κλασμα-
τα, ἱνα μη τι απολητα.
13 συνηγαγον ουν, και εγεμισαν
δωδεκα κοφινους κλασματων
εκ των πεντε αρτων των κρι-
θινων, ἁ επερισσευσε τοις βε-
βρωκοσιν.

Οι

disciples. for it was just before the passover, which is a feast of the Jews. 4

Jesus then lifting up his eyes, and seeing a great company coming to him, said to Philip, where can we buy bread to feed this people? (this he said to prove Philip: for he himself knew what he had to do.) Philip answered him, two hundred penny-worth of bread is not sufficient to furnish every one of them a little. one of his disciples, Andrew, Simon Peter's brother, said to him, there is a lad here, who hath five barley-loaves, and two small fishes: but what are they among so many? but Jesus said, make the men sit down. and as there was much grass in the place, they sat down to the number of about five thousand. then Jesus took the loaves, and when he had given thanks, he distributed to them that were sate down; and likewise of the fishes, as much as they would. when they were filled, he said to his disciples, gather up the fragments that remain, that nothing be lost. they gathered them therefore, and filled twelve baskets with the fragments of the five barley-loaves, which remained after they all had been eating. 5 6 7 8 9 10 11 12 13

14 Οἱ οὖν ἄνθρωποι ἰδόντες ὃ ἐποίησε σημεῖον ὁ Ἰησοῦς, ἔλεγον, ὅτι οὗτος ἐστιν ἀληθῶς ὁ προφήτης ὁ ἐρχόμενος
15 εἰς τὸν κόσμον. Ἰησοῦς οὖν γνοὺς ὅτι μέλλουσιν ἔρχεσθαι, καὶ ἁρπάζειν αὐτὸν ἵνα ποιήσωσιν αὐτὸν βασιλέα, ἀνεχώρησε πάλιν εἰς τὸ ὄρος αὐτὸς μόνος.

16 Ὡς δὲ ὀψία ἐγένετο, κατέβησαν οἱ μαθηταὶ αὐτοῦ ἐπὶ
17 τὴν θάλασσαν. καὶ ἐμβάντες εἰς τὸ πλοῖον, ἤρχοντο πέραν τῆς θαλάσσης εἰς Καπερναούμ: καὶ σκοτία ἤδη ἐγέγονει, καὶ οὐκ ἐληλύθει πρὸς
18 αὐτοὺς ὁ Ἰησοῦς. ἡ τε θάλασσα, ἀνέμου μεγάλου πνέ-
19 οντος, διηγείρετο. ἐληλακότες οὖν ὡς σταδίους εἰκοσιπέντε ἢ τριάκοντα, θεωροῦσι τὸν Ἰησοῦν περιπατοῦντα ἐπὶ τῆς θαλάσσης, καὶ ἐγγὺς τοῦ πλοίου γινόμενον, καὶ ἐφοβή-
20 θησαν. ὁ δὲ λέγει αὐτοῖς, ἐ-
21 γώ εἰμι, μὴ φοβεῖσθε. ἤθελον οὖν λαβεῖν αὐτὸν εἰς τὸ πλοῖον, καὶ εὐθέως τὸ πλοῖον ἐγένετο ἐπὶ τῆς γῆς εἰς ἣν ὑπῆγον.

22 Τῇ ἐπαύριον ὁ ὄχλος ὁ ἑστηκὼς πέραν τῆς θαλάσσης, εἶδον ὅτι πλοιάριον ἄλλο οὐκ ἦν ἐκεῖ, εἰ μὴ ἓν (ἐκεῖνο εἰς ὃ ἐνέβησαν οἱ μαθηταὶ αὐτοῦ) καὶ ὅτι οὐ συνεισῆλθε τοῖς μαθηταῖς αὐτοῦ ὁ Ἰησοῦς εἰς τὸ πλοῖον, ἀλλὰ μόνοι οἱ μαθηταὶ αὐτοῦ ἀπῆλ-
23 θον. ἄλλα δὲ ἦλθε πλοιάρια

ἐκ

The people, when they had 14
ſeen the miracle that Jeſus did, cry'd out, this is of a truth that prophet who was to come into the world. but 15
Jeſus perceiving they deſigned to come and take him by force to make him a king, retired again upon a mountain all alone.

When even was come, his 16
diſciples went to the ſea, and going on board a ſhip, 17
they croſs'd the ſea to Capernaum: now when it was dark, Jeſus was not come to them: but the ſea ran high, 18
by reaſon of the wind that blew hard. ſo when they 19
had rowed about five and twenty, or thirty furlongs, ſeeing Jeſus walking on the ſea, and drawing nigh to the ſhip, they were frightned. but he ſaid to them, 20
it is I, be not afraid. then 21
they readily received him into the ſhip: and immediately the ſhip was at the land whither they were bound.

The day following, the peo- 22
ple who ſtay'd on the other ſide of the ſea, perceiving that there had been only that ſingle veſſel in which his diſciples were embark'd, that Jeſus did not embark with his diſciples, but that his diſciples were gone away alone: (however, there came 23

other

εκ Τιβεριαδος εγγυς του τοπου, οπου εφαγον τον αρτον, ευχαριστησαντος του
24 Κυριου. οτε ουν ειδεν ο οχλος οτι Ιησους ουκ εστιν εκει, ουδε οι μαθηται αυτου, ενεβησαν και αυτοι εις τα πλοια, και ηλθον εις Καπερναουμ, ζητουντες τον Ιησουν.

25 Και ευροντες αυτον περαν της θαλασσης, ειπον αυτῳ, ραββι, ποτε ωδε γεγονας ?
26 απεκριθη αυτοις ο Ιησους, και ειπεν, αμην αμην λεγω υμιν, ζητειτε με ουχ οτι ειδετε σημεια, αλλ' οτι εφαγετε εκ των
27 αρτων, και εχορτασθητε. εργαζεσθε μη την βρωσιν την απολλυμενην, αλλα την βρωσιν την μενουσαν εις ζωην αιωνιον, ην ο υιος του ανθρωπου υμιν δωσει, τουτον γαρ ο πατηρ εσφραγισεν, ο Θεος.
28 ειπον ουν προς αυτον, τι ποιωμεν, ινα εργαζωμεθα τα
29 εργα του Θεου ? απεκριθη ο Ιησους, και ειπεν αυτοις, τουτο εστι το εργον του Θεου, ινα πιστευσητε εις ον απεστει-
30 λεν εκεινος. ειπον ουν αυτῳ, τι ουν ποιεις συ σημειον, ινα ιδωμεν και πιστευσωμεν
31 σοι ? τι εργαζῃ ? οι πατερες ημων το μαννα εφαγον εν τῃ ερημῳ, καθως εστι γεγραμμενον, " αρτον εκ του ουρανου

other barks from Tiberias, nigh the place where they had eaten bread, after the Lord had given thanks.) the people likewiſe ſeeing that Jeſus was not in thoſe barks, nor his diſciples, went on board them, and croſs'd to Capernaum in queſt of Jeſus. 24

*And when they had found him on the other ſide of the ſea, they ſaid unto him, maſter, when did you arrive here ? Jeſus anſwered them, I declare unto you, you ſeek me, not becauſe ye ſaw the miracles, but becauſe ye had loaves to eat, and were filled. work not for the food which periſheth, but for that which endureth unto everlaſting life, and which the ſon of man ſhall give unto you, for to him it is that the father, that is God, has given his credentials. then ſaid they to him, what ſhall we do, that our works may be agreeable to God ? Jeſus anſwered them, the work which God requires is to believe on him whom he hath ſent. but ſaid they, what miracle then will you let us ſee to make us believe you ? what ſtrange work will you perform ? our fathers did eat manna in the deſert ; as it is written, * " he gave " them bread from heaven to* 25 26 27 28 29 30 31

" εδωκεν

Yy " *eat.*"

* Pſal. lxxviii. 24.

32 " εδωκεν αυτοις φαγειν". ειπεν ουν αυτοις ὁ Ιησους, αμην αμην λεγω ὑμιν, ου Μωσης δεδωκεν ὑμιν τον αρτον εκ του ουρανου, αλλ' ὁ πατηρ μου διδωσιν ὑμιν τον αρτον εκ του
33 ουρανου τον αληθινον. ὁ γαρ αρτος του Θεου εστιν ὁ καταβαινων εκ του ουρανου, και ζωην διδους τῳ κοσμῳ.
34 ειπον ουν προς αυτον, Κυριε, παντοτε δος ἡμιν τον αρτον
35 τουτον. ειπε δε αυτοις ὁ Ιησους, εγω ειμι ὁ αρτος της ζωης, ὁ ερχομενος προς με, ου μη πεινασῃ, και ὁ πιστευων εις εμε, ου μη διψησῃ πω-
36 ποτε. αλλ' ειπον ὑμιν ὁτι και ἑωρακατε με, και ου πιστευ-
37 ετε. παν ὁ διδωσι μοι ὁ πατηρ, προς εμε ἡξει, και τον ερχομενον προς με ου μη εκβα-
38 λω εξω. ὁτι καταβεβηκα εκ του ουρανου, ουχ ἱνα ποιω το θελημα το εμον, αλλα το θελημα του πεμψαντος με.
39 τουτο δε εστι το θελημα του πεμψαντος με, ἱνα παν ὁ δεδωκε μοι, μη απολεσω ἐξ αυτου, αλλα αναστησω αυτο
40 εν τῃ εσχατῃ ἡμερᾳ. τουτο γαρ εστι το θελημα του πεμψαντος με, ἱνα πας ὁ θεωρων τον ὑιον, και πιστευων εις αυτον, εχῃ ζωην αιωνιον, και αναστησω αυτον εγω τῃ εσχατῃ ἡμερᾳ.

" eat." *Jesus answer'd, I* 32
assure you, Moses did not give you the celestial bread; but my father gives you the true celestial bread. for he who 33
is descended from heaven, and gives life to the world, is the bread that is truely divine. then said they, Lord, 34
evermore give us this bread. Jesus answer'd, I am the 35
bread of life: he that cometh to me, shall never hunger; and he that believeth on me, shall never thirst. but I 36
*have * already told you, that tho' you have seen me, you do not believe. all those whom* 37
my father gives me, shall come to me; and I will not reject any that come to me. for I came down from hea- 38
ven, not to do my own will, but the will of him that sent me. and the will of him who 39
sent me is this, that I should not lose any one of those he has given me, but should raise them again at the last day: this, I say, is the will of him 40
that sent me, that every one who observes the son, and believeth on him, should have everlasting life: and I will raise him up at the last day.

41 Εγογγυζον ουν ὁι Ιουδαιοι περι αυτου, ὁτι ειπεν, " εγω " ειμι

The Jews then murmured 41
against him, for having said, " *I*

* Verse 26.

" ειμι ὁ αρτος ὁ καταβας εκ
" του ουρανου ?" και ελε-
42 γον, ουχ ουτος εστιν Ιησους,
ὁ υἱος Ιωσηφ, ου ἡμεις οιδα-
μεν τον πατερα και την μη-
τερα ? πως ουν λεγει ουτος,
ὁτι εκ του ουρανου καταβεβη-
43 κα. απεκριθη ουν ὁ Ιησους,
και ειπεν αυτοις, μη γογγυζε-
44 τε μετ' αλληλων. ουδεις δυ-
ναται ελθειν προς με, εαν μη
ὁ πατηρ ὁ πεμψας με, ἑλκυ-
σῃ αυτον, και εγω αναστη-
σω αυτον τῃ εσχατῃ ἡμερᾳ.
45 εστι γεγραμμενον εν τοις προ-
φηταις, " και εσονται παν-
" τες διδακτοι του Θεου."
πας ουν ὁ ακουσας παρα του
πατρος, και μαθων, ερχεται
46 προς με. ουχ ὁτι τον πα-
τερα τις ἑωρακεν, ει μη ὁ ων
παρα του Θεου, ουτος ἑωρα-
47 κε τον πατερα. αμην αμην
λεγω ὑμιν, ὁ πιστευων εις εμε,
48 εχει ζωην αιωνιον. εγω ειμι
49 ὁ αρτος της ζωης. οἱ πατε-
ρες ὑμων εφαγον το μαννα εν
τῃ ερημῳ, και απεθανον.
50 ουτος εστιν ὁ αρτος ὁ εκ του
ουρανου καταβαινων, ἱνα τις
ἐξ αυτου φαγῃ, και μη απο-
51 θανῃ. εγω ειμι ὁ αρτος ὁ
ζων, ὁ εκ του ουρανου κατα-
βας, ἐαν τις φαγῃ εκ τουτου
του αρτου, ζησεται εις τον
αιωνα, και ὁ αρτος δε ὁν εγω
δωσω, ἡ σαρξ μου εστιν, ἡν
εγω δωσω ὑπερ της του κοσ-
μου ζωης.

" *I am the bread which*
" *came down from heaven.*"
is not this, said they, Jesus, 42
the son of Joseph, whose fa-
ther and mother we know ?
how comes he then to say, I
came down from heaven ?
Jesus therefore replied, mur- 43
mur not among your selves.
no man can come to me, ex- 44
cept the father who hath sent
me, conduct him: and I
will raise him up at the last
day. it is written in the pro- 45
phets, * " *they shall be all*
" *taught of God.*" *every*
man therefore that hath
heard the father, and been
instructed by him, cometh
unto me. not that any man 46
hath seen the father, except
him who is come from God,
he hath seen the father. I 47
declare unto you, he that be-
lieveth on me hath everlast-
ing life. I am the bread of 48
life. your fathers did eat 49
manna in the wilderness, and
there they died. but this is 50
the bread which came down
from heaven, that he who
eats thereof should not die.
I am the living bread, that 51
is come down from heaven:
whosoever shall eat of this
bread, shall live for ever:
and the bread that I will
give, is my flesh, which I
will give for the life of the
world.

Ἐμα-

* Isa. liv. 13. Jer. xxxi. 34.

52 Εμαχοντο ουν προς αλληλους οἱ Ιουδαιοι, λεγοντες, πως δυναται ουτος ἡμιν δουναι την σαρκα φαγειν? 53 ειπον ουν αυτοις ὁ Ιησους, αμην αμην λεγω ὑμιν, εαν μη φαγητε την σαρκα του ὑιου του ανθρωπου, και πιητε αυτου το αἱμα, ουκ εχετε ζωην εν ἑαυτοις. 54 ὁ τρωγων μου την σαρκα, και πινων μου το αἱμα, εχει ζωην αιωνιον, και εγω αναστησω αυτον τῃ εσχατῃ ἡμερᾳ. 55 ἡ γαρ σαρξ μου αληθως εστι βρωσις, και το αἱμα μου αληθως εστι ποσις. 56 ὁ τρωγων μου την σαρκα, και πινων μου το αἱμα, εν εμοι μενει, κἀγω εν αυτῳ *. 57 καθως απεστειλε με ὁ ζων πατηρ, κἀγω ζω δια τον πατερα, και ὁ τρωγων με, κἀκεινος ζησεται δι' εμε. 58 ουτος εστιν ὁ αρτος ὁ εκ του ουρανου καταβας, ου καθως εφαγον οἱ πατερες ὑμων (το μαννα,) και απεθανον: ὁ τρωγων τουτον τον αρτον, ζησεται εις τον αιωνα.

Upon this the Jews disputed among themselves, saying, how can this man give us his flesh to eat? but Jesus answer'd, I assure you, except ye eat the flesh of the son of man, and drink his blood, ye will have no life in you. he that eateth my flesh, and drinketh my blood, hath eternal life, and I will raise him up at the last day. for my flesh is meat indeed, and my blood is drink indeed. he that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him. as the father who is the source of life hath sent me, and I live by the father: so he that eateth me, even he shall live by me. this is that bread which came down from heaven: very different from that manna, which your fathers did eat but died nevertheless: he that eateth of this bread, shall live for ever.

Ταυτα

These

* *After* αυτῳ *the MS. of* Stephens *mark'd* β, *and the very antient MS. of* Beza *now at* Cambridge *have these words.*

Καθως εν εμοι ὁ πατηρ, κἀγω εν τῳ πατρι. αμην αμην λεγω ὑμιν, εαν μη λαβετε το σωμα του ὑιου του ανθρωπου ὡς τον αρτον της ζωης, ουκ εχετε ζωην εν αυτῳ.

As the father in me, and I in the father. verily, verily I say unto you, unless you take the body of the son of man as the bread of life, you have not life in him.

The Latin *of the* Cambridge *MS. has the same passage; and so has the antient vulgate, a version made in the apostolick age, and* Victorinus *in part. Dr.* Mills *thinks they are the genuine words of St.* John. Vid. a. h. l. & Proleg. 779, 780.

59 Ταυτα ειπεν εν συναγω-
γη, διδασκων εν Καπερναουμ.
60 πολλοι ουν ακουσαντες εκ
των μαθητων αυτου, ειπον,
σκληρος εστιν ουτος ὁ λογος,
τις δυναται αυτου ακουειν?
61 ειδως δε ὁ Ιησους εν ἑαυτῳ,
ὁτι γογγυζουσι περι τουτου
οἱ μαθηται αυτου, ειπεν αυ-
τοις, τουτο ὑμας σκανδαλι-
62 ζει? εαν ουν θεωρητε τον
υἱον του ανθρωπου αναβαι-
νοντα ὁπου ην το προτερον?
63 το πνευμα εστι το ζωοποιουν,
ἡ σαρξ ουκ ωφελει ουδεν. τα
ῥηματα ἁ εγω λελαληκα ὑ-
μιν, πνευμα εστι και ζωη
64 εστιν. αλλ' εισιν εξ ὑμων
τινες οἱ ου πιστευουσιν. ἡδει
γαρ εξ αρχης ὁ Ιησους, τινες
εισιν οἱ μη πιστευοντες και
τις εστιν ὁ παραδωσων αυ-
65 τον. και ελεγε, δια τουτο
ειρηκα ὑμιν, ὁτι ουδεις δυνα-
ται ελθειν προς με, εαν μη η
δεδεμενον αυτῳ εκ του πα-
τρος μου.

66 Εκ τουτου πολλοι απηλθον
των μαθητων αυτου εις τα
οπισω, και ουκετι μετ' αυ-
67 του περιεπατουν. ειπεν ουν
ὁ Ιησους τοις δωδεκα, μη και
68 ὑμεις θελετε ὑπαγειν? απε-
κριθη ουν αυτῳ Σιμων Πετρος,
Κυριε, προς τινα απελευσο-
μεθα? ῥηματα ζωης αιωνιου
69 εχεις. και ἡμεις πεπιστευ-
καμεν και εγνωκαμεν ὁτι
συ ει ὁ Χριστος, ὁ υἱος του
70 Θεου (του ζωντος.) απεκρι-
θη

These things said Jesus in 59
the synagogue, as he taught
in Capernaum, when many 60
of his disciples, who heard
him, said, this is strange
doctrine, who can hear it?
Jesus perceiving in himself, 61
that his disciples murmured
at it, said to them, doth this
offend you? what if you 62
should see the son of man as-
cend up where he was be-
fore? it is the action of the 63
mind that vivifies, that of the
body profits nothing: the
words that I have delivered
to you, spiritually understood,
give life. but there are some 64
of you who do not believe.
(for Jesus knew from the
beginning, who they were
that did not believe, and who
should betray him.) and he 65
said, therefore said I unto
you, that no man can come
unto me, except it were given
unto him of my father.

From that time many of his 66
disciples withdrew, and asso-
ciated no longer with him.
upon which Jesus said to the 67
twelve, will not ye likewise
go away? but Simon Peter 68
answered, Lord, to whom
shall we go? you have the
words of eternal life. and 69
we have believed and we
have acknowledged that you
are the Christ, the son of
God. Jesus answered them, 70

have

θη αυτοις ὁ Ιησους, ουκ εγω ὑμας τους δωδεκα εξελεξαμην, και ἐξ ὑμων εἰς διαβολος εστιν? 71 ελεγε δε τον Ιουδαν Σιμωνος Ισκαριωτην, ουτος γαρ ημελλεν αυτον παραδιδοναι, εἰς ων εκ των δωδεκα.

1 Και περιεπατει ὁ Ιησους μετα ταυτα εν τῃ Γαλιλαιᾳ, ου γαρ * ηθελεν εν τῃ Ιουδαιᾳ περιπατειν, ὁτι εζητουν αυτον οἱ Ιουδαιοι αποκτειναι. 2 ην δε εγγυς ἡ ἑορτη των Ιουδαιων ἡ σκηνοπηγια. 3 ειπον ουν προς αυτον οἱ αδελφοι αυτου, μεταβηθι εντευθεν, και ὑπαγε εις την Ιουδαιαν, ἱνα και οἱ μαθηται σου θεωρησωσι τα εργα ἁ ποιεις. 4 ουδεις γαρ εν κρυπτῳ τι ποιει, και ζητει αυτος εν παρρησιᾳ ειναι. ει ταυτα ποιεις, φανερωσον σεαυτον τῳ κοσμῳ. 5 ουδε γαρ οἱ αδελφοι αυτου ε- 6 πιστευον εις αυτον. λεγει ουν αυτοις ὁ Ιησους, ὁ καιρος ὁ εμος ουπω παρεστιν, ὁ δε καιρος ὁ ὑμετερος παντοτε 7 εστιν ἑτοιμος. ου δυναται ὁ κοσμος μισειν ὑμας, εμε δε μισει, ὁτι εγω μαρτυρω περι αυτου, ὁτι τα εργα αυτου 8 πονηρα εστιν. ὑμεις αναβητε εις την ἑορτην ταυτην, εγω † ουκ αναβαινω εις την ἑορτην ταυτην, ὁτι ὁ καιρος ὁ εμος ουπω πεπληρωται.

ταυτα

have I not chosen you all twelve, and yet one of you is an avowed enemy? meaning 71 *Judas Iscariot the son of Simon: for he it was that would betray him, altho' he was one of the twelve.*

After this Jesus resided in 1 *Galilee: for he would not be in Judea, because the Jews sought to kill him. now the Jews feast of the tabernacles* 2 *drawing nigh, his relations* 3 *said to him, retire hence, and go into Judea, that your disciples there may also see the works that you do. for no* 4 *body acts in private, that designs to distinguish himself: since you do such things, shew yourself to the world. for* 5 *even his brethren did not believe in him. but Jesus said to* 6 *them, my time is not yet come: but any time is equally proper for you. the world cannot* 7 *hate you; but me it hateth, because I plainly show, that their works are evil. do you go* 8 *up to this feast, as for me I do not go with you to it, because my time is not yet accomplished.*

thus

* *Dr.* Mills *says* ηθελεν *was certainly inserted instead of* ειχεν εξουσιαν, *as it was read by* Chrysost. Cyril. *and* Augustin. *The vulgate originally had* non valebat, *which* Erasmus *and* Drusius *think was chang'd to* non volebat.

† *See Dr.* Mills.

ταυτα ειπων, αυτος εμεινεν
9 εν τη Γαλιλαια. ως δε ανε-
βησαν οι αδελφοι αυτου, το-
τε και αυτος ανεβη εις την
εορτην, ου φανερως, αλλ'
11 (ως) εν κρυπτω. οι ουν Ιου-
δαιοι εζητουν αυτον εν τη εο-
ρτη, και ελεγον, που εστιν
12 εκεινος? και γογγυσμος πο-
λυς περι αυτου ην εν τω οχ-
λω. οι μεν ελεγον, οτι αγα-
θος εστιν, αλλοι δε ελεγον,
ου, αλλα πλανα τον οχλον.
13 Ουδεις μεντοι παρρησια ε-
λαλει περι αυτου, δια τον
14 φοβον των Ιουδαιων. ηδη
δε της εορτης μεσουσης, ανε-
βη ο Ιησους εις το ιερον, και
15 εδιδασκε. και εθαυμαζον οι
Ιουδαιοι, λεγοντες, πως ουτος
γραμματα οιδε, μη μεμαθη-
16 κως? απεκριθη αυτοις ο Ιη-
σους, και ειπεν, η εμη διδα-
χη ουκ εστιν εμη, αλλα του
17 πεμψαντος με. εαν τις θελη
το θελημα αυτου ποιειν, γνω-
σεται περι της διδαχης, πο-
τερον εκ του Θεου εστιν, η
18 εγω απ' εμαυτου λαλω. ο
αφ' εαυτου λαλων, την δοξαν
την ιδιαν ζητει, ο δε ζητων την
δοξαν του πεμψαντος αυτον,
ουτος αληθης εστι, και αδικια
19 εν αυτω ουκ εστιν. ου Μω-
σης δεδωκεν υμιν τον νομον,
και ουδεις εξ υμων ποιει τον
νομον? τι με ζητειτε αποκ-

τειναι?

thus he delivered his mind, 9
and ſtay'd himſelf in Galilee.
but when his brethren were 10
gone, he went likewiſe to
the feaſt, not openly, but
in ſecret. during the feaſt 11
the Jews were in ſearch of
him, and ſaid, where can
he be? and the people were 12
much divided about him:
for ſome ſaid, he is a good
man: others ſaid, not at all;
but he ſeduces the people.

However, no body talk'd 13
openly in favour of him, for
fear of the Jews. but about 14
the middle of the feaſt, Je-
ſus went publickly into the
temple, and taught. at which 15
the Jews were ſurprized,
ſaying, how came he ac-
quainted with the ſcriptures,
a man of no education?
Jeſus anſwered them, the 16
doctrine I deliver is not my
own, but his that ſent me.
if any man is inclin'd to do 17
his will, he ſhall know whe-
ther the doctrine be from
God, or whether I ſpeak
from my ſelf. he that ſpeaks 18
from himſelf, has a view to
his own glory: but he that
has a view to his glory that
ſent him, deſerves credit,
and is a ſtranger to all im-
poſture. was it not Moſes 19
who gave you the law, and
yet none of you obſerve that
law?

20 τειναι? απεκριθη ὁ οχλος, και ειπε, δαιμονιον εχεις, τις σε
21 ζητει αποκτειναι? απεκριθη ὁ Ιησους, και ειπεν αυτοις, ἑν εργον εποιησα, και παντες θαυμαζετε δια του-
22 το? Μωσης δεδωκεν ὑμιν την περιτομην, ουχ ὁτι ἐκ του Μωσεως εστιν, αλλ' ἐκ των πατερων, και ἐν σαββατῳ
23 περιτεμνετε ανθρωπον. ει περιτομην λαμβανει ἀνθρωπος ἐν σαββατῳ, ἱνα μη λυθη ὁ νομος Μωσεως, ἐμοι χολατε ὁτι ὁλον ανθρωπον ὑγιη
24 εποιησα ἐν σαββατῳ? μη κρινετε κατ' ὀψιν, αλλα την δικαιαν κρισιν κρινατε.

25 Ελεγον ουν τινες ἐκ των Ιεροσολυμιτων, ουχ ὁυτος εστιν
26 ὁν ζητουσιν αποκτειναι? και ἰδε, παῤῥησια λαλει, και ουδεν αυτῳ λεγουσι. μη ποτε αληθως ἐγνωσαν ὁι αρχοντες ὁτι ὁυτος εστιν ὁ Χριστος?
27 αλλα τουτον οιδαμεν ποθεν εστιν, ὁ δε Χριστος ὁταν ερχηται, ουδεις γινωσκει
28 ποθεν εστιν. ἐκραξεν ουν ἐν τῳ ἱερῳ διδασκων ὁ Ιησους, και λεγων. κἀ με οιδατε, και οιδατε ποθεν ειμι, και απ' ἐμαυτου ουκ εληλυθα, αλλ' ἐστιν αληθινος ὁ πεμψας με,

law? for what do ye attempt to kill me? the people answered, saying, you are mad: who attempts to kill you? Jesus answered them, I perform'd one single miracle on the sabbath, and does that alarm you? Moses enjoin'd you circumcision (or rather not Moses, but the patriarchs) accordingly you circumcise a man on the sabbath-day. if to avoid the violation of the Mosaic law, a man be exposed to circumcision on the sabbath-day, are ye angry at me, because I cured a man, whose whole body was indisposed on the sabbath-day? judge not according to appearances, but judge according to equity.

Then some that belong'd to Jerusalem, said, is not this he whom they seek to kill? yet there he is talking publickly without any opposition: are not the rulers convinc'd that he is the Messiah? however, we know from what quarter this man comes: but when Christ comes it will be unknown whence he came. Jesus then pursuing his discourse in the temple, rais'd his voice, and said, you know both who I am, and whence I am: however, I am not come of

my

29 ὃν ὑμεις ουκ οιδατε. εγω δε οιδα αυτον, ὅτι παρ αυτου ειμι, κἀκεινος με απεστειλεν.
30 ἐζητουν ουν αυτον πιασαι, και ουδεις επεβαλεν επ' αυτον την χειρα, ὅτι ουπω εληλυ-
31 θει ἡ ὡρα αυτου. πολλοι δε εκ του οχλου επιστευσαν εις αυτον, και ελεγον, ὁ Χριστος ὁταν ελθῃ, μητι πλειονα σημεια ποιησει ὧν ὁυτος εποιη-
32 σεν? ἠκουσαν ὁι Φαρισαιοι του οχλου γογγυζοντος περι αυτου ταυτα, και απεστειλαν ὁι Φαρισαιοι και ὁι αρχιερεις ὑπηρετας, ἱνα πιασω-
33 σιν αυτον. ειπεν ουν ὁ Ιησους, ετι μικρον χρονον μεθ' ὑμων ειμι, και ὑπαγω προς
34 τον πεμψαντα με. ζητησετε με, και ουχ ἑυρησετε, και ὁπου ειμι εγω, ὑμεις ου
35 δυνασθε ελθειν. ειπον ουν ὁι Ιουδαιοι προς ἑαυτους, που ὁυτος μελλει πορευεσθαι, ὅτι ἡμεις ουχ ἑυρησομεν αυτον? μη εις την διασποραν των Ελληνων μελλει πορευεσθαι, και διδασκειν τους Ελληνας?
36 τις εστιν ὁυτος ὁ λογος ὁν ειπε, "ζητησετε με, και ουχ "ἑυρησετε, και ὁπου ειμι "εγω, ὑμεις ου δυνασθε ελ-"θειν?"

37 Εν δε τῃ εσχατῃ ἡμερᾳ τῃ μεγαλῃ της ἑορτης ειστηκει ὁ Ιησους, και εκραξε, λεγων, εαν τις διψᾳ, ερχεσθω προς με,

my self, but he that ſent me is worthy of belief, him you are unacquainted with. but 29
I know him, for I am from him, and he hath ſent me. then they deſign'd to ſeize 30
him: but no man laid hands on him, becauſe his hour was not yet come. beſides many 31
of the people believed on him, and ſaid, when Chriſt comes, will he do more miracles than this man hath done? (the 32
Phariſees being inform'd what the people rumour'd concerning him, they and the chief prieſts ſent their officers to ſeize him.) then 33
ſaid Jeſus, I ſhall be with you but for a little time, and then I ſhall go to him that ſent me. ye ſhall ſeek 34
me, but ſhall not find me: and where I ſhall go, thither ye cannot come. upon which 35
the Jews ſaid among themſelves, whither will he go, that we cannot find him? will he go to the diſperſed Jews among the Greeks, and inſtruct the Greeks? what 36
does he mean by ſaying, "ye "ſhall ſeek me, and ſhall "not find me: and where I "go, thither ye cannot come?"

In the laſt day, the moſt 37
ſolemn day of the feaſt, Jeſus being there, raiſed his voice, and ſaid, if any man thirſt, let him come to me,

38 με, και πινετω. ὁ πιστευων
εις εμε, καθως ειπεν ἡ γραφη,
ποταμοι εκ της κοιλιας αυ-
του ῥευσουσιν ὑδατος ζωντος.
39 τουτο δε ειπε περι του πνευ-
ματος ου εμελλον λαμβανειν
οἱ πιστευοντες εις αυτον, ου-
πω γαρ ην πνευμα ὁτι ο Ιη-
40 σους ουδεπω εδοξασθη. πολ-
λοι ουν εκ του οχλου ακου-
σαντες τον λογον, ελεγον, ου-
τος εστιν αληθως ὁ προφη-
41 της. αλλοι ελεγον, ουτος
εστιν ὁ Χριστος. αλλοι δε
ελεγον, μη γαρ εκ της Γαλι-
λαιας ὁ Χριστος ερχεται ?
42 ουχι ἡ γραφη ειπεν, ὁτι εκ του
σπερματος Δαβιδ, και απο
Βηθλεεμ της κωμης ὁπου ην
Δαβιδ, ὁ Χριστος ερχεται ?
43 σχισμα ουν εν τῳ οχλῳ εγενε-
44 το δι' αυτον. τινες δε εθελον
ἐξ αυτων πιασαι αυτον, αλλ'
ουδεις επεβαλεν επ' αυτον
45 τας χειρας. ηλθον ουν οἱ ὑ-
πηρεται προς τους αρχιερεις
και Φαρισαιους, και ειπον
αυτοις εκεινοι, διατι ουκ ηγα-
46 γετε αυτον ? απεκριθησαν
οἱ ὑπηρεται, ουδεποτε ουτως
ελαλησεν ανθρωπος, ὡς ου-
47 τος ὁ ανθρωπος. απεκριθη-
σαν ουν αυτοις οἱ Φαρισαιοι,
μη και ὑμεις πεπλανησθε ?
48 μη τις εκ των αρχοντων επιστ-
τευσεν εις αυτον, ἡ εκ των
49 Φαρισαιων ? αλλ' ὁ οχλος
ουτος ὁ μη γινωσκων τον νο-
50 μον, επικαταρατοι εισι. λε-
γει Νικοδημος προς αυτους,

and drink. he that believ- 38
eth on me, as the ſcripture
hath ſaid *, out of his heart
ſhall flow rivers of living
water. (but this he meant 39
of the ſpirit, which they
that believed on him, ſhould
receive: for the ſpirit was
not yet given, becauſe Jeſus
was not yet glorified.) many 40
of the people therefore, who
heard this diſcourſe, ſaid,
this man is certainly a pro-
phet. ſome ſaid, this is the 41
Meſſias. but ſaid others, ſhall
the Meſſias come out of Ga-
lilee? hath not the ſcrip- 42
ture ſaid, † that the Meſſiah
is to riſe out of the family
of David, and out of Beth-
lehem, the village where Da-
vid was born? ſo that the 43
people were divided in their
opinions about him. and 44
ſome of them had a mind to
ſeize him; but nobody laid
hands on him. when the 45
officers return'd to the chief
prieſts and Phariſees, they
asked them, why have ye not
brought him? the officers 46
anſwered, never did man
ſpeak like this man. upon 47
which the Phariſees anſwer-
ed, are ye alſo ſeduced?
have any of the rulers, or 48
of the Phariſees believed on
him? but the populace, who 49
are ignorant of the law, are
ſuch wretches. thereupon 50
Nico-

* Eſa. lviii. 11. † Mich. v. 2.

ὁ ελθων νυκτος προς αυτον,
51 εἰς ων ἐξ αυτων, μη ὁ νομος
ἡμων κρινει τον ανθρωπον,
εαν μη ακουση παρ' αυτου
πρωτερον, και γνῳ τι ποιει?
52 απεκριθησαν, και ειπον αυ-
τῳ, μη και συ εκ της Γαλι-
λαιας ει? ερευνησον, και ιδε
ὁτι προφητης εκ της Γαλι-
53 λαιας ουκ εγηγερται. και ε-
πορευθη ἑκαστος εις τον οικον
αὐτου.

1 Ιησους δε επορευθη εις το
2 ορος των Ελαιων. ορθρου δε
παλιν παρεγενετο εις το ἱερον
και πας ὁ λαος ηρχετο προς
αυτον, και καθισας εδιδασ-
3 κεν αυτους. αγουσι δε ὁι
Γραμματεις και ὁι Φαρισαιοι
γυναικα εν μοιχειᾳ κατειλημ-
μενην, και στησαντες αυτην
4 εν μεσῳ, λεγουσιν αυτῳ, δι-
δασκαλε, αὐτη ἡ γυνη κατε-
λεφθη επ αυτοφωρῳ μοιχευο-
5 μενη. εν δε τῳ νομῳ Μωσης
ἡμιν ενετειλατο τας τοιαυ-
τας λιθοβολεισθαι, συ ουν
6 τι λεγεις? τουτο δε ελεγον
πειραζοντες αυτον, ἱνα εχω-
σι κατηγορειν αυτου. ὁ δε
Ιησους κατω κυψας, τῳ δακ-
7 τυλῳ εγραφεν εις την γην. ὡς
δε επεμενον ερωτωντες αυτον,
ανακυψας ειπε προς αυτους,
ὁ αναμαρτητος ὑμων, πρω-
τος τον λιθον επ' αυτην βα-
8 λετω. και παλιν κατω κυ-
ψας, εγραφεν εἰς την γην.

Nicodemus, he that came to Jesus by night, and was then present, said to them, doth 51
our law condemn any man before he is heard, without knowing the fact? they an- 52
swered him, are you also of Galilee? search the scriptures, and you will not find that a prophet did ever arise out of Galilee. and every 53
man went to his own house.

Then Jesus went to the 1
mount of olives. but early in 2
the morning he return'd to the temple, where all the people came to him; and being sat down, he instructed them. then the Scribes and 3
Pharisees brought a woman surprized in adultery; and when they had set her in the middle of the assembly, they 4
said to him, master, this woman was actually taken in adultery. now Moses has 5
ordain'd in the law, that such criminals should be stoned: but what is your opinion? they said this only to ensnare 6
him; that they might have some accusation against him. but Jesus stooped down, and with his finger wrote on the ground. and as they press'd 7
him to answer, he rais'd himself, and said to them, he that is without sin among you, let him be the first that throws a stone at her. then stooping 8

9 οἱ δε, ακουσαντες, (και ὑπο της συνειδησεως) ελεγχομενοι, εξηρχοντο εἰς καθεις, αρξαμενοι απο των πρεσβυτερων (ἑως των εσχατων,) και κατελειφθη μονος ὁ Ιησους, και
10 ἡ γυνη εν μεσῳ ουσα. ανακυψας δε ὁ Ιησους, (και μηδενα θεασαμενος πλην της γυναικος,) ειπεν αυτῃ, ἡ γυνη, που εισιν εκεινοι οἱ κατηγοροι σου? ουδεις σε κατεκρινεν?
11 ἡ δε ειπεν, ουδεις, Κυριε. ειπε δε αυτῃ ὁ Ιησους, ουδε εγω σε κατακρινω, πορευου, και μηκετι ἁμαρτανε.

12 Παλιν ουν ὁ Ιησους αυτοις ελαλησε, λεγων, εγω ειμι το φως του κοσμου, ὁ ακολουθων εμοι, ου μη περιπατησει εν τῃ σκοτιᾳ, αλλ'
13 ἑξει το φως της ζωης. ειπον ουν αυτῳ οἱ Φαρισαιοι, συ περι σεαυτου μαρτυρεις, ἡ μαρτυρια σου ουκ εστιν αληθης.
14 απεκριθη Ιησους, και ειπεν αυτοις, κἀν εγω μαρτυρω περι εμαυτου, αληθης εστιν ἡ μαρτυρια μου, ὁτι οιδα ποθεν ηλθον, και που ὑπαγω, ὑμεις δε ουκ οιδατε ποθεν ερχομαι, ἡ που ὑπαγω.
15 ὑμεις κατα την σαρκα κρινετε,
16 εγω ου κρινω ουδενα. και εαν κρινω δε εγω, ἡ κρισις ἡ εμη αληθης εστιν, ὁτι μονος ουκ ειμι, αλλ' εγω και ὁ πεμψας
17 με πατηρ. και εν τῳ νομῳ δε τῳ ὑμετερῳ γεγραπται, ὁτι

down again, he wrote on the ground. but they who heard 9
that, being convicted by their own conscience, they all went old and young one after another, so that Jesus was left alone with the woman, who still kept her place. then Jesus 10
raising himself, and seeing none but the woman there, he said to her, woman, where are your accusers? hath no man condemned thee? Lord, 11
said she, no man. and Jesus said to her, neither do I condemn thee: go, and sin no more.

Jesus then having reassumed his discourse, said to them, 12
I am the light of the world: he that followeth me, shall not walk in darkness, but shall have the light of life. the Pharisees therefore said 13
to him, you give a testimony of your self, your testimony is not valid. Jesus answered them, though I give testimony of my self, yet my testimony is valid: for I know whence I came, and whither I go; but you do not know whence I came, nor whither I go. you pass sentence according to your passions: I pass sentence on no man; and 16
yet if I did judge, my judgment is true: for I am not alone, but I am with the father who has sent me. now 17
it

ὅτι δυο ἀνθρωπων ἡ μαρτυρια
18 ἀληθης ἐστιν. ἐγω ειμι ὁ
μαρτυρων περι ἐμαυτου, και
μαρτυρει περι ἐμου ὁ πεμψας
19 με πατηρ. ἐλεγον ουν αυ-
τῳ, που ἐστιν ὁ πατηρ σου? ἀπεκριθη ὁ Ιησους, ουτε ἐμε
οιδατε, ουτε τον πατερα μου,
ει ἐμε ἠδειτε, και τον πατερα
μου ἠδειτε ἀν.

20 Ταυτα τα ῥηματα ἐλα-
λησεν ὁ Ιησους ἐν τῳ γαζο-
φυλακιῳ, διδασκων ἐν τῳ ἱε-
ρῳ, και ουδεις ἐπιασεν αυτον,
ὁτι ουπω ἐληλυθει ἡ ὡρα αυ-
21 του. ειπεν ουν παλιν αυτοις
ὁ Ιησους, "ἐγω ὑπαγω, και
"ζητησετε με, και ἐν τῃ
"ἁμαρτιᾳ ὑμων ἀποθανεισ-
"θε. ὁπου ἐγω ὑπαγω, ὑ-
"μεις ου δυνασθε ἐλθειν."
22 ἐλεγον ουν οἱ Ιουδαιοι, μητι
ἀποκτενει ἑαυτον, ὁτι λε-
γει, "ὁπου ἐγω ὑπαγω, ὑ-
"μεις ου δυνασθε ἐλθειν?"
23 και ειπεν αυτοις, ὑμεις ἐκ των
κατω ἐστε, ἐγω ἐκ των ανω
ειμι, ὑμεις ἐκ του κοσμου
τουτου ἐστε, ἐγω ουκ ειμι ἐκ
24 του κοσμου τουτου. ειπον ουν
ὑμιν ὁτι ἀποθανεισθε ἐν ταις
ἁμαρτιαις ὑμων, ἐαν γαρ μη
πιστευσητε ὁ, τι ἐγω ειμι, ἀ-
ποθανεισθε ἐν ταις ἁμαρτιαις
25 ὑμων. ἐλεγον ουν αυτῳ, συ
τις ει? και ειπεν αυτοις ὁ Ιη-
σους, την ἀρχην ὁ, τι και
26 λαλω ὑμιν. πολλα ἐχω πε-
ρι

it is written in your law,
* *that the teſtimony of two*
men is valid. I indeed do 18
bear teſtimony of my ſelf,
but the father, who has ſent
me, beareth witneſs of me
likewiſe. then ſaid they to 19
him, where is thy father:
Jeſus anſwered, ye neither
know me, nor my father:
if ye knew me, ye would have
known my father alſo.

Jeſus delivered this diſ- 20
courſe in the treaſury, when
he taught in the temple:
and no man laid hands on
him, for his hour was not
yet come. Jeſus therefore 21
repeated what he had ſaid,
"I go my way, and ye ſhall
"ſeek me, and ſhall die in
"your incredulity, ſo that
"whither I go, ye cannot
"come." then ſaid the Jews, 22
what, will he kill himſelf?
that he ſays, "whither I
"go, you cannot come."
and he ſaid to them, ye 23
are from beneath, I am
from above: ye are of this
world, I am not of this
world. therefore I ſaid to 24
you, that ye ſhall die in your
ſins: for if you don't believe
me to be what I am, ye ſhall
die in your ſins. then ſaid 25
they to him, what art thou?
and Jeſus anſwered them, I
am what I juſt now told you.
I have many things to ſay 26
againſt

* Deut. xvii. 6. xix. 15.

ρι ὑμων λαλειν και κρινειν, αλλ ὁ πεμψας με αληθης εστι. κἀγω ἁ ηκουσα παρ αυτου, ταυτα λεγω εις τον
27 κοσμον. ουκ εγνωσαν ὁτι τον
28 πατερα αυτοις ελεγεν. ειπεν ουν αυτοις ὁ Ιησους, ὁταν ὑψωσητε τον υἱον του ανθρωπου, τοτε γνωσεσθε ὁ, τι εγω ειμι, και ἀπ' εμαυτου ποιω ουδεν, αλλα καθως εδιδαξε με ὁ πατηρ μου, ταυτα λαλω.
29 και ὁ πεμψας με, μετ' εμου εστιν. ουκ αφηκε με μονον ὁ πατηρ, ὁτι εγω τα αρεστα
30 αυτῳ ποιω παντοτε. ταυτα αυτου λαλουντος πολλοι επιστευσαν εις αυτον.

31 Ελεγεν ουν ὁ Ιησους προς τους πεπιστευκοτας αυτῳ Ιουδαιους, εαν ὑμεις μεινητε εν τῳ λογῳ τῳ εμῳ, αληθως μα-
32 θηται μου εστε. και γνωσεσθε την αληθειαν, και ἡ αληθεια ελευθερωσει ὑμας.
33 απεκριθησαν αυτῳ, σπερμα Αβρααμ εσμεν, και ουδενι δεδουλευκαμεν πωποτε, πως συ λεγεις, "ὁτι ελευθεροι γε-
34 "νησεσθε?" απεκριθη αυτοις ὁ Ιησους, αμην αμην λεγω ὑμιν, ὁτι πας ὁ ποιων την ἁμαρτιαν, δουλος εστι της
35 ἁμαρτιας. ὁ δε δουλος ου μενει εν τῃ οικιᾳ εις τον αιωνα, ὁ υἱος μενει εις τον αιωνα.
36 εαν ουν ὁ υἱος ὑμας ελευθερωσῃ, οντως ελευθεροι εσεσθε.
37 οιδα ὁτι σπερμα Αβρααμ εστε, αλλα ζητειτε με αποκτειναι,

against you: but I only say He that sent me is worthy of belief; and what I have heard of Him, that only I publish to the world. but 27
they did not perceive that he meant the father. Jesus said 28
therefore to them, when ye have lift up the son of man, then shall ye know what I am, and that I do nothing of my self, but speak as my father hath instructed me. he that 29
sent me, is with me: the father hath not left me alone, for I always do what is agreeable to him. upon this dis- 30
course many believed on him.

Jesus said therefore to 31
those Jews who believed on him, if you adhere to my doctrine, then will you be my disciples indeed; and 32
ye shall know the truth, and the truth shall make you free. they answered him, we are 33
Abraham's offspring, and were never slaves to any man: why then do you say, "ye "shall be made free?" Je- 34
sus answered them, I declare unto you, whosoever committeth sin, is a slave to sin. a slave has no right to be in 35
the house for life: but the son is settled there. if the 36
son therefore shall make you free, you will be free indeed. I know you are Abraham's 37
offspring; but ye seek to kill me,

τειναι, ὁτι ὁ λογος ὁ εμος ου
38 χωρει εν ὑμιν. εγω ὁ ἑωρακα
παρα τῳ πατρι μου, λαλω,
και ὑμεις ουν ὁ ἑωρακατε πα-
ρα τῳ πατρι ὑμων, ποιειτε.
39 απεκριθησαν και ειπον αυτῳ,
ὁ πατηρ ἡμων Αβρααμ εστι.
λεγει αυτοις ὁ Ιησους, ει τεκ-
να του Αβρααμ ητε, τα ερ-
40 γα του Αβρααμ εποιειτε. νυν
δε ζητειτε με αποκτειναι, αν-
θρωπον ὁς την αληθειαν ὑμιν
λελαληκα, ἡν ηκουσα παρα
του Θεου, τουτο Αβρααμ
41 ουκ εποιησεν. ὑμεις ποιειτε
τα εργα του πατρος ὑμων.
ειπον ουν αυτῳ, ἡμεις εκ πορ-
νειας ου γεγεννημεθα, ἑνα πα-
42 τερα εχομεν, τον Θεον. ει-
πεν αυτοις ὁ Ιησους, ει ὁ
Θεος πατηρ ὑμων ην, ηγα-
πατε αν εμε, εγω γαρ εκ του
Θεου εξηλθον, και ἡκω, ουδε
γαρ ἀπ' εμαυτου εληλυθα,
αλλ' εκεινος με απεστειλε.
43 διατι την λαλιαν την εμην ου
γινωσκετε? ὁτι ου δυνασθε α-
κουειν τον λογον τον εμον.
44 ὑμεις εκ πατρος του διαβολου
εστε, και τας επιθυμιας του
πατρος ὑμων θελετε ποιειν.
εκεινος ανθρωποκτονος ην ἀπ'
αρχης, και εν τῃ αληθειᾳ ουκ
ἑστηκεν, ὁτι ουκ εστιν αλη-
θεια εν αυτῳ. ὁταν λαλῃ
το ψευδος, εκ των ιδιων λα-
λει, ὁτι ψευστης εστι, και ὁ
45 πατηρ αυτου. εγω δε ὁτι
την αληθειαν λεγω, ου πισ-
46 τευετε μοι. τις ἐξ ὑμων ε-

λεγχει

me, because my doctrine doth not penetrate into you. what 38
I have learnt from my father, that I tell: and what you have learnt from your father, that you do. they 39
answered him, Abraham is our father. if you were Abraham's children, said Jesus, you would act like Abraham. but now ye seek to kill 40
me, the man who has told you the truth, such as I have learnt it of God: Abraham did not act thus. your actions 41
are like your father. at this they reply'd, we are no bastards; we have but one father, even God. Jesus said 42
to them, if God were your father, ye would love me: for I was commissioned by God to come; I did not come of my self, but he sent me. why 43
do not you understand my language? unless because ye cannot bear my doctrine? you, who have the devil for 44
your father, will execute the designs of your father: he was a murderer from the beginning, and deserted the truth, since he has no love for the truth: when he lyes, he speaks like himself: for he is a lyar, and the father of a lyar. but as to me, because 45
I tell you the truth, you do not believe me. which of you 46
can convict me of sin? if

then

λεγχει με περι αμαρτιας? ει δε αληθειαν λεγω, διατι υ-
47 μεις ου πιστευετε μοι? ὁ ων εκ του Θεου, τα ρηματα του Θεου ακουει, δια τουτο υμεις ουκ ακουετε, ὁτι εκ Θεου ουκ εστε.

then I say the truth, why don't you believe me? he 47 that is of God, does therefore observe what God says: which you do not observe, because ye are not of God.

48 Απεκριθησαν ουν οἱ Ιουδαιοι, και ειπον αυτῳ, ου καλως λεγομεν ἡμεις, ὁτι Σαμαρειτης ει συ, και δαιμονιον
49 εχεις? απεκριθη Ιησους, εγω δαιμονιον ουκ εχω, αλλα τιμω τον πατερα μου, και υ-
50 μεις ατιμαζετε με. εγω δε ου ζητω την δοξαν μου, εστιν ὁ ζητων και κρινων.
51 αμην αμην λεγω υμιν, εαν τις τον λογον τον εμον τηρηση, θανατον ου μη θεωρηση εις
52 τον αιωνα. ειπον ουν αυτῳ οἱ Ιουδαιοι, νυν εγνωκαμεν ὁτι δαιμονιον εχεις, Αβρααμ απεθανε και οἱ προφηται, και συ λεγεις, εαν τις τον λογον μου τηρηση, ου μη γευσηται
53 θανατου εις τον αιωνα. μη συ μειζων ει του πατρος ἡμων Αβρααμ, ὁστις απεθανε? και οἱ προφηται απεθανον, τινα
54 σεαυτον συ ποιεις? απεκριθη Ιησους, εαν εγω δοξαζω εμαυτον, ἡ δοξα μου ουδεν εστιν: εστιν ὁ πατηρ μου ὁ δοξαζων με, ὁν υμεις λεγετε ὁτι Θεος ὑμων εσ-
55 τι. και ουκ εγνωκατε αυτον, εγω δε οιδα αυτον, και εαν ειπω ὁτι ουκ οιδα αυτον, εσομαι ὁμοιος υμων, ψευστης. αλλ'

The Jews answered, and 48 said to him, are we not in the right to say, that you are a Samaritan, and are really mad? Jesus answered, I 49 am not mad; but I honour my father, and you dishonour me. I do not consult 50 my own glory: there is one that will consult that, and judge accordingly. verily, 51 verily, I say unto you, whoever observes my doctrine, shall never die. upon this 52 said the Jews to him, now we plainly perceive you are mad. Abraham is dead, and the prophets too; and yet you say, if a man observes your doctrine, he shall never die. are you greater than 53 our father Abraham, who is dead? the prophets likewise are dead: pray, what do you then pretend to be? Jesus answered, if I honour'd 54 my self, my honour would be vain: it is my father that honoureth me, of whom ye say, that he is your God. yet ye have not known him, 55 but I know him: and if I should say, I know him not,

αλλ' οιδα αυτον, και τον
56 λογον αυτου τηρω. Αβρααμ
ὁ πατηρ ὑμων ηγαλλιασατο
ἱνα ιδῃ την ἡμεραν την εμην,
57 και ειδε, και εχαρη. ειπον
ουν οἱ Ιουδαιοι προς αυτον,
πεντηκοντα ετη ουπω εχεις,
58 και Αβρααμ ἑωρακας? ει-
πεν αυτοις ὁ Ιησους, αμην
αμην λεγω ὑμιν, πριν Α-
βρααμ (γενεσθαι) εγω ειμι.
59 ηραν ουν λιθους ἱνα βαλωσιν
επ' αυτον, Ιησους δε εκρυβη,
και εξηλθεν εκ του ἱερου, (δι-
ελθων δια μεσου αυτων,) και
παρηγεν ουτως.

I should be a lyar like you: but I know him, and observe his commands. your father 56
Abraham long'd to see my day: *and he saw it, and was glad. then said the Jews 57
to him, you are not yet fifty years old, and have you seen Abraham? Jesus said to 58
them, verily, verily I say unto you, before Abraham was I AM. then took 59
they up stones to cast at him: but Jesus was conceal'd by the crowd which he pass'd thro', and so got out of the temple.

1 Και παραγων ειδεν ανθρω-
2 πον τυφλον εκ γενετης. και
ηρωτησαν αυτον οἱ μαθηται
αυτου, λεγοντες, ραββι, τις
ἡμαρτεν? ουτος η οἱ γονεις
αυτου, ἱνα τυφλος γεννηθῃ?
3 απεκριθη ὁ Ιησους, ουτε ου-
τος ἡμαρτεν, ουτε οἱ γονεις
αυτου, αλλ' ἱνα φανερωθῃ
τα εργα του Θεου εν αυτῳ.
4 εμε δει εργαζεσθαι τα εργα του
πεμψαντος με ἑως ἡμερα εσ-
τιν. ερχεται νυξ, ὁτε ουδεις
5 δυναται εργαζεσθαι. ὁταν
εν τῳ κοσμῳ ω, φως ειμι του
6 κοσμου. ταυτα ειπων, επ-
τυσε χαμαι, και εποιησε
πηλον εκ του πτυσματος, και
επεχρισε τον πηλον επι τους

As Jesus passed by, he 1
saw a man that was born blind. and his disciples pro- 2
pos'd to him this question, master, *was it for his own sins, or for the sins of his parents, that he was born blind? it was not for any 3
sin of his, said Jesus, or of his parents: but that the works of God might be displayed thro' him. I must perform the 4
works of him that sent me, while it is day: the night is coming, when no man can work. while I am in the 5
world, I am the light of the world. having said this, he 6
spit on the ground, which by means of his saliva he made into clay, wherewith he a-

οφ- Aaa nointed

* The Jews believ'd the passage of human souls out of one body into another.

7 οφθαλμους του τυφλου. και ειπεν αυτω, υπαγε, νιψαι εις την κολυμβηθραν του Σιλωαμ, ὁ ἑρμηνευεται, απεσταλμενος. απηλθεν ουν και ενιψατο, και ηλθε βλεπων.
8 οἱ ουν γειτονες και οἱ θεωρουντες αυτον το προτερον ὁτι προσαιτης ην, ελεγον, ουχ ουτος εστιν ὁ καθημενος και
9 προσαιτων? αλλοι ελεγον, ὁτι ουτος εστιν, αλλοι δε, ὁτι ὁμοιος αυτω εστιν. εκει-
10 νος δε ελεγεν, ὁτι εγω ειμι. ελεγον ουν αυτω, πως ανεωχ-
11 θησαν σου οἱ οφθαλμοι? απεκριθη εκεινος, και ειπεν, ανθρωπος λεγομενος Ιησους, πηλον εποιησε, και επεχρισε μου τους οφθαλμους, και ειπε μοι, υπαγε εις την κολυμβηθραν του Σιλωαμ, και νιψαι. απελθων δε και νιψαμενος,
12 ανεβλεψα. ειπον ουν αυτω, που εστιν εκεινος? λεγει, ουκ οιδα.

13 Αγουσιν αυτον προς τους Φαρισαιους, τον ποτε τυ-
14 φλον. ην δε σαββατον ὁτε τον πηλον εποιησεν ὁ Ιησους, και ανεωξεν αυτου τους οφ-
15 θαλμους. παλιν ουν ηρωτων αυτον και οἱ Φαρισαιοι πως ανεβλεψεν. ὁ δε ειπεν αυτοις, πηλον επεθηκεν επι τους οφθαλμους μου, και ενιψα-
16 μην, και βλεπω. ελεγον ουν εκ των Φαρισαιων τινες, ουτος ὁ ανθρωπος ουκ εστι παρα του Θεου, ὁτι το σαββατον

nointed the eyes of the blind man, and said to him, go 7
wash in the pool of Siloam (a word which signifies sent.) so he went and washed, and came seeing. the neighbours 8
therefore, and they who before had seen him begging, said, is not this he that used to sit begging? this is 9
he, said some; he is like him, said others: but he said, I am the man. thereupon they 10
said to him, how did you come to your sight? he an- 11
swered, a man call'd Jesus made clay, and anointed my eyes, and said to me, go to the pool of Siloam, and wash: I went, and washed, and so I saw. then said they to 12
him, where is he? I don't know, said he.

This very man that had 13
been blind, was at length brought to the Pharisees. now it was the sabbath-day 14
when Jesus made the clay, and gave him his sight. the 15
Pharisees therefore ask'd him likewise, how he had received his sight. he told them, he put clay upon mine eyes, and I washed, and now see. thereupon some of 16
the Pharisees said, this man has no divine mission, be-

cause

τον ου τηρει. αλλοι ελεγον, πως δυναται ανθρωπος αμαρτωλος τοιαυτα σημεια ποιειν? και σχισμα ην εν αυτοις. λεγουσιν ουν τω τυφλω παλιν, συ τι λεγεις περι αυτου, οτι ενοιξε σου τους οφθαλμους? ο δε ειπεν, οτι προφητης εστιν. ουκ επιστευσαν ουν οι Ιουδαιοι περι αυτου οτι τυφλος ην, και ανεβλεψεν, εως οτου εφωνησαν τους γονεις αυτου του ανεβλεψαντος. και ερωτησαν αυτους, λεγοντες, ουτος εστιν ο υιος υμων, ον υμεις λεγετε οτι τυφλος εγεννηθη? πως ουν αρτι βλεπει? απεκριθησαν αυτοις οι γονεις αυτου, και ειπον, οιδαμεν οτι ουτος εστιν ο υιος ημων, και οτι τυφλος εγεννηθη. πως δε νυν βλεπει, ουκ οιδαμεν, η τις ηνοιξεν αυτου τους οφθαλμους, ημεις ουκ οιδαμεν, αυτος ηλικιαν εχει, αυτον ερωτησατε, αυτος περι αυτου λαλησει. ταυτα ειπον οι γονεις αυτου, οτι εφοβουντο τους Ιουδαιους, ηδη γαρ συνετεθειντο οι Ιουδαιοι, ινα εαν τις αυτον ομολογηση Χριστον, αποσυναγωγος γενηται. δια τουτο οι γονεις αυτου ειπον, "οτι "ηλικιαν εχει, αυτον ερωτησατε."

cauſe he does not obſerve the ſabbath. but ſaid others, if he be an impoſtor, how can he do ſuch miracles? and there was a ſchiſm among them. they therefore queſtion'd the blind man again, what do you ſay of the man that made you ſee? he is a prophet, ſaid he. but the Jews were ſo incredulous about his having been blind, and obtain'd ſight, that they ſent for his parents, and ask'd them, is this your ſon, who you ſay was born blind? how came it then that he now ſees? his parents anſwered, that this is our ſon, and that he was born blind: we are very certain. but by what means it was that he now ſees, that we know not; or who made him ſee, we know not: he is of age, ask him, he will anſwer for himſelf. his parents ſaid this, becauſe they were afraid of the Jews: for the Jews had agreed in this, that if any man did own him for the Meſſias, he ſhould be excommunicated. it was this made his parents ſay, "he is of "age, ask him."

24 Εφωνησαν ουν εκ δευτερου τον ανθρωπον ος ην τυφλος, και ειπον αυτω, δος δοξαν τω Θεω, ημεις οιδαμεν οτι ο αν-

They therefore again call'd the man that had been blind, and ſaid to him, in the name of God tell the truth: for we

ανθρωπος ουτος αμαρτωλος
25 εστιν. απεκριθη εκεινος, ει
αμαρτωλος εστιν, ουκ οιδα,
εν οιδα, οτι τυφλος ων, αρτι
26 βλεπω. ειπον δε αυτω παλιν, τι εποιησε σοι? πως ηνοιξε σου τους οφθαλμους?
27 απεκριθη αυτοις, ειπον υμιν ηδη, και ουκ ηκουσατε, τι παλιν θελετε ακουειν? μη και υμεις θελετε αυτου μαθηται
28 γενεσθαι? ελοιδορησαν ουν αυτον, και ειπον, συ ει μαθητης εκεινου, ημεις δε του
29 Μωσεως εσμεν μαθηται. ημεις οιδαμεν οτι Μωση λελαληκεν ο Θεος, τουτον δε ουκ
30 οιδαμεν ποθεν εστιν. απεκριθη ο ανθρωπος, και ειπεν αυτοις, εν γαρ τουτω θαυμαστον εστιν, οτι υμεις ουκ οιδατε ποθεν εστι, και ανεω-
31 ξε μου τους οφθαλμους. οιδαμεν δε οτι αμαρτωλων ο Θεος ουκ ακουει, αλλ' εαν τις θεοσεβης η, και το θελημα αυτου ποιη, τουτου ακουει.

32 Εκ του αιωνος ουκ ηκουσθη οτι ηνοιξε τις οφθαλμους τυ-
33 φλου γεγεννημενου. ει μη ην ουτος παρα Θεου, ουκ ηδυνα-
34 το ποιειν ουδεν. απεκριθησαν και ειπον αυτω, εν αμαρτιαις συ εγεννηθης ολος, και συ διδασκεις ημας? και εξεβαλον αυτον εξω.

we know that this man is an impoſtor. whether he be ſo or not, ſaid he, I don't know: one thing I very well know, that once I was blind, and now I ſee. they ſtill urg'd the ſame queſtion, what did he do to thee? how did he make you ſee? I have already told you that, ſaid he, and did you not hear it? why would ye hear it over again? have you likewiſe a mind to be his diſciples? then they reviled him, and ſaid, thou art his diſciple; but we are Moſes diſciples. we know that God commiſſion'd Moſes: as for this fellow, we don't know who ſent him. the man replied, that's very ſtrange that he ſhould make me ſee, and you ſhould not know who ſent him. now 'tis certain, that God does not countenance impoſtors: but regards him only that is religious, and executes his commands.

It was never heard ſince the world began, that any man gave ſight to one that was born blind. if this man had not his miſſion from God, he could do nothing. they anſwered, you were a vicious fellow from your very birth, and do you pretend to preach to us? and then they excommunicated him.

H- *Jeſus*

35 Ηκουσεν ὁ Ιησους ὁτι εξε-
βαλον αυτον εξω, και ευρων
αυτον, ειπεν αυτῳ, συ πιστ-
ευεις εις τον υἱον του Θεου ?
36 απεκριθη εκεινος, και ειπε, τις
εστι, Κυριε, ἱνα πιστευσω
37 εις αυτον ? ειπε δε αυτῳ ὁ
Ιησους, και ἑωρακας αυτον,
και ὁ λαλων μετα σου, εκει-
38 νος εστιν. ὁ δε εφη, πιστ-
ευω, Κυριε, και προσεκυνη-
39 σεν αυτῳ. και ειπεν ὁ Ιη-
σους, εις κριμα εγω εις τον
κοσμον τουτον ηλθον, ἱνα ὁι
μη βλεποντες βλεπωσι, και
ὁι βλεποντες τυφλοι γενων-
40 ται. και ηκουσαν εκ των
Φαρισαιων ταυτα ὁι οντες
μετ' αυτου, και ειπον αυτῳ,
μη και ἡμεις τυφλοι εσμεν ?
41 ειπεν αυτοις ὁ Ιησους, ει τυ-
φλοι ητε, ουκ αν ειχετε ἁμαρ-
τιαν, νυν δε λεγετε, ὁτι βλε-
πομεν, ἡ ουν ἁμαρτια ὑμων
μενει.

Jesus having heard that 35
they had excommunicated
him; and meeting with the
man, he said to him, do you
believe on the son of God?
he answered and said, who 36
is he, Lord, that I may be-
lieve on him? Jesus said to 37
him, not only thou hast seen
him, but it is he himself that
is talking with thee. then 38
said he to Jesus, Lord, I
believe: and prostrated him-
self before him. and Jesus 39
said, to execute justice am I
come into this world: that
they who see not, may see;
and that they who do see,
may become blind. some of 40
the Pharisees who were then
present hearing this, said to
him, are we likewise blind?
Jesus said to them, if you 41
were blind, you would be ex-
cusable; but since you own
that you see, you stand con-
victed.

1 Αμην αμην λεγω ὑμιν, ὁ
μη εισερχομενος δια της θυρας
εις την αυλην των προβα-
των, αλλα αναβαινων αλ-
λαχοθεν, εκεινος κλεπτης εσ-
2 τι και ληστης. ὁ δε εισερ-
χομενος δια της θυρας, ποιμην
3 εστι των προβατων. του-
τῳ θυρωρος ανοιγει, και τα
προβατα της φωνης αυτου
ακουει, και τα ιδια προβατα
καλει κατ' ονομα, και εξαγει
4 αυτα. και ὁταν τα ιδια
προ-

I assure you, he that en- 1
treth not by the door into the
sheep-fold, but climbeth up
some other way, is a thief
and a robber. but he that 2
enters in by the door, is the
pastor of the sheep. the 3
porter lets him in, and the
sheep know his voice: he
calls his own sheep by name,
and leads them out to pasture.
when he lets out his own 4
sheep, he goes before them,

and

προβατα εκβαλη, εμπροσθεν αυτων πορευεται, και τα προβατα αυτῳ ακολουθει, ὁτι οιδασι την φωνην αυτου.
5 αλλοτριῳ δε ου μη ακολουθησωσιν, αλλα φευξονται απ' αυτου, ὁτι ουκ οιδασι των αλλοτριων την φωνην.
6 ταυτην την παροιμιαν ειπεν αυτοις ὁ Ιησους, εκεινοι δε ουκ εγνωσαν τινα ην ἁ ελαλει αυτοις.

7 Ειπεν ουν παλιν αυτοις ὁ Ιησους, αμην αμην λεγω ὑμιν, ὁτι εγω ειμι ἡ θυρα των
8 προβατων. παντες ὁσοι προ εμου ηλθον, κλεπται εισι και ληϛαι, αλλ' ουκ ηκουσαν
9 αυτων τα προβατα. εγω ειμι ἡ θυρα, δι' εμου εαν τις εισελθῃ, σωθησεται, και εισελευσεται και εξελευσεται, και νομην
10 ευρησει. ὁ κλεπτης ουκ ερχεται ει μη ἱνα κλεψῃ και θυσῃ και απολεσῃ, εγω ηλθον ἱνα ζωην εχωσι, και περισσον ε-
11 χωσιν. εγω ειμι ὁ ποιμην ὁ καλος, ὁ ποιμην ὁ καλος την ψυχην αὐτου τιθησιν ὑπερ των
12 προβατων. ὁ μισθωτος δε, και ουκ ων ποιμην, ου ουκ εισι τα προβατα ἰδια, θεωρει τον λυκον ερχομενον, και αφιησι τα προβατα, και φευγει, και ὁ λυκος ἁρπαζει αυτα, και σκορπιζει τα προ-
13 βατα. ὁ δε μισθωτος φευγει, ὁτι μισθωτος εστι, και ου μελει αυτῳ περι των προ-
14 βατων. εγω ειμι ὁ ποιμην ὁ καλος

and the ſheep follow him: becauſe they know his voice. 5 *a ſtranger they will not follow, but flee from him: for they know not the voice of ſtrangers.* 6 *Jeſus talk'd to them in this figurative way: but they did not underſtand the meaning of his diſcourſe.*

Jeſus therefore ſubjoin'd, 7 *I declare unto you, I am the door of the ſheep-fold.* 8 *they who have perſonated me, are all thieves and robbers: but the ſheep did not follow them.* 9 *I am the door: by me if any man enter in, he ſhall be ſaved; he ſhall go in and out, and find paſture.* 10 *the thief comes only to ſteal, to kill, and deſtroy: but I am come that they might have life, and have it with all its advantages.* 11 *I am the true paſtor: the true paſtor expoſes his life for the ſheep.* 12 *but the hireling, who is not the paſtor, nor has the property of the ſheep, ſeeing the wolf come, leaves the ſheep, and flies away: ſo the wolf ſeizes ſome, and diſperſes the flock.* 13 *the hireling flies, becauſe he is an hireling, and is under no concern for the ſheep.* 14 *I am the true paſtor, I know my ſheep, and my*

ſheep

κάλος, και γινωσκω τα εμα,
και γινωσκομαι ὑπο των ε-
15 μων. καθως γινωσκει με ὁ
πατηρ, κἀγω γινωσκω τον
πατερα, και την ψυχην μου
τιθημι ὑπερ των προβατων.
16 και αλλα προβατα εχω ἁ ουκ
εστιν εκ της αυλης ταυτης,
κἀκεινα με δει αγαγειν, και
της φωνης μου ακουσουσι,
και γενησεται μια ποιμνη, εἱς
17 ποιμην. δια τουτο ὁ πατηρ
με αγαπᾳ, ὁτι εγω τιθημι
την ψυχην μου, ἱνα παλιν
18 λαβω αυτην. ουδεις αιρει
αυτην ἀπ' εμου, αλλ' εγω τι-
θημι αυτην ἀπ' εμαυτου, εξου-
σιαν εχω θειναι αυτην, και
εξουσιαν εχω παλιν λαβειν
αυτην. ταυτην την εντολην
ελαβον παρα του πατρος μου.
19 Σχισμα ουν παλιν εγενετο
εν τοις Ιουδαιοις δια τους λο-
20 γους τουτους. ελεγον δε πολ-
λοι ἐξ αυτων, δαιμονιον εχει,
και μαινεται, τι αυτου α-
21 κουετε? αλλοι ελεγον, ταυ-
τα τα ῥηματα ουκ εστι δαι-
μονιζομενου, μη δαιμονιον δυ-
ναται τυφλων οφθαλμους α-
νοιγειν?
22 Εγενετο δε τα εγκαινια εν
τοις Ιεροσολυμοις, και χειμων
23 ην. και περιεπατει ὁ Ιησους
εν τῳ ἱερῳ εν τῃ στοᾳ του
24 Σολομωντος, εκυκλωσαν ουν
αυτον ὁι Ιουδαιοι, και ελεγον
αυτῳ, ἑως ποτε την ψυχην
ἡμων αιρεις? ει συ ει ὁ Χρις-
τος, ειπε ἡμιν παῤῥησια.

sheep know me, (as the fa- 15
ther and I are known to one
another:) and I lay down
my life for them. other sheep 16
I have, which are not of
this fold: them also I must
bring; they will hear my
voice; and so there shall be
but one fold, and one paſtor.
therefore doth my father love 17
me, becauſe I lay down my
life, but I ſhall reaſſume it.
no man can take it from me, 18
but I voluntarily lay it down:
I have power to lay it down,
and I have power to take it
again. this is the order I
have received from my fa-
ther.

There was another ſchiſm 19
therefore among the Jews,
occaſion'd by this diſcourſe.
for many of them ſaid, he 20
is poſſeſs'd with a demon,
and is mad; why do you
mind him? others ſaid, 21
this is not the language of
one poſſeſs'd: can a demon
give ſight to the blind?
At length the feaſt of the 22
dedication was kept at Jeruſa-
lem, when the weather hap-
pen'd to be foul. as Jeſus there- 23
fore was walking in the temple
in Solomon's portico, the Jews 24
came about him, and ſaid,
how long will you keep us
in ſuſpenſe? if you are the

Meſſiah,

25 απεκριθη αυτοις ὁ Ιησους, ειπον ὑμιν, και ου πιστευετε, τα εργα ἁ εγω ποιω εν τω ονοματι του πατρος μου, ταυτα μαρτυρει περι εμου.
26 αλλ᾽ ὑμεις ου πιστευετε, ὁτι ουκ εστε εκ των προβατων των εμων, (καθως ειπον ὑμιν.)
27 τα προβατα τα εμα της φωνης μου ακουει, κἀγω γινωσκω αυτα, και ακολουθουσι μοι.
28 κἀγω ζωην αιωνιον διδωμι αυτοις, και ου μη απολωνται εις τον αιωνα, και ουχ ἁρπασει τις αυτα εκ της χειρος μου.
29 ὁ πατηρ μου ὁς δεδωκε μοι, μειζων παντων εστι, και ουδεις δυναται ἁρπαζειν εκ της χειρος του πατρος μου.
30 εγω και ὁ πατηρ ἑν εσμεν.
31 εβαστασαν ουν παλιν λιθους ὁι Ιουδαιοι, ἱνα λιθασωσιν αυτον.
32 απεκριθη αυτοις ὁ Ιησους, πολλα καλα εργα εδειξα ὑμιν εκ του πατρος μου, δια ποιον αυτων εργον λιθαζετε με?
33 απεκριθησαν αυτῳ ὁι Ιουδαιοι, περι καλου εργου ου λιθαζομεν σε, αλλα περι βλασφημιας, και ὁτι συ ανθρωπος ων, ποιεις σεαυτον Θεον.
34 απεκριθη αυτοις ὁ Ιησους, ουκ εστι γεγραμμενον εν τῳ νομῳ ὑμων, "εγω ειπον, θεοι εστε?"
35 ει εκεινους ειπε θεους, προς ὁυς ὁ λογος του Θεου εγενετο, και ου δυναται λυθηναι ἡ γραφη,
36 ὁν ὁ πατηρ ἡγιασε, και απεστειλεν

Meſſiah, tell us plainly. Jeſus *anſwered them, I told you, and ye did not believe me: the works that I do in my father's name, they teſtify of me.* 25
but, as I ſaid before, you do not believe; becauſe ye are not of my ſheep. 26
my ſheep hear my voice, I know them, and they follow me. 27
it is I that give them eternal life, and they ſhall never periſh, neither ſhall any one force them out of my hand. 28
my father who gave them me, is greater than all: ſo that no one is able to force them out of my father's hand. 29
I and my father are one. 30
then the Jews took up ſtones again to ſtone him. 31
Jeſus *anſwered them, many good works have I ſhewed you from my father; for which of thoſe works would you ſtone me?* 32
the Jews anſwered him, ſaying, it is not for any good work that we ſtone thee; but for blaſphemy, inaſmuch as you, being a man, pretend to be a God. 33
Jeſus *anſwered them, is it not written in your law*, "I ſaid ye are Gods?"* 34
if the law ſtiles them Gods, who received the orders of God, and if the ſcripture is of any authortiy, how can you ſay that I blaſpheme, I whom 35 36

the

* Pſal. lxxii. 6.

στειλεν εις τον κοσμον, ὑμεις λεγετε, ὁτι βλασφημεις, ὁτι ειπον, υἱος του Θεου
37 ειμι? ει ου ποιω τα εργα του πατρος μου, μη πιστευετε μοι. ει δε ποιω, καν εμοι μη πιστευητε, τοις εργοις πιστευσατε: ἱνα γνωτε, και πιστευσητε ὁτι εν εμοι ὁ πατηρ, καγω εν αυτῳ.

39 Εζητουν ουν παλιν αυτον πιασαι: και εξηλθεν εκ της
40 χειρος αυτων. και απηλθε παλιν περαν του Ιορδανου, εις τον τοπον ὁπου ην Ιωαννης το πρωτον βαπτιζων:
41 και εμεινεν εκει. και πολλοι ηλθον προς αυτον, και ελεγον, ὁτι Ιωαννης μεν σημειον εποιησεν ουδεν: παντα δε ὁσα ειπεν Ιωαννης περι του-
42 του, αληθη ην. και επιστευσαν πολλοι εκει εις αυτον.

1 Ην δε τις ασθενων Λαζαρος απο Βηθανιας, εκ της κωμης Μαριας και Μαρθας
2 της αδελφης αυτης. ην δε Μαρια ἡ αλειψασα τον Κυριον μυρῳ, και εκμαξασα τους ποδας αυτου ταις θριξιν αὐτης, ἡς ὁ αδελφος Λαζαρος
3 ησθενει. απεστειλαν ουν αἱ αδελφαι αυτου προς αυτον, λεγουσαι, Κυριε, ἱδε, ὁν
4 φιλεις, ασθενει. ακουσας δε ὁ Ιησους, ειπεν, αὐτη ἡ ασθενεια ουκ εστι προς θανατον, αλλ' ὑπερ της δοξης του Θεου, ἱνα δοξασθη ὁ υἱος του Θεου δι' αὐτης.

the father hath ſanctified, and ſent into the world, becauſe I ſaid I am the ſon of God? if I do not the works 37
of my father, believe me not. but if I do, though ye believe 38
not me, believe the works: that ye may know and believe that the father is in me, and I in him.

Thereupon they again endeavour'd to ſeize him: but 39
he eſcaped out of their hands, and retir'd beyond Jordan, 40
to the place where John at firſt baptized; and there he abode. and many reſort- 41
ed unto him, and ſaid, John did no miracle: but every thing that he ſaid concerning this man, was true. ſo that 42
many people there believed on him.

Now a certain man was 1
ſick, named Lazarus, who was of Bethany, the town of Mary, and of Martha her ſiſter. (it was that Mary 2
who perfum'd the Lord with ointment, after having wiped his feet with her hair, whoſe brother Lazarus was ſick.) his two ſiſters therefore ſent 3
this meſſage to Jeſus; he, Lord, whom you love, is ſick. when Jeſus heard that, he 4
ſaid, the diſeaſe is not to be mortal, but is deſign'd for the glory of God, that the ſon of God might be glorified

5 ηγαπα δε ὁ Ιησους την Μαρ-
θαν, και την αδελφην αυ-
6 της, και τον Λαζαρον. ὡς ουν
ηκουσεν ὁτι ασθενει, τοτε μεν
εμεινεν εν ᾧ ην τοπῳ δυο ἡμε-
7 ρας. επειτα μετα τουτο λεγει
τοις μαθηταις αυτου, αγωμεν
8 εις την Ιουδαιαν παλιν. λε-
γουσιν αυτῳ ὁι μαθηται, ραβ-
βι, νυν εζητουν σε λιθασαι ὁι
Ιουδαιοι, και παλιν ὑπαγεις
9 εκει? απεκριθη ὁ Ιησους,
ουχι δωδεκα εισιν ὡραι της
ἡμερας? εαν τις περιπατῃ
εν τῃ ἡμερᾳ, ου προσκοπτει,
ὁτι το φως του κοσμου του-
10 του βλεπει. εαν δε τις πε-
ριπατῃ εν τῃ νυκτι, προσ-
κοπτει, ὁτι το φως ουκ
11 εστιν εν αυτῳ. ταυτα ειπε:
και μετα τουτο λεγει αυ-
τοις, Λαζαρος ὁ φιλος ἡμων
κεκοιμηται, αλλα πορευομαι
12 ἱνα εξυπνισω αυτον. ειπον
ουν ὁι μαθηται αυτου, Κυ-
ριε, ει κεκοιμηται, σωθησε-
13 ται. ειρηκει δε ὁ Ιησους περι
του θανατου αυτου: εκεινοι
δε εδοξαν ὁτι περι της κοιμη-
14 σεως του ὑπνου λεγει. τοτε
ουν ειπεν αυτοις ὁ Ιησους παρ-
15 ρησια, Λαζαρος απεθανε. και
χαιρω δι' ὑμας, ἱνα πιστευ-
σητε ὁτι ουκ ημην εκει. αλλ'
16 αγωμεν προς αυτον. ειπεν
ουν Θωμας, ὁ λεγομενος Δι-
δυμος, τοις συμμαθηταις, α-
γωμεν και ἡμεις, ἱνα αποθα-
νωμεν μετ' αυτου.

thereby. now Jeſus loved 5
Martha, and her ſiſter, and
Lazarus. however, he ſtay'd 6
in the place where he was,
even two days after he had
heard that Lazarus was ſick.
and then he ſaid to his diſci- 7
ples, let us return to Judea.
upon which his diſciples ſaid, 8
maſter, it is not long ſince the
Jews attempted to ſtone you;
and are you for going thither
again? Jeſus anſwered, are 9
there not twelve hours in the
day? he that travels by day
does not ſtumble, becauſe he
has the light of this world to
ſee by. but if a man travels 10
by night he ſtumbles, becauſe
there is no light for him.
thus he entertain'd them: 11
and after that, he ſaid to
them, our friend Lazarus is
aſleep; but I am going to
awake him. then ſaid his 12
diſciples, Lord, if he ſleep,
he will recover; though Je- 13
ſus meant it of Lazarus's
death: but they underſtood
it of the natural reſt in ſleep.
then Jeſus told them plainly, 14
Lazarus is dead. and I 15
am glad for your ſakes that
I was not there (to the intent
you may believe) but now,
let us go to him. then ſaid 16
Thomas, that is, Didymus,
to his fellow-diſciples, let us
alſo go, that we may die
with him.

Ελθων

When

17 Ελθων ουν ὁ Ιησους, ευρεν
αυτον τεσσαρας ἡμερας ηδη
18 εχοντα εν τῳ μνημειῳ. ην
δε ἡ Βηθανια εγγυς των Ιερο-
σολυμων, ὡς απο σταδιων
19 δεκαπεντε. και πολλοι εκ
των Ιουδαιων εληλυθεισαν
προς τας περι Μαρθαν και
Μαριαν, ἱνα παραμυθησων-
ται αυτας περι του αδελφου
20 αυτων. ἡ ουν Μαρθα ὡς η-
κουσεν ὁτι ὁ Ιησους ερχεται,
ὑπηντησεν αυτῳ, Μαρια δε
21 εν τῳ οικῳ εκαθεζετο. ειπεν
ουν ἡ Μαρθα προς τον Ιη-
σουν, Κυριε, ει ης ὡδε, ὁ α-
δελφος μου ουκ αν ετεθνηκει.
22 αλλα και νυν οιδα ὁτι ὁσα
αν αιτηση τον Θεον, δωσει
23 σοι ὁ Θεος. λεγει αυτῃ ὁ
Ιησους, αναστησεται ὁ α-
24 δελφος σου. λεγει αυτῳ
Μαρθα, οιδα ὁτι αναστησε-
ται εν τῃ αναστασει εν τῃ
25 εσχατῃ ἡμερᾳ. ειπεν αυτῃ
ὁ Ιησους, εγω ειμι ἡ αναστα-
σις και ἡ ζωη: ὁ πιστευων
εις εμε, καν αποθανῃ, ζησε-
26 ται: και πας ὁ ζων και
πιστευων εις εμε, ου μη απο-
θανῃ εις τον αιωνα. πιστευ-
27 εις τουτο? λεγει αυτῳ, ναι
Κυριε, εγω πεπιστευκα ὁτι συ
ει ὁ Χριστος ὁ υἱος του Θεου,
ὁ εις τον κοσμον ερχομενος.
28 Και ταυτα ειπουσα α-
πηλθε, και εφωνησε Μαριαν
την αδελφην αὐτης λαθρα,
ειπουσα, ὁ διδασκαλος πα-
29 ρεστι, και φωνει σε. εκεινη
ὡς

When Jesus was arriv'd, 17
he found that Lazarus had
been then four days in the
grave. now Bethany being 18
distant from Jerusalem but
about fifteen furlongs, many 19
of the Jews came to Martha
and Mary, to condole with
them upon the loss of their
brother. Martha, as soon as 20
she heard that Jesus was
coming, went to meet him:
but Mary stay'd at home.
Lord, said Martha to Jesus, 21
if you had been here, my
brother had not been dead.
but yet even now whatever 22
you shall ask of God, I know
God will grant it to you.
Jesus said to her, your bro- 23
ther shall rise again. Mar- 24
tha said to him, I know that
he shall rise again at the re-
surrection of the last day.
Jesus said to her, I am the 25
resurrection, and the life:
he that believeth in me shall
live even though he were
dead: and no man living 26
that believeth in me, shall
ever die. do you believe this? 27
yes, Lord, said Martha, I
believe that thou art the
Messiah the son of God, who
was to come into the world.
When she had said this, 28
she went privately to call
Mary her sister, saying, the
master is come, and calls for
you. no sooner she heard 29

ὡς ἠκουσεν, ἐγειρεται ταχυ, και ἐρχεται προς αυτον.
30 ουπω δε ἐληλυθει ὁ Ιησους εις την κωμην, ἀλλ' ἠν ἐν τῳ τοπῳ ὁπου ὑπηντησεν
31 αυτῳ ἡ Μαρθα. οἱ ουν Ιουδαιοι οἱ ὀντες μετ' αυτης ἐν τῃ οικιᾳ και παραμυθουμενοι αυτην, ἰδοντες την Μαριαν ὁτι ταχεως ἀνεστη και ἐξηλθεν, ἠκολουθησαν αυτῃ, λεγοντες, ὁτι ὑπαγει εις το μνημειον, ἱνα κλαυσῃ ἐκει.
32 ἡ ουν Μαρια ὡς ἠλθεν ὁπου ἠν ὁ Ιησους, ἰδουσα αυτον, ἐπεσεν εις τους ποδας αυτου, λεγουσα αυτῳ, Κυριε, ει ης ὡδε, ουκ ἀν ἀπεθανε μου ὁ
33 ἀδελφος. Ιησους ουν, ὡς ἐιδεν αυτην κλαιουσαν, και τους συνελθοντας αυτῃ Ιουδαιους κλαιοντας, ἐνεβριμησατο τῳ πνευματι, και ἐτα-
34 ραξεν ἑαυτον, και ἐιπε, που
35 τεθεικατε αυτον? λεγουσιν αυτῳ, Κυριε, ἐρχου και ἰδε.
36 ἐδακρυσεν ὁ Ιησους. ἐλεγον ουν οἱ Ιουδαιοι, ἰδε πως ἐφι-
37 λει αυτον: τινες δε ἐξ αυτων ἐιπον, ουκ ἠδυνατο ὁυτος ὁ ἀνοιξας τους ὀφθαλμους του τυφλου, ποιησαι ἱνα και ὁυτος
38 μη ἀποθανῃ? Ιησους ουν παλιν ἐμβριμωμενος ἐν ἑαυτῳ, ἐρχεται εις το μνημειον. ἠν δε σπηλαιον, και λιθος ἐπε-
39 κειτο ἐπ' αυτῳ. λεγει ὁ Ιησους, ἀρατε τον λιθον. λεγει αυτῳ ἡ ἀδελφη του τεθνηκοτος, Μαρθα, Κυριε, ἠδη ὀζει:

that, but she arose with all speed, and came to him. for 30
Jesus was not yet arrived in the town, but staid at the place were Martha met him.
the Jews then who were with 31
Mary in the house to comfort her, when they saw that she rose in such haste, and went out, followed her, saying, she is going to the grave to weep there. Mary being come to 32
the place where Jesus was, as soon as she saw him, she fell down at his feet, saying, Lord, if you had been here, my brother had not been dead.
when Jesus therefore saw her 33
weeping, and the Jews also weeping who came with her, he sighed from his heart, and was troubled, and said, 34
where have ye laid him? they said to him, Lord, come 35
and see. then Jesus wept.
upon which the Jews said, 36
see how he loved him. but 37
some of them said, this man who has given sight to the blind, could not he have prevented Lazarus's death?
Jesus then again sighing, 38
came to the sepulchre which was a cave, shut up by a stone. Jesus said, take away 39
the stone. Martha, sister to the deceas'd, said to him, Lord, by this time he is offensive: for he hath been

dead

οζει: τεταρταιος γαρ εστι.
40 λεγει αυτη ὁ Ιησους, ουκ ει-
πον σοι ὁτι εαν πιστευσης,
οψει την δοξαν του Θεου?
41 ηραν ουν τον λιθον, (ου ην ὁ
τεθνηκως κειμενος.) ὁ δε Ιη-
σους ηρε τους οφθαλμους ανω,
και ειπε, "πατερ, ευχα-
"ριστω σοι ὁτι ηκουσας μου.
42 "εγω δε ηδειν ὁτι παντοτε
"μου ακουεις: αλλα δια τον
"οχλον τον περιεστωτα ει-
"πον, ἱνα πιστευσωσιν ὁτι
43 "συ με απεστειλας." και
ταυτα ειπων, φωνη μεγαλη
εκραυγασε, Λαζαρε, δευρο
44 εξω. και εξηλθεν ὁ τεθνηκως,
δεδεμενος τους ποδας, και
τας χειρας κειριαις: και η
οψις αυτου σουδαριω περιε-
δεδετο. λεγει αυτοις ὁ Ιη-
σους, λυσατε αυτον, και α-
45 φετε ὑπαγειν. πολλοι ουν
εκ των Ιουδαιων οἱ ελθοντες
προς την Μαριαν, και θεα-
σαμενοι ἁ εποιησεν ὁ Ιησους,
επιστευσαν εις αυτον.

46 Τινες δε εξ αυτων απηλ-
θον προς τους Φαρισαιους,
και ειπον αυτοις ἁ εποιησεν
47 ὁ Ιησους. συνηγαγον ουν οἱ
αρχιερεις και οἱ Φαρισαιοι συ-
νεδριον, και ελεγον, τι ποι-
ουμεν? ὁτι ὁυτος ὁ ανθρω-
πος πολλα σημεια ποιει.
48 εαν αφωμεν αυτον ὁυτω,
παντες πιστευσουσιν εις αυ-
τον: και ελευσονται οἱ Ρω-
μαιοι, και αρουσιν ημων και
τον

dead four days. Jeſus ſaid 40
to her, did I not tell you, that
if you would believe, you
ſhould ſee the glory of God?
then they took away the ſtone 41
from the place where the
corps was laid. and Jeſus
lifting up his eyes to heaven
ſaid, "father, I thank thee
"that thou haſt heard me.
"I know that thou heareſt 42
"me always: but I ſay this,
"becauſe of the people here
"preſent, that they may be-
"lieve that thou haſt ſent
"me." when he had ſpoke 43
this, he cried with a loud
voice, Lazarus, come forth.
and he that was dead came 44
forth, his body wrapt in a
winding ſheet: and his face
bound about with a napkin.
looſe him, ſaid Jeſus, and let
him go. many therefore of 45
the Jews who came to ſee
Mary, and had ſeen what
Jeſus had done, believed on
him.

But ſome of them went to 46
the Phariſees, and told them
what Jeſus had done. upon 47
this the chief prieſts and the
Phariſees being aſſembled in
council, ſaid, what ſhall we
do? for this man performs
many miracles. if we let him 48
go on at this rate, all will be-
lieve on him; and the Ro-
mans will come, and deſtroy
both our temple and nation.

but

49 τον τοπον και το εθνος. εἷς δε τις ἐξ αυτων Καιαφας, αρχιερευς ων του ενιαυτου ε-
50 κεινου, ειπεν αυτοις, ὑμεις ουκ οιδατε ουδεν. ουδε λο-γιζεσθε ὁτι συμφερει ἡμιν ἱνα εἷς ανθρωπος αποθανῃ ὑπερ του λαου, και μη ὁλον το
51 εθνος απολητται. τουτο δε ἀφ' ἑαυτου ουκ ειπεν: αλλα αρχιερευς ων του ενιαυτου εκεινου, προεφητευσεν ὁτι ε-μελλεν ὁ Ιησους αποθνησκειν
52 ὑπερ του εθνους: και ουχ ὑπερ του εθνους μονον, αλλ' ἱνα και τα τεκνα του Θεου τα διεσκορπισμενα συναγα-
53 γῃ εις ἑν. ἀπ' εκεινης ουν της ἡμερας συνεβουλευσαντο ἱνα αποκτεινωσιν αυτον.

54 Ιησους ουν ουκ ετι παρρησια περιεπατει εν τοις Ιουδαιοις, αλλα απηλθεν εκειθεν εις την χωραν εγγυς της ερημου, εις Εφραιμ λεγομενην πολιν, κἀ-κει διετριβε μετα των μαθη-
55 των αὐτου. ην δε εγγυς το πασχα των Ιουδαιων: και ανεβησαν πολλοι εις Ιεροσο-λυμα εκ της χωρας προ του πασχα, ἱνα ἁγνισωσιν ἑαυ-
56 τους. ἐζητουν ουν τον Ιη-σουν, και ελεγον μετ' αλλη-λων εν τῳ ἱερῳ ἑστηκοτες, τι δοκει ὑμιν, ὁτι ου μη ελθῃ
57 εις την ἑορτην? δεδωκεισαν δε ὁι αρχιερεις και ὁι Φαρι-σαιοι εντολην, ἱνα εαν τις

but one of them named Caia-49
phas, being the high prieſt at
that time, ſaid to them, ye
don't know what you are a-
bout. you little conſider it is50
our intereſt, that one man
ſhould die for the people, to
prevent the deſtruction of the
whole nation. now this he51
did not ſay from his own mo-
tion: but being high prieſt
that year, he propheſied that
Jeſus ſhould die for the nati-
on: and not for that nation52
only, but likewiſe to reaſſem-
ble the diſperſed children of
God into one body. from that53
day therefore, they conſult-
ed together to put Jeſus to
death.

For which reaſon he did54
not afterwards appear pub-
lickly among the Jews; but
retir'd into the country near
the deſart, to a city called E-
phraim, and there continued
with his diſciples. now the55
paſſover of the Jews being
nigh: the people of that
country went in great num-
bers to Jeruſalem before the
paſſover, in order to purify
themſelves. when they were56
in the temple, they enquired
for Jeſus, and ſaid to one ano-
ther, do you think he will not
be at the feaſt? now both57
the chief prieſts and the Pha-
riſees had publiſh'd an order,
that if any man knew where
he

γνῳ που εστι, μηνυσῃ, ὁπως πιασωσιν αυτον.

he was, he ſhould give information in order to have him ſeized.

1 Ο ουν Ιησους προ ἑξ ἡμερων του πασχα ηλθεν εις Βηθανιαν, ὁπου ην Λαζαρος ὁ τεθνηκως, ὀν ηγειρεν εκ νεκρων
2 ὁ Ιησους. εποιησαν ουν αυτῳ δειπνον εκει, και ἡ Μαρθα διηκονει: ὁ δε Λαζαρος εἱς ην των ανακειμενων συν αυ-
3 τῳ. ἡ ουν Μαρια, λαβουσα λιτραν μυρου ναρδου πιστικης πολυτιμου, ηλειψε τους ποδας του Ιησου, και εξεμαξε ταις θριξιν αὐτης τους ποδας αυτου: ἡ δε οικια επληρωθη εκ της οσμης του
4 μυρου. λεγει ουν εἱς εκ των μαθητων αυτου, Ιουδας (Σιμωνος) Ισκαριωτης, ὁ μελλων
5 αυτον παραδιδοναι, διατι τουτο το μυρον ουκ επραθη τριακοσιων δηναριων, και ε-
6 δοθη πτωχοις? ειπε δε τουτο, ουχ ὁτι περι των πτωχων εμελεν αυτῳ, αλλ' ὁτι κλεπτης ην, και το γλωσσοκομον ειχε, και τα βαλλο-
7 μενα εβασταζεν. ειπεν ουν ὁ Ιησους, αφες αυτην: εις την ἡμεραν του ενταφιασμου
8 μου τετηρηκεν αυτο. τους πτωχους γαρ παντοτε εχετε μεθ' ἑαυτων, εμε δε ου παν-
9 τοτε εχετε. εγνω ουν οχλος πολυς εκ των Ιουδαιων ὁτι εκει εστι, και ηλθον ου δια τον Ιησουν μονον, αλλ' ἱνα και τον Λαζαρον ἰδωσιν, ὀν

Six days before the paſſover Jeſus came to Bethany, where Lazarus was, who had been dead, and raiſed to life again. there a ſupper was provided for him; Martha was in waiting: but Lazarus was one of the gueſts that ſat at table with him. but Mary taking a pound of the oil of ſpikenard which was very coſtly, anointed the feet of Jeſus, and wiped them with her hair: ſo that the houſe was filled with the odour of the perfume. whereupon one of his diſciples, Judas Iſcariot, Simon's ſon, who was to betray him, ſaid, why was not this ointment ſold for three hundred pence, to be given to the poor? this he ſaid, not out of any concern for the poor; but becauſe being purſe-bearer he uſed to pilfer what was in bank. then ſaid Jeſus, let her alone: againſt the day of my burial hath ſhe kept this. the poor you will always have with you; but me you will not always have. a great multitude of Jews knowing that Jeſus was there, went thither, not for his ſake only, but likewiſe to ſee Lazarus,

ηγειρεν

10 ηγειρεν εκ νεκρων. εβουλευ-
σαντο δε οἱ αρχιερεις ἱνα και
τον Λαζαρον αποκτεινωσιν:
11 ὁτι πολλοι δι' αυτον ὑπηγον
των Ιουδαιων, και επιστευον
εις τον Ιησουν.

12 Τῃ επαυριον οχλος πολυς
ὁ ελθων εις την ἑορτην, α-
κουσαντες ὁτι ερχεται ὁ Ιη-
13 σους εις Ιεροσολυμα, ελαβον
τα βαια των φοινικων, και
εξηλθον εις ὑπαντησιν αυτῳ,
και εκραζον, "Ωσαννα, ευ-
"λογημενος ὁ ερχομενος εν
"ονοματι Κυριου, ὁ βασι-
14 "λευς του Ισραηλ." ἑυρων
δε ὁ Ιησους ονἀριον, εκαθισεν
επ' αυτο, καθως εστι γεγραμ-
15 μενον, "μη φοβου θυγατερ
"Σιων: ἰδου, ὁ βασιλευς
"σου ερχεται, καθημενος επι
16 "πωλον ονου." ταυτα δε
ουκ εγνωσαν οἱ μαθηται αυ-
του το πρωτον: αλλ' ὁτε ε-
δοξασθη ὁ Ιησους, τοτε εμ-
νησθησαν ὁτι ταυτα ην επ'
αυτῳ γεγραμμενα, και ταυ-
17 τα εποιησαν αυτῳ. εμαρ-
τυρει ουν ὁ οχλος ὁ ων μετ'
αυτου, ὁτι τον Λαζαρον
εφωνησεν εκ του μνημειου, και
18 ηγειρεν αυτον εκ νεκρων. δια
τουτο και ὑπηντησεν αυτῳ
ὁ οχλος, ὁτι ηκουσαν τουτο
αυτον πεποιηκεναι το ση-
19 μειον. οἱ ουν Φαρισαιοι ει-
πον προς ἑαυτους: θεωρειτε
ὁτι ουκ ωφελειτε ουδεν? ἰδε,

whom he had raiſed from the dead. for the chief prieſts 10 *had reſolved to put even Lazarus to death; becauſe* 11 *he was the occaſion that many of the Jews left them, and believed on Jeſus.*

The next day, a crowd of 12 *people that were come to the feaſt, hearing that Jeſus was on the road to Jeruſalem,* 13 *took branches of palm-trees, and went to meet him, crying *, "Hoſanna, bleſſed "is the king of Iſrael that "comes in the name of the "Lord." now Jeſus was* 14 *riding upon a young aſs, which he got by the way; as it is written †, "fear* 15 *"not, daughter of Sion: "behold, thy king comes ſit-"ting on an aſs's colt." this* 16 *paſſage his diſciples did not underſtand at the firſt: but when Jeſus was glorified, they remembred how they had mounted him, and perceiv'd that thoſe words related to him. the people* 17 *that were preſent teſtified, that he called Lazarus out of his grave, and raiſed him from the dead. and it was* 18 *upon the rumour of this miracle, that the people crowded to him. the Phariſees there-* 19 *fore ſaid among themſelves, don't you perceive we loſe ground?*

* Pſal. cxviii. 25,26. † Zech. ix. 9.

ὁ κοσμος οπισω αυτου απηλθεν.

20 Ησαν δε τινες Ελληνες εκ των αναβαινοντων ινα προσκυνησωσιν εν τη εορτη.
21 ουτοι ουν προσηλθον Φιλιππῳ τῳ απο Βηθσαιδα της Γαλιλαιας, και ηρωτων αυτον, λεγοντες, Κυριε, θελο-
22 μεν τον Ιησουν ιδειν. ερχεται Φιλιππος, και λεγει τῳ Ανδρεᾳ: και παλιν Ανδρεας και Φιλιππος λεγουσι τῳ Ιη-
23 σου. ὁ δε Ιησους απεκρινατο αυτοις, λεγων, εληλυθεν ἡ ὡρα ινα δοξασθη ὁ υἱος του
24 ανθρωπου. αμην αμην λεγω ὑμιν, εαν μη ὁ κοκκος του σιτου πεσων εις την γην αποθανῃ, αυτος μονος μενει: εαν δε αποθανῃ, πολυν καρ-
25 πον φερει. ὁ φιλων την ψυχην αὐτου, απολεσει αυτην: και ὁ μισων την ψυχην αυτου εν τῳ κοσμῳ τουτῳ, εις ζωην αιωνιον φυλαξει αυ-
26 την. εαν εμοι διακονῃ τις, εμοι ακολουθειτω, και ὁπου ειμι εγω, εκει και ὁ διακονος ὁ εμος εσται: και εαν τις εμοι διακονῃ, τιμησει αυτον ὁ πατηρ.

27 "Νυν ἡ ψυχη μου τε-
"ταρακται και τι ειπω,
"πατερ, σωσον με εκ της
"ωρας ταυτης? αλλα δια
"τουτο ηλθον εις την ωραν
28 "ταυτην. πατερ, δοξασον
"σου το ονομα." ηλθεν ουν φωνη εκ του ουρανου, "και

ground? you see what a world of followers attend him.

In the mean time, among 20
the rest that came to worship at the feast, there were 21
certain Greeks, who address'd themselves to Philip, who was of Bethsaida in Galilee, saying, sir, we would fain see Jesus. Philip went to 22
tell Andrew: and then both of them mention'd it to Jesus. but Jesus answered them, 23
saying, the time is come, when the son of man is to be glorified. verily, verily I say un- 24
to you, when a corn of wheat is thrown into the ground, there it lies a single grain unless it dies: but if it die, it becomes very fruitful. he 25
that loveth his life, shall lose it: but he that sacrifices his life in this world, shall preserve it to eternity. if 26
any man would serve me, let him follow me; and where I am, there also shall my servant be: whoever serves me, him will my father reward.

"Now is my soul trou- 27
"bled; what! shall I say,
"father, save me from this
"concern? but for this cause
"am I come, even for this
"very concern. father, glo- 28
"rify thy name." then there came this voice from heaven,

" εδοξασα, και παλιν δοξα-
29 " σω." ὁ ουν οχλος ὁ ἑστ-
τως και ακουσας, ελεγε βρον-
την γεγονεναι. αλλοι ελεγον,
αγγελος αυτῳ λελαληκεν.
30 απεκριθη ὁ Ιησους, και ει-
πεν, ου δι' εμε αὑτη ἡ φωνη
31 γεγονεν, αλλα δι' ὑμας. νυν
κρισις εστι του κοσμου του-
του: νυν ὁ αρχων του κοσ-
μου τουτου εκβληθησεται
32 ἐξω. κἀγω, εαν ὑψωθω εκ
της γης, παντας ἑλκυσω
33 προς εμαυτον. τουτο δε ε-
λεγε, σημαινων ποιῳ θανα-
τῳ ημελλεν αποθνησκειν.

34 Απεκριθη αυτῳ ὁ οχλος,
ἡμεις ηκουσαμεν εκ του νο-
μου ὁτι ὁ Χριστος μενει εις
τον αιωνα: και πως συ λε-
γεις ὁτι δει ὑψωθηναι τον ὑιον
του ανθρωπου? τις εστιν
ὁυτος ὁ ὑιος του ανθρωπου?
35 ειπεν ουν αυτοις ὁ Ιησους,
ετι μικρον (χρονον) το φως
μεθ' ὑμων εστι: περιπατει-
τε ἑως το φως εχετε, ἱνα μη
σκοτια ὑμας καταλαβῃ:
και ὁ περιπατων εν τῃ σκο-
τιᾳ, ουκ οιδε που ὑπαγει.
36 ἑως το φως εχετε, πιστευετε
εις το φως, ἱνα ὑιοι φωτος
γενησθε. ταυτα ελαλησεν ὁ
Ιησους, και απελθων εκρυβη
απ' αυτων.

37 Τοσαυτα δε αυτουση-
μεια πεποιηκοτος εμπροσθεν
αυτων, ουκ επιστευον εις
38 αυτον: ἱνα ὁ λογος Ησαιου
του

" *I have glorified it, and*
" *will glorify it again.*" *the people therefore present* 29
who heard the noiſe, ſaid it was thunder: others ſaid, an angel ſpake to him. Je- 30
ſus ſaid, this voice came not for my ſake, but for yours. now is this world con- 31
demn'd: now ſhall the prince of this world be caſt out. as for me, when I ſhall be 32
lifted up from the earth, I will draw all men unto me. (this he ſaid to ſignify what 33
death he ſhould die.)

Upon which the people ſaid 34
to him, we have learnt from the law, that the Meſſiah is to live for ever: why do you ſay then, the ſon of man muſt be lift up? who is this ſon of man? Jeſus an- 35
ſwer'd them, yet a little while is the light with you: walk while ye have the light, leſt darkneſs ſurprize you: for he that walketh in darkneſs, does not know whither he goes. while ye 36
have the light, believe in the light, that ye may be the children of light. after having ſaid theſe things, Jeſus retir'd, and conceal'd himſelf from them.

But though he had done 37
ſo many miracles in their preſence, yet they did not believe on him: ſo that the 38

paſſage

του προφητου πληρωθη, ὁν
ειπε, " Κυριε, τις επιστευσε
" τη ακοη ἡμων, και ὁ βρα-
" χιων Κυριου τινι απεκα-
" λυφθη ?" δια τουτο ουκ
39 ἠδυναντο πιστευειν, ὁτι πα-
40 λιν ειπεν Ησαιας, " τετυ-
" φλωκεν αυτων τους οφ-
" θαλμους, και πεπωρωκεν
" αυτων την καρδιαν : ἱνα
" μη ἰδωσι τοις οφθαλμοις,
" και νοησωσι τη καρδια,
" και επιστραφωσι, και
41 " ἰασωμαι αυτους." ταυ-
τα ειπεν Ησαιας ὁτε ειδε την
δοξαν αυτου, και ελαλησε
42 περι αυτου. ὁμως μεν τοι
και εκ των αρχοντων πολ-
λοι επιστευσαν εις αυτον :
αλλα δια τους Φαρισαιους
ουκ ὡμολογουν, ἱνα μη απο-
43 συναγωγοι γενωνται. ηγα-
πησαν γαρ την δοξαν των
ανθρωπων μαλλον ηπερ την
δοξαν του Θεου.

44 Ἰησους δε εκραξε και ειπεν,
ὁ πιστευων εις εμε, ου πισ-
τευει εις εμε, αλλ' εις τον
45 πεμψαντα με. και ὁ θεω-
ρων εμε, θεωρει τον πεμψαν-
46 τα με. εγω φως εις τον κοσ-
μον εληλυθα, ἱνα πας ὁ πισ-
τευων εις εμε, εν τη σκοτια
47 μη μεινη. και εαν τις μου
ακουση των ῥηματων, και
μη πιστευση, εγω ου κρινω
αυτον : ου γαρ ηλθον ἱνα
κρινω τον κοσμον, αλλ' ἱνα
σωσω

*passage of Esaias the prophet was fulfilled, where he says *, " Lord, who hath
" believed our report ? and
" to whom hath the arm
" of the Lord been reveal-
" ed ? therefore they could 39
not believe, according to what Esaias said in another place †,
" he hath blinded their eyes, 40
" and hardned their heart ;
" that they should not see
" with their eyes, nor un-
" derstand with their heart,
" and be converted, and I
" should heal them." these 41
things said Esaias, when he saw his glory, and spake of him. nevertheless there were 42
many even among the chief rulers, who believed on him : but they did not own it publickly for fear the Pharisees should excommunicate them. for they preferr'd their own 43
reputation to the glory of God.

Then Jesus rais'd his voice, 44
and said, he that believeth on me, does not so much believe on me, as on him that sent me. and he that contem- 45
plates me, contemplates him that sent me. I am come a 46
light into the world, that whosoever believeth on me, might not abide in darkness. but if any man hear my 47
words, and does not believe them, it is not I that condemn

* Esa. liii. 1. † vi. 9, 10.

48 σωσω τον κοσμον. ὁ αθε-
των εμε, και μη λαμβανων
τα ῥηματα μου, εχει τον
κρινοντα αυτον: ὁ λογος ὁν
ελαλησα, εκεινος κρινει αυ-
τον εν τῃ ἐσχατῃ ἡμερᾳ.
49 ὁτι εγω ἐξ εμαυτου ουκ ελα-
λησα: αλλ' ὁ πεμψας με
πατηρ, αυτος μοι εντολην
εδωκε, τι ειπω και τι λαλη-
50 σω. και οιδα ὁτι ἡ εντολη
αυτου ζωη αιωνιος εστιν.
ἁ ουν λαλω εγω, καθως ει-
ρηκε μοι ὁ πατηρ, ὁυτω
λαλω.

him: for I came not to condemn the world, but to ſave the world. he that rejecteth 48
me, and does not embrace my doctrine, hath one that condemns him: the doctrine that I have delivered, that ſhall condemn him in the laſt day. for I have not ſpoken 49
for my ſelf; but the father who ſent me, he commiſſion'd me, what I ſhould teach, and what I ſhould ſpeak. and 50
I know that it is a commiſſion of eternal life: whatever therefore I ſay, I deliver juſt as the father directed me.

1 Προ δε της ἑορτης του πα-
σχα, ειδως ὁ Ιησους ὁτι ελη-
λυθεν αυτου ἡ ὡρα ἱνα μετα-
βῃ εκ του κοσμου τουτου
προς τον πατερα, αγαπη-
σας τους ιδιους τους εν τῳ
κοσμῳ, εις τελος ηγαπησεν
2 αυτους. και δειπνου γενο-
μενου, του διαβολου ηδη
βεβληκοτος εις την καρδιαν
Ιουδα Σιμωνος Ισκαριωτου,
3 ἱνα αυτον παραδῳ. ειδως
ὁ Ιησους ὁτι παντα δεδωκεν
αυτῳ ὁ πατηρ εις τας χει-
ρας, και ὁτι απο Θεου ἐξηλ-
θε, και προς τον Θεον ὑπα-
4 γει, εγειρεται εκ του δειπνου,
και τιθησι τα ἱματια, και
λαβων λεντιον, διεζωσεν ἑ-
5 αυτον. ειτα βαλλει ὑδωρ
εις τον νιπτηρα, και ηρξατο
νιπτειν τους ποδας των μα-
θητων, και εκμασσειν τῳ
λεντιῳ

Now before the feaſt of 1
the paſſover, Jeſus perceiving that his hour was come, when he was to paſs out of this world, and go to the father, having loved his own which were in the world, he loved them unto the end. 2
while they were at ſupper, (the devil having now put it into the heart of Judas Iſcariot, Simon's ſon, to betray him) Jeſus, though he knew 3
that the father had given all things into his hands, and that he was come from God, and was going to God, roſe 4
from ſupper, laid aſide his garment, and took a towel to wrap about him. after 5
that, he poured water into a baſon, and began to waſh the diſciples feet, and to wipe them

λεντιῳ ᾧ ην διεζωσμενος.
ερχεται ουν προς Σιμωνα Πε-
τρον, και λεγει αυτῳ εκεινος,
Κυριε, συ μου νιπτεις τους
ποδας? απεκριθη Ιησους,
και ειπεν αυτῳ, ὁ εγω ποιω,
συ ουκ οιδας αρτι, γνωση
δε μετα ταυτα. λεγει αυ-
τῳ Πετρος, ου μη νιψῃς τους
ποδας μου εις τον αιωνα. α-
πεκριθη αυτῳ ὁ Ιησους, εαν
μη νιψω σε ουκ εχεις μερος
μετ' εμου. λεγει αυτῳ Σι-
μων Πετρος, Κυριε, μη τους
ποδας μου μονον, αλλα και
τας χειρας και την κεφαλην.
10 λεγει αυτῳ ὁ Ιησους, ὁ λε-
λουμενος ου χρειαν εχει η
τους ποδας νιψασθαι, αλλ'
εστι καθαρος ὁλος: και ὑμεις
καθαροι εστε, αλλ' ουχι παν-
11 τες. ηδει γαρ τον παραδι-
δοντα αυτον: δια τουτο
ειπεν, ουχι παντες καθαροι
12 εστι. ὁτε ουν ενιψε τους
ποδας αυτων, και ελαβε τα
ἱματια ἀυτου, αναπεσων
παλιν, ειπεν αυτοις, γινω-
σκετε τι πεποιηκα ὑμιν?
13 ὑμεις φωνειτε με, ὁ διδασκα-
λος και ὁ κυριος: και καλως
14 λεγετε, ειμι γαρ. ει ουν εγω
ενιψα ὑμων τους ποδας, ὁ
κυριος και ὁ διδασκαλος, και
ὑμεις οφειλετε αλληλων νιπ-
15 τειν τους ποδας. υποδειγμα
γαρ εδωκα ὑμιν, ἱνα καθως
εγω εποιησα ὑμιν, και ὑμεις
16 ποιητε. αμην αμην λεγω
ὑμιν, ουκ εστι δουλος μειζων
του

them with the towel where-
with he was girded. then 6
coming to Simon Peter, Peter
ſaid to him, Lord, what!
would you waſh my feet?
Jeſus anſwered him, you don't 7
at preſent comprehend what
I am about: but hereafter
you ſhall. Peter ſaid to him, 8
you ſhall never waſh my feet.
Jeſus anſwered, if I do not
cleanſe thee, you cannot par-
take with me. Simon Peter 9
ſaid to him, Lord, not my
feet only, but alſo my hands
and my head. Jeſus ſaid to 10
him, he that comes out from
bathing has occaſion only to
waſh his feet, the reſt of his
body being clean: ſo you are
clean, but not every one of
you. for he knew who would 11
betray him; therefore, ſaid
he, you are not every one of
you clean. after he had 12
waſhed their feet, he took
his garment, and ſetting
down again, he ſaid to them,
do you comprehend what I
have been doing? you call 13
me maſter, and lord: and
you are in the right; for ſo
I am. if I then, tho' lord 14
and maſter, have waſhed
your feet, you alſo ought to
waſh one another's feet. for 15
I have given you example,
that you might behave to one
another, as I have to you. I 16
declare unto you, the ſervant

is

του κυριου αὐτου, ουδε αποστολος μειζων του πεμψαντος αυτον. ει ταυτα οιδατε, μακαριοι εστε, εαν ποιητε αυτα. ου περι παντων υμων λεγω: εγω γαρ οιδα ους εξελεξαμην, αλλ' ινα ἡ γραφη πληρωθη, "ὁ τρωγων μετ' "εμου τον αρτον, επηρεν επ' "εμε την πτερναν αὐτου." απ' αρτι λεγω υμιν προτου γενεσθαι, ινα ὁταν γενηται, πιστευσητε ὁτι εγω ειμι. αμην αμην λεγω υμιν, ὁ λαμβανων, εαν τινα πεμψω, εμε λαμβανει, ὁ δε εμε λαμβανων, λαμβανει τον πεμψαντα με.

is not greater than his lord, neither he that is ſent, greater than he that ſent him. if ye comprehend theſe things, happy are ye if ye put them in practice. I ſay not this of you all; for I know whom I have choſen: and that paſſage of the ſcripture muſt be fulfilled, * "He that eateth "bread with me, hath liſt "up his heel againſt me." I tell it you now before it happens, that when it is come to paſs, you may believe that I am the Meſſias. I declare unto you, he that receiveth him that I ſend, receiveth me: and he that receiveth me, receiveth him that ſent me.

Ταυτα ειπων ὁ Ιησους εταραχθη τῳ πνευματι, και εμαρτυρησε, και ειπεν, αμην αμην λεγω υμιν, ὁτι εἱς εξ υμων παραδωσει με. εβλεπον ουν εις αλληλους ὁι μαθηται, απορουμενοι περι τινος λεγει. ην δε ανακειμενος εἱς εκ των μαθητων αυτου εν τῳ κολπῳ του Ιησου, ὁν ηγαπα ὁ Ιησους. νευει ουν τουτῳ Σιμων Πετρος πυθεσθαι τις αν ειη περι ὁυ λεγει. επιπεσων ουν εκεινος επι το στηθος του Ιησου, λεγει αυτῳ, Κυριε, τις εστιν? αποκρινεται ὁ Ιησους, εκεινος εστιν ᾧ εγω βαψας το ψωμιον επιδωσω. και

When Jeſus utter'd theſe words, he was troubled in ſpirit, and ſaid without diſguiſe, I aſſure you, that one of you ſhall betray me. then the diſciples looked one on another, being in pain to know who he meant. now the favourite diſciple of Jeſus ſat next to him at table. Simon Peter therefore beckoned to him, to ask who it was he meant. then accordingly bending his head to Jeſus's ear, he whiſper'd, Lord, who is it? Jeſus anſwered, he it is, to whom I ſhall give a ſop, when I have made it. and when he had made the ſop,

* Pſal. xli. 9.

και εμβαψας το ψωμιον, δι-
δωσιν Ιουδα Σιμωνος Ισκα-
27 ριωτη. και μετα το ψω-
μιον τοτε εισηλθεν εις εκεινον
ο Σατανας. λεγει ουν αυτω
ο Ιησους, ο ποιεις, ποιησον
28 ταχιον. τουτο δε ουδεις εγ-
νω των ανακειμενων προς τι
29 ειπεν αυτω. τινες γαρ εδο-
κουν, επει το γλωσσοκομον
ειχεν ο Ιουδας, οτι λεγει αυ-
τω ο Ιησους, αγορασον ων
χρειαν εχομεν εις την εορτην
η τοις πτωχοις ινα τι δω.
30 λαβων ουν το ψωμιον εκει-
νος. ευθεως εξηλθεν, ην δε νυξ
οτε ουν εξηλθε.

31 Λεγει ο Ιησους, νυν εδοξασ-
θη ο υιος του ανθρωπου, και
32 ο Θεος εδοξασθη εν αυτω. ει
ο Θεος εδοξασθη εν αυτω, και
ο Θεος δοξασει αυτον εν εαυ-
τω, και ευθυς δοξασει αυτον.
33 τεκνια, ετι μικρον μεθ' υμων
ειμι. ζητησετε με, και κα-
θως ειπον τοις Ιουδαιοις: "οτι
"οπου υπαγω εγω, υμεις ου
"δυνασθε ελθειν," και υμιν
34 λεγω αρτι. εντολην καινην δι-
δωμι υμιν, "ινα αγαπατε
"αλληλους, καθως ηγαπη-
"σα υμας, ινα και υμεις α-
35 "γαπατε αλληλους." εν
τουτω γνωσονται παντες οτι
εμοι μαθηται εστε, εαν αγα-
36 πην εχητε εν αλληλοις. λεγει
αυτω Σιμων Πετρος, Κυριε,
που υπαγεις? απεκριθη αυ-
τω ο Ιησους, οπου υπαγω,
ου δυνασαι μοι νυν ακολου-
θη-

ſop, he gave it to Judas Iſcariot, the ſon of Simon. and 27
after he had taken the ſop, Satan entred into him. then ſaid Jeſus to him, what you do, do quickly. but the com- 28
pany at table did not know what he meant by ſaying ſo. for as Judas had the purſe, 29
ſome of them thought, that Jeſus had ordered him to buy what was neceſſary againſt the feaſt: or give ſomething to the poor. Judas then having 30
received the ſop, immediately went out: and it was night.

When he was gone, Jeſus 31
ſaid, now is the ſon of man glorified, and God is glorified by him. as God is glorified 32
by him, ſo God will glorify him in himſelf, and will immediately glorify him. my 33
dear children, I am with you but for a little while. you ſhall ſeek me: but as I ſaid to the Jews, ſo now I ſay to you, "where I am going you "cannot come." a new com- 34
mandment I give unto you, "that ye love one another; "that you would have the "ſame love for one another "as I have had for you." by this mutual love ſhall all 35
men know that you are my diſciples. Simon Peter ſaid 36
to him, Lord, where are you going? Jeſus anſwered him,

θησαι, ὑστερον δε ακολουθη-
37 σεις. λεγει αυτῳ ὁ Πετρος, Κυριε, διατι ου δυναμαι σοι ακολουθησαι αρτι? την ψυχην μου ὑπερ σου θησω.
38 απεκριθη αυτῳ ὁ Ιησους, την ψυχην σου ὑπερ εμου θησεις? αμην αμην λεγω σοι, ου μη αλεκτωρ φωνησει ἑως ου απαρνηση με τρις.

him, you cannot at present follow me, where I am going; but hereafter you shall. Peter said to him, Lord, why 37 can't I follow you now? I will lay down my life for your sake. Jesus answered him, 38 you lay down your life for my sake! Verily, verily I say unto thee, the cock shall not crow, till thou hast denied me thrice.

1 Μη ταρασσισθω ὑμων ἡ καρδια, πιστευετε εις τον Θε-
2 ον, και εις εμε πιστευετε. εν τῃ οικιᾳ του πατρος μου μο-
ναι πολλαι εισιν· ει δε μη, ειπον αν ὑμιν, ὁτι πορευομαι
3 ετοιμασαι τοπον ὑμιν. και εαν πορευθω, και ἑτοιμασω ὑμιν τοπον, παλιν ερχομαι, και παραλημψομαι ὑμας προ εμαυτον, ινα ὁπου ειμι εγω,
4 και ὑμεις ητε. και ὁπου ὑπαγω, οιδατε, και την ὁδον οι-
5 δατε: λεγει αυτῳ Θωμας, Κυριε, ουκ οιδαμεν που ὑπαγεις, και πως δυναμεθα την
6 ὁδον ειδεναι? λεγει αυτῳ ὁ Ιησους, εγω ειμι ἡ ὁδος, και ἡ αληθεια, και ἡ ζωη, ουδεις ερχεται προς τον πατερα,
7 ει μη δι' εμου. ει εγνωκειτε με, και τον πατερα μου εγνωκειτε αν, και απ' αρτι γινωσκετε αυτον, και ἑωρακατε
8 αυτον. λεγει αυτῳ Φιλιππος, Κυριε, δειξον ἡμιν τον πατε-
9 ρα, και αρκει ἡμιν. λεγει αυτῳ ὁ Ιησους, τοσουτον χρο-

Let not your heart be 1
troubled: you trust in God,
trust also in me. in my fa- 2
ther's house are many man-
sions; however, I have told
you, I am going to prepare a
place for you: and when I 3
am gone, and have prepar'd
a place for you, I will come
again, to take you with me,
that where I am there ye may
be also. and where I am go- 4
ing you know, and the way
ye know. Thomas said to 5
him, Lord, we know not
whither you are going, how
then can we know the way?
Jesus said to him, I am the 6
way, and the truth, and the
life: no man can come to the
father, but by me. if you 7
had known me, you would
likewise have known my fa-
ther: and from henceforth
you shall know him, nay, you
have seen him. Philip said to 8
him, Lord shew us the father,
and we are satisfied. Jesus 9
said

χρονον μεθ' ὑμων ειμι, και ουκ εγνωκατε με? Φιλιππε, ὁ ἑωρακως εμε, ἑωρακε τον πατερα, πως συ λεγεις, δειξον ἡμιν τον πατερα? ου πιστευεις ὁτι εγω εν τῳ πατρι, και ὁ πατηρ εν εμοι εστι? τα ῥηματα ἁ εγω λαλω ὑμιν, απ' εμαυτου ου λαλω, ὁ δε πατηρ ὁ εν εμοι μενων, αυτος ποιει τα εργα. πιστευετε μοι ὁτι εγω εν τῳ πατρι, και ὁ πατηρ εν εμοι, ει δε μη, δια τα εργα αυτα πιστευετε μοι.

Αμην αμην λεγω ὑμιν, ὁ πιστευων εις εμε, τα εργα ἁ εγω ποιω, κἀκεινος ποιησει, και μειζονα τουτων ποιησει: ὁτε εγω προς τον πατερα πορευομαι. και ὁ, τι αν αιτησητε εν τω ονοματι μου, τουτο ποιησω, ἱνα δοξασθῃ ὁ πατηρ εν τῳ ὑιῳ. εαν τι αιτησητε εν τῳ ονοματι μου, εγω ποιησω. εαν αγαπατε με, τας εντολας τας εμας τηρησατε. και εγω ερωτησω τον πατερα, και αλλον παρακλητον δωσει ὑμιν, ἱνα μενῃ μεθ' ὑμων εις τον αιωνα: το πνευμα της αληθειας, ὁ ὁ κοσμος ου δυναται λαβειν, ὁτι ου θεωρει αυτο, ουδε γινωσκει αυτο, ὑμεις δε γινωσκετε αυτο, οτι παρ' ὑμιν μενει, και εν ὑμιν εσται. ουκ

ſaid to him, have I been with you ſo long, and don't you know me yet? Philip, he that hath ſeen me, hath ſeen the father; why then do you ſay, ſhew us the father? don't you believe that I am in the father, and the father in me? the words that I ſpeak unto you, I ſpeak indeed, tho' not from my ſelf; but as to the works, the father, who dwells in me, he is the agent. believe me, I am in the father, and the father in me: at leaſt believe me upon account of the very works.

I aſſure you, he that believeth on me, ſhall likewiſe perform the works that I do; nay, greater works than theſe ſhall he do; becauſe for that end am I going to my father. and if in my name ye ſhall ask any thing of the father, whereby he may be glorified by the ſon, I will effect it. when ye ſhall ask any thing in my name, I will do it. if ye love me, keep my commandments. and I will pray the father, and he ſhall give you another advocate, to abide with you for ever; even the ſpirit of truth, whom the world cannot receive, becauſe it neither ſees nor knows him: but ye ſhall know him, for he ſhall dwell with you,

18 ουκ αφησω υμας ορφανους,
19 ερχομαι προς υμας. ετι μικρον, και ο κοσμος με ουκ
ετι θεωρει, υμεις δε θεωρειτε με, οτι εγω ζω, και υμεις ζη-
20 σεσθε. εν εκεινη τη ημερα γνωσεσθε υμεις οτι εγω εν τω πατρι μου, και υμεις εν εμοι,
21 καγω εν υμιν. ο εχων τας εντολας μου, και τηρων αυτας, εκεινος εστιν ο αγαπων με: ο δε αγαπων με, αγαπηθησεται υπο του πατρος μου, και εγω αγαπησω αυτον, και εμφανισω αυτω εμαυτον.
22 Λεγει αυτω Ιουδας, ουχ ο Ισκαριωτης Κυριε, τι γεγονεν οτι ημιν μελλεις εμφανιζειν σεαυτον, και ουχι τω
23 κοσμω? απεκριθη ο Ιησους, και ειπεν αυτω: εαν τις αγαπα με, τον λογον μου τηρησει, και ο πατηρ μου αγαπησει αυτον, και προς αυτον ελευσομεθα, και μονην
24 παρ' αυτω ποιησομεν. ο μη αγαπων με, τους λογους μου ου τηρει, και ο λογος ον ακουετε, ουκ εστιν εμος, αλλα του πεμψαντος με πα-
25 τρος. ταυτα λελαληκα υ-
26 μιν, παρ' υμιν μενων. ο δε παρακλητος, το πνευμα το αγιον, ο πεμψει ο πατηρ εν τω ονοματι μου, εκεινος υμας διδαξει παντα, και υπομνησει υμας παντα α ειπον
27 υμιν. ειρηνην αφιημι υμιν, ειρηνην την εμην διδωμι υμιν,

and shall be in you. I will 18
not leave you orphans; I will
come again to you. yet a lit- 19
tle while, and the world shall
see me no more: but ye shall
see me: because I shall live
again, and ye shall live also.
then shall you know, that I 20
am in my father, and you in
me, and I in you. he that hath 21
received my commandments,
and keeps them, he it is that
loves me: and he that loves
me, shall be beloved by my
father, and I will love him,
and shew my self unto him.
Judas (not Iscariot) said to 22
him, why Lord, will you
show your self to us, and not
to the world? Jesus answer- 23
ed him, he that loves me, will
observe my precepts: and my
father will love him, and we
will come unto him, and make
our abode with him. he does 24
not love me, who does not
observe my precepts: for the
doctrine which you have
heard, is not mine, but the
father's who sent me. this is 25
what I have to tell you, for
the little time that I am with
you. but the advocate, the 26
holy Spirit, whom the father
will send for my sake, he
will explain every thing to
you, and make you remem-
ber, all that I have told you.
I bid you farewell! I give 27
you my last farewell; but I

ου

do

ου καθως ὁ κοσμος διδωσιν, εγω διδωμι ὑμιν· μη ταρασσεσθω ὑμων ἡ καρδια, μηδε 28 δειλιατω. ηκουσατε ὁτι εγω ειπον ὑμιν, "ὑπαγω, και ερχο-"μαι προς ὑμας," ει ηγαπατε με, εχαρητε αν, ὁτι πορευομαι προς τον πατερα, ὁτι ὁ 29 πατηρ μειζων μου εστι· και νυν ειρηκα ὑμιν πριν γενεσθαι, ἱνα ὁταν γενηται, πιστευσητε. 30 ουκ ετι πολλα λαλησω μεθ' ὑμων, ερχεται γαρ ὁ του κοσμου αρχων, και εν 31 εμοι ουκ εχει ουδεν, αλλ' ἱνα γνω ὁ κοσμος ὁτι αγαπω τον πατερα, και καθως ενετειλατο μοι ὁ πατηρ, ὁυτω ποιω. εγειρεσθε, αγωμεν εντευθεν.

1 Εγω ειμι ἡ αμπελος ἡ αληθινη, και ὁ πατηρ μου ὁ γε-2 ωργος εστι. παν κλημα εν εμοι μη φερον καρπον, αιρει αυτο, και παν το καρπον φερον, καθαιρει αυτο, ἱνα 3 πλειονα καρπον φερη. ηδη ὑμεις καθαροι εστε δια τον 4 λογον ὁν λελαληκα ὑμιν. μεινατε εν εμοι, κἀγω εν ὑμιν, καθως το κλημα ου δυναται καρπον φερειν αφ' ἑαυτου, εαν μη μεινη εν τη αμπελω, ὁυτως ουδε ὑμεις, εαν μη εν 5 εμοι μεινητε. εγω ειμι ἡ αμπελος, ὑμεις τα κληματα, ὁ μενων εν εμοι, κἀγω εν αυτω,

do not give it out of common formality: don't be concern'd for me, or apprehenſive for your ſelves. ye have heard 28 *me ſay, "I am going away, "and ſhall come again un-"to you." if ye loved me, ye would rejoice at my going to the father: for the father is greater than I. this I have* 29 *told you now, before it come to paſs, that when it is come to paſs, ye may believe. my converſation will now be but ſhort with you, for the* 30 *prince of the world is coming: not that he has any thing* 31 *againſt me, but that the world may know that I love the father, by my executing the commands which my father gave me: ariſe, let us go hence.*

I am the genuine vine, and 1 *my father is the vintager. e-* 2 *very branch in me that beareth not fruit, he takes away: as for the branch that bears fruit, he prunes it clean, to make it more fruitful. you* 3 *are already clean by the inſtructions I have given you. be attach'd to me, and I ſhall* 4 *be ſo to you. as the branch cannot bear fruit of it ſelf, except it be attach'd to the vine: ſo neither can you, except you continue attach'd to me. I am the vine, you are* 5 *the branches: he that abideth*

τῳ, οὗτος φερει καρπον πολυν, ὁτι χωρις εμου ου δυ-
6 νασθε ποιειν ουδεν. εαν μη τις μενῃ εν εμοι, εβληθη εξω ὡς το κλημα, και εξηρανθη, και συναγουσιν αυτα, και εις το πυρ βαλλουσι,
7 και καιεται. εαν μεινητε εν εμοι, και τα ῥηματα μου εν ὑμιν μεινῃ, ὁ εαν θελητε, αιτησεσθε, και γενησεται ὑμιν.
8 εν τουτῳ εδοξασθη ὁ πατηρ μου, ἱνα καρπον πολυν φερητε, και γενησεσθε εμοι μα-
9 θηται. καθως ηγαπησε με ὁ πατηρ, κἀγω ηγαπησα ὑμας, μειναται εν τῃ αγαπῃ
10 τῃ εμῃ. εαν τας εντολας, μου τηρησητε, μενειτε εν τῃ αγαπῃ μου, καθως εγω τας εντολας του πατρος μου τετηρηκα, και μενω αυτου εν τῃ αγαπῃ.

11 Ταυτα λελαληκα ὑμιν, ἱνα ἡ χαρα ἡ εμη εν ὑμιν ῃ, και ἡ χαρα ὑμων πληρωθῃ.
12 ἀυτη εστιν ἡ εντολη ἡ εμη, ἱνα αγαπατε αλληλους, κα-
13 θως ηγαπησα ὑμας. μειζονα ταυτης αγαπην ουδεις εχει, ἱνα τις την ψυχην ἀυτου θῃ ὑπερ των φιλων ἀυτου.
14 ὑμεις φιλοι μου εστε, εαν ποιητε ὁσα εγω εντελλομαι
15 ὑμιν. ουκετι ὑμας λεγω δουλους, ὁτι ὁ δουλος ουκ οιδε τι ποιει αυτου ὁ κυριος: ὑμας δε ειρηκα φιλους, ὁτι

in me, and I in him, the same bringeth forth much fruit: for independent of me ye can do nothing. if a man abide 6
not in me, he is caſt away as withered branches that are gather'd up to be thrown into the fire, where they are burned. if ye abide in me, 7
and my words abide in you, ask what ye will, and you ſhall obtain it. my father 8
will be honour'd by your bearing much fruit, and you will have the honour of being my diſciples. as the father 9
has loved me, and I have loved you: ſo do you perſevere in your love to me. your 10
love to me will be in keeping my commandments: even as I love my father by keeping his commandments.

Theſe things have I ſpoken 11
to you, that you might have ſome preſent comfort, and that hereafter your joy might be compleat. this is my com- 12
mandment, that ye love one another, as I have loved you. there cannot be greater love 13
than that of a man, who lays down his life for his friends. you will be my friends, if 14
you do what I have commanded you. henceforth I 15
do not treat you as ſervants; for the ſervant is unacquainted with his maſter's affairs: but I have treated you as

παν-

friends;

παντα ἀ ἠκουσα παρα του πατρος μου, εγνωρισα ὑμιν.
16 ουχ ὑμεις με εξελεξασθε, αλλ' εγω εξελεξαμην ὑμας, και εθηκα ὑμας, ἱνα ὑμεις ὑπαγητε, και καρπον φερητε, και ὁ καρπος ὑμων μενῃ: ἱνα ὁ, τι αν αιτησητε τον πατερα εν τῳ ονοματι μου, δῳ ὑμιν.
17 Ταυτα εντελλομαι ὑμιν,
18 ἱνα αγαπατε αλληλους. ει ὁ κοσμος ὑμας μισει, γινωσκετε ὁτι εμε πρωτον ὑμων
19 μεμισηκεν. ει εκ του κοσμου ητε, ὁ κοσμος αν το ιδιον εφιλει: ὁτι δε εκ του κοσμου ουκ εστε, αλλ' εγω εξελεξαμην ὑμας εκ του κοσμου, δια τουτο μισει ὑμας ὁ κοσ-
20 μος. μνημονευετε του λογου ὁυ εγω ειπον ὑμιν, "ουκ εστι "δουλος μειζων του κυριου "αὐτου." ει εμε εδιωξαν, και ὑμας διωξουσιν: ει τον λογον μου ετηρησαν, και τον
21 ὑμετερον τηρησουσιν. αλλα ταυτα παντα ποιησουσιν ὑμιν δια το ονομα μου, ὁτι ουκ οιδασι τον πεμψαντα
22 με. ει μη ηλθον και ελαλησα αυτοις, ἁμαρτιαν ουκ ειχον: νυν δε προφασιν ουκ εχουσι περι της ἁμαρτιας αυ-
23 των. ὁ εμε μισων και τον
24 πατερα μου μισει. ἐι τα εργα μη εποιησα εν αυτοις, ἁ ουδεις αλλος εποιησεν, ἁμαρτιαν ουκ ειχον: νυν δε ἑωρα-

κασι,

friends; for what I have learnt of my father, I have communicated to you. 16 *it was not you that chose me, but I that chose you, and establish'd you, that your travels may be fruitful, and your fruit be lasting: so that whatever ye shall ask of the father for my sake, he will give it you.*

Above all I enjoin you, 17 *to love one another.* 18 *if the world hate you, consider that it hated me before it hated you.* 19 *if you were of the world, the world would love its own: but because you are not of the world, but I have chosen you out of the world, therefore the world does hate you.* 20 *remember what I told you, "the ser-"vant is not greater than his "master." if they have persecuted me, they will also persecute you: if they have been spies upon my discourse, they will be so upon yours.* 21 *but all these things will they do unto you, out of hatred to my name, because they know not him that sent me.* 22 *if I had not appear'd, and inform'd them, they would have been innocent: but now they have no excuse for their sin.* 23 *he that hateth me, hateth my father also.* 24 *if I had not done among them such works as no other ever did, they had*

been

κασι, και μεμισηκασι και εμε και τον πατερα μου.
25 αλλ' ινα πληρωθη ὁ λογος ὁ γεγραμμενος εν τῳ νομῳ αυτων, "ὁτι εμισησαν με δω-
26 "ρεαν." ὁταν δε ελθη ὁ παρακλητος, ὁν εγω πεμψω ὑμιν παρα του πατρος, το πνευμα της αληθειας, ὁ παρα του πατρος εκπορευεται, εκεινος μαρτυρησει περι εμου.
27 και ὑμεις δε μαρτυρειτε, ὁτι απ' αρχης μετ' εμου εστε.

been innocent: but though they have seen them, yet they hate both me and my father. so that the passage is fulfilled 25
that is written in their law*, "they hated me without a "cause." but when the 26
advocate is come, whom I will send to you from the father, even the spirit of truth, which proceedeth from the father, he shall testify of me. and ye also shall bear 27
witness, because ye have been with me from the beginning.

1 Ταυτα λελαληκα ὑμιν, ινα μη σκανδαλισθητε.
2 αποσυναγωγους ποιησουσιν ὑμας: αλλ' ερχεται ὡρα ινα πας ὁ αποκτεινας ὑμας, δοξη λατρειαν προσφερειν τῳ Θεῳ.
3 και ταυτα ποιησουσιν, ὁτι ουκ εγνωσαν τον πατερα, ουδε
4 εμε. αλλα ταυτα λελαληκα ὑμιν, ινα ὁταν ελθη ἡ ὡρα αυτων, μνημονευητε ὁτι εγω ειπον ὑμιν. ταυτα δε ὑμιν εξ αρχης ουκ ειπον, ὁτι
5 μεθ' ὑμων ημην. νυν δε ὑπαγω προς τον πεμψαντα με, και ουδεις εξ ὑμων ερω-
6 τα με, που ὑπαγεις? αλλ' ὁτι ταυτα λελαληκα ὑμιν, ἡ λυπη πεπληρωκεν ὑμων την
7 καρδιαν. αλλ' εγω την αληθειαν λεγω ὑμιν, συμφερει ὑμιν ινα εγω απελθω: εαν γαρ

I have told you these things 1
that ye may not be discouraged. they shall expel you out of 2
the synagogues: yea, the time is coming, when it will be thought an agreeable sacrifice to God for any one to take away your lives. and thus 3
will they treat you, because they have not known the father, nor me. but these things 4
have I told you, that when the time shall come, ye may remember what I now tell you. I did not tell you so much at the beginning, because I was then to be with you. but 5
now I am going to him that sent me; yet none of you ask me now, whither are you going? are your minds so 6
overwhelm'd with sorrow at what I told you? never- 7
theless,

* Psal. xxxv. 19.

γαρ μη απελθω, ὁ παρακλητος ουκ ελευσεται προς ὑμας, εαν δε πορευθω, πεμψω αυτον προς ὑμας. και ελθων εκεινος ελεγξει τον κοσμον περι ἁμαρτιας και περι δικαιοσυνης και περι κρισεως. περι ἁμαρτιας μεν, ὁτι ου πιστευουσιν εις εμε. περι δικαιοσυνης δε, ὁτι προς τον πατερα ὑπαγω, και ουκ ετι θεωρειτε με. περι δε κρισεως, ὁτι ὁ αρχων του κοσμου τουτου κεκριται. ετι πολλα εχω λεγειν ὑμιν, αλλ' ου δυνασθε βασταζειν αρτι. ὁταν δε ελθη εκεινος, το πνευμα της αληθειας, ὁδηγησει ὑμας εις πασαν την αληθειαν: ου γαρ λαλησει αφ' ἑαυτου, αλλ' ὁσα αν ακουση, λαλησει, και τα ερχομενα αναγγελει ὑμιν. εκεινος εμε δοξασει, ὁτι εκ του εμου λημψεται, και αναγγελει ὑμιν. παντα ὁσα εχει ὁ πατηρ, εμα εστι: δια τουτο ειπον ὁτι εκ του εμου λημψεται, "και αναγγελει ὑμιν."

Μικρον, και ου θεωρειτε με, και παλιν μικρον, και ὀψεσθε με, ὁτι ὑπαγω προς τον πατερα. ειπον ουν εκ των μαθητων αυτου προς αλληλους, "τι εστι τουτο ὁ λεγει ἡμιν, "μι-

theleſs, I tell you the truth; it is expedient for you that I go away: for if I do not go away, the advocate will not come unto you; but if I depart, I will ſend him to you. and when he is come, he will convince the world of ſin, of juſtice, of judgment: of ſin, becauſe they believ'd not on me; of juſtice, becauſe I ſhall be with my father, and ye ſhall ſee me no more expos'd: of judgment, becauſe the prince of this world is condemn'd. I have yet many things to tell you, but ye cannot bear them now; but when he, the ſpirit of truth ſhall come, he will inform you of all thoſe truths: for he will not ſpeak from himſelf; but the information he ſhall receive will he communicate: and acquaint you with what is to come. he ſhall glorify me: for he will communicate to you, the information, which I ſhall give him. all that the father has is mine: that is the reaſon of my ſaying, "he ſhall communicate to you the information that I ſhall give him."

Within a little while ye ſhall not ſee me: but within a little while ye ſhall ſee me again, becauſe I am going to the father. then ſaid ſome of his diſciples among themſelves, what is the meaning of his ſay-

" μικρον, και ου θεωρειτε με,
" και παλιν μικρον, και οψ-
" εσθε με: και, ὁτι εγω ὑ-
" παγω προς τον πατερα?"
18 ελεγον ουν, τουτο τι εστιν ὁ
λεγει, " το μικρον?" ουκ οιδα-
19 μεν τι λαλει. εγνω ουν ὁ Ιη-
σους ὁτι ηθελον αυτον ερω-
τᾶν, και ειπεν αυτοις, πε-
ρι τουτο ζητειτε μετ' αλ-
ληλων, ὁτι ειπον, " μικρον,
" και ου θεωρειτε με, και πα-
" λιν μικρον, και οψεσθε με?"
20 αμην αμην λεγω ὑμιν, ὁτι
κλαυσετε και θρηνησετε ὑ-
μεις, ὁ δε κοσμος χαρησεται,
ὑμεις δε λυπηθησεσθε, αλλ'
ἡ λυπη ὑμων εις χαραν γενη-
21 σεται. ἡ γυνη ὁταν τικτη,
λυπην εχει, ὁτι ηλθεν ἡ ὡ-
ρα αυτης, ὁταν δε γενηση το
παιδιον, ουκ ετι μνημονευει
της θλιψεως, δια την χαραν,
ὁτι εγεννηθη ανθρωπος εις τον
22 κοσμον. και ὑμεις ουν λυπην
μεν νυν εχετε, παλιν δε οψο-
μαι ὑμας, και χαρησεται ὑ-
μων ἡ καρδια, και την χα-
ραν ὑμων ουδεις αιρει αφ' ὑ-
23 μων. και εν εκεινη τη ἡμερᾳ
εμε ουκ ερωτησετε ουδεν. α-
μην αμην λεγω ὑμιν, ὁτι αν
αιτησητε τον πατερα εν τῳ
24 ονοματι μου, δωσει ὑμιν. εως
αρτι ουκ ητησατε ουδεν εν
τῳ ονοματι μου, αιτειτε,
και λεψεσθε, ἱνα ἡ χαρα ὑ-
μων ᾖ πεπληρωμενη.

saying, " within a little while
" ye shall not see me: but
" within a little while ye
" shall see me again, because
" I am going to the father?"
for, said they, we cannot com- 18
prehend the meaning of that
expression, " within a little
" while?" now Jesus per- 19
ceiving that they had a mind
to ask him, said to them, are
you sollicitous about what I
said, " within a little while
" ye shall not see me: but
" within a little while ye
" shall see me again?" veri- 20
ly, verily I say unto you, that
ye shall weep and lament, but
the world shall rejoice: ye
shall be sorrowful, but your
sorrow shall be turned into
joy. a woman when she is in 21
travail, is afflicted at the ap-
proach of her pains: but as
soon as she is delivered of the
child, the remembrance of
her anguish, is lost in her joy,
that a man is born into the
world. so you are afflicted at 22
present: but I will see you a-
gain, and then shall your
hearts be affected with joy,
and your joy shall no one wrest
from you. tho' then you cannot 23
ask any thing of me in person,
whatever ye shall ask the fa-
ther in my name, I assure you
he will grant it. hitherto have 24
ye asked nothing in my name:
ask, and ye shall receive, that
your joy may be compleat.

Ταυ- I These

25 Ταυτα εν παροιμιαις λελαληκα υμιν: αλλ' ερχεται ωρα ὁτε ουκ ετι εν παροιμιαις λαλησω υμιν, αλλα παρρησια περι του πατρος αναγγελω υμιν. 26 εν εκεινη τη ημερα εν τω ονοματι μου αιτησεσθε: και ου λεγω υμιν ὁτι εγω ερωτησω τον πατερα περι υμων. 27 αυτος γαρ ὁ πατηρ φιλει υμας, ὁτι υμεις εμε πεφιληκατε, και πεπιστευκατε ὁτι εγω παρα του Θεου εξηλθον. 28 εξηλθον παρα του πατρος, και εληλυθα εις τον κοσμον: παλιν αφιημι τον κοσμον, και πορευομαι προς τον πατερα.

29 Λεγουσιν αυτω ὁι μαθηται αυτου, ιδε, νυν παρρησια λαλεις, και παροιμιαν 30 ουδεμιαν λεγεις. νυν οιδαμεν ὁτι οιδας παντα, και ου χρειαν εχεις ινα τις σε ερωτα: εν τουτω πιστευομεν 31 ὁτι απο Θεου εξηλθες. απεκριθη αυτοις ὁ Ιησους, αρτι 32 πιστευετε. ιδου, ερχεται ωρα, και νυν εληλυθεν, ινα σκορπισθητε εκαστος εις τα ιδια, και εμε μονον αφητε: και ουκ ειμι μονος, ὁτι ὁ πατηρ μετ' εμου εστι. 33 ταυτα λελαληκα υμιν, ινα εν εμοι ειρηνην εχητε. εν τω κοσμω θλιψιν εξετε: αλλα θαρσειτε, εγω νενικηκα τον κοσμον.

These things have I ex- 25
preſs'd in a figurative way:
the time is coming when my
language will be no longer
enigmatical, but I ſhall give
you a plain account relating
to my father. though then 26
ye ſhall ask in my name: I
need not promiſe, that I will
pray the father for you; for 27
the father himſelf loveth you,
becauſe ye have loved me,
and have believed that I
had my miſſion from God.
I was ſent by the father, 28
and am come into the world:
but now I leave the world,
and am going to my father.

His diſciples ſaid to him, 29
what you ſay now is plain, and
not enigmatical. now we are 30
convinc'd that you know all
our difficulties, and have no
occaſion that any man ſhould
propoſe them to you: by this
we believe that you were ſent
from God. Jeſus anſwered 31
them, you now believe. but, 32
alas, the time is coming, yea,
is already come, when ye ſhall
be diſpers'd every one to his
own retreat, and ſhall leave
me alone: and yet I am not
alone, becauſe the father is
with me. theſe things I have 33
appriz'd you of, that ye might
repoſe your confidence in me.
the world ſhall give you trou-
ble: but take courage, I
have overcome the world.

1 Ταυτα ελαλησεν ὁ Ιη-
σους, και επηρε τους οφθαλ-
μους αὐτου εις τον ουρανον,
και ειπε, " πατερ, εληλυ-
" θεν ἡ ὡρα, δοξασον σου
" τον υἱον, ἱνα ὁ υἱος σου
2 " δοξασῃ σε. καθως εδω-
" κας αυτῳ εξουσιαν πασης
" σαρκος, ἱνα παν ὁ δεδωκας
" αυτῳ, δωσῃ αυτοις ζωην
3 " αἰωνιον. αὐτη δε εστιν
" ἡ αἰωνιος ζωη, ἱνα γινωσ-
" κωσι σε τον μονον αλη-
" θινον Θεον, και ὁν απεσ-
" τειλας Ιησουν Χριστον.
4 " εγω σε εδοξασα επι της
" γης: το εργον ετελειωσα
" ὁ δεδωκας μοι ἱνα ποιησω.
5 " και νυν δοξασον με σὺ
" πατερ παρα σεαυτῳ τῃ
" δοξῃ ἡ ειχον προ του τον
" κοσμον ειναι παρα σοι.
6 " εφανερωσα σου το ονομα
" τοις ανθρωποις ὁυς δεδω-
" κας μοι εκ του κοσμου:
" σοι ησαν, και εμοι αυ-
" τους δεδωκας, και τον λο-
7 " γον σου τετηρηκασι. νυν
" εγνωκαν ὁτι παντα ὁσα
" δεδωκας μοι, παρα σου
8 " εστιν. ὁτι τα ῥηματα
" ἁ δεδωκας μοι, δεδωκα
" αυτοις: και αυτοι ελαβον,
" και εγνωσαν αληθως ὁτι
" παρα σου εξηλθον, και
" επιστευσαν ὁτι συ με
" απεστειλας.

Jesus having said this, 1
lift up his eyes to heaven,
and said, " *father, the hour*
" *is come; glorify thy son,*
" *that thy son also may glo-*
" *rify thee. for thou hast* 2
" *given him power over all*
" *men, that he might give*
" *eternal life to as many*
" *as thou hast given him.*
" *and this is life eternal, to* 3
" *acknowledge thee to be the*
" *only true God, and Je-*
" *sus to be the Messiah*
" *whom thou hast sent. I* 4
" *have glorified thee on the*
" *earth: I have finished*
" *the work which thou gavest*
" *me to do. and now, O* 5
" *father, glorify me in hea-*
" *ven, with the glory which*
" *I had before the creation*
" *of the world. I have dis-* 6
" *played thy name among*
" *those whom you have cho-*
" *sen out of the world for*
" *me: thine they were, and*
" *you gave them me; and*
" *they have kept thy word.*
" *now they believe that the in-* 7
" *structions you gave me came*
" *from thee. for I have* 8
" *given to them the instruc-*
" *tions which you gave me;*
" *and they have received*
" *them; and have sincerely*
" *believ'd that I came from*
" *thee, and are persuaded*
" *that thou didst send me.*

" Εγω περι αυτων ερωτω :
" ου περι του κοσμου ερωτω,
" αλλα περι ων δεδωκας μοι,
" ὁτι σοι εισι. και τα εμα
" παντα σα εστι, και τα
" σα εμα, και δεδοξασμαι
" εν αυτοις. και ουκ ετι
" ειμι εν τῳ κοσμῳ, και ὁυ-
" τοι εν τῳ κοσμῳ εισι, και
" εγω προς σε ερχομαι. πα-
" τερ ἁγιε, τηρησον αυτους
" εν τῳ ονοματι σου, ᾧ δε-
" δωκας μοι, ἱνα ωσιν ἑν
" καθως ἡμεις. ὁτε ημην
" μετ' αυτων εν τῳ κοσμῳ,
" εγω ετηρουν αυτους εν τῳ
" ονοματι σου, ὁυς δεδωκας
" μοι εφυλαξα, και ουδεις
" ἐξ αυτων απωλετο, ει μη
" ὁ υἱος της απωλειας : ἱνα ἡ
" γραφη πληρωθῃ. νυν δε
" προς σε ερχομαι, και ταυ-
" τα λαλω εν τῳ κοσμῳ,
" ἱνα εχωσι την χαραν την
" εμην πεπληρωμενην εν ἑαυ-
" τοις. εγω δεδωκα αυτοις
" τον λογον σου, και ὁ κοσ-
" μος εμισησεν αυτους, ὁτι
" ουκ εισιν εκ του κοσμου,
" καθως εγω ουκ ειμι εκ του
" κοσμου. ουκ ερωτω ἱνα
" ἀρῃς αυτους εκ του κοσμου,
" αλλ' ἱνα τηρησῃς αυτους
" εκ του πονηρου. εκ του
" κοσμου ουκ εισι, καθως
" εγω εκ του κοσμου ουκ
" ειμι. ἁγιασον αυτους εν τῃ
" αληθειᾳ σου : ὁ λογος ὁ σος

" *It is for them I pray :* 9
" *I pray not for the world,*
" *but for them which thou*
" *haſt given me, becauſe*
" *they are thine. for every* 10
" *thing that is mine is thine,*
" *and what is thine is mine,*
" *and I am glorified by them.*
" *and now I ſhall be no more* 11
" *in the world, but they will*
" *be in the world, when I*
" *am come to thee. holy fa-*
" *ther keep them by that au-*
" *thority, with which thou*
" *haſt inveſted me, that they*
" *may be one, as we are. by* 12
" *your authority I have kept*
" *them, during my being with*
" *them in the world : thoſe*
" *that you gave me I have*
" *kept, and not one of them*
" *is loſt, except the ſon of*
" *perdition : according as the*
" *ſcripture foretold. now* 13
" *that I am coming to thee,*
" *while I am here, I make*
" *theſe requeſts for them,*
" *that their joy in me may be*
" *compleat. I have given* 14
" *them thy word ; and the*
" *world hath hated them,*
" *becauſe they are not of the*
" *world, even as I am not*
" *of the world. I do not* 15
" *pray you to take them out*
" *of the world, but to keep*
" *them from the malignity of*
" *it. they are not of the* 16
" *world, even as I am not*
" *of the world. ſanctify* 17

" αλη-

18 " αληθεια εστι. καθως εμε
" απεστειλας εις τον κοσ-
" μον, καγω απεστειλα αυ-
19 " τους εις τον κοσμον. και
" υπερ αυτων εγω αγιαζω
" εμαυτον, ινα και αυτοι
" ωσιν ηγιασμενοι εν αλη-
20 " θεια. ου περι τουτων δε
" ερωτω μονον, αλλα και
" περι των πιστευοντων δια
" του λογου αυτων εις εμε.
21 " ινα παντες εν ωσι, καθως
" συ πατερ εν εμοι, καγω εν
" σοι, ινα και αυτοι εν ημιν
" εν ωσιν: ινα ο κοσμος
" πιστευση οτι συ με απεσ-
22 " τειλας. και εγω την δο-
" ξαν ην δεδωκας μοι, δεδω-
" κα αυτοις: ινα ωσιν εν,
23 " καθως ημεις εν εσμεν. εγω
" εν αυτοις, και συ εν εμοι,
" ινα ωσι τετελειωμενοι εις
" εν, και ινα γινωσκη ο κοσ-
" μος οτι συ με απεστειλας,
" και ηγαπησας αυτους, κα-
24 " θως εμε ηγαπησας. πα-
" τερ, ους δεδωκας μοι, θε-
" λω ινα οπου ειμι εγω, κα-
" κεινοι ωσι μετ' εμου: ινα
" θεωρωσι την δοξαν την
" εμην ην εδωκας μοι, οτι
" ηγαπησας με προ κατα-
25 " βολης κοσμου. πατερ δι-
" καιε, και ο κοσμος σε ουκ
" εγνω, εγω δε σε εγνων, και
" ουτοι εγνωσαν οτι συ με

" them by the truth: thy
" word is truth. as thou 18
" hast sent me into the world,
" even so have I also sent
" them into the world. and 19
" for their sakes I consecrate
" myself, that they also might
" be consecrated by the truth.
" neither pray I for these 20
" alone, but for those also
" who shall believe on me
" through their preaching.
" that they all may be one, 21
" as thou, father, art in
" me, and I in thee; that
" they also may be one in
" us: that the world may
" believe that thou hast sent
" me. and the glory which 22
" thou gavest me, I have
" given them: that they
" may be one, even as we
" are one. I in them, and 23
" thou in me, that they may
" have a perfect union, and
" that the world may know
" that thou hast sent me,
" and hast loved them, as
" thou hast loved me. fa- 24
" ther, I desire that they
" also whom thou hast given
" me, may be with me where
" I am going; that they
" may behold my glory which
" thou hast given me: for
" thou didst love me before the
" foundation of the world;
" yet, O righteous father, 25
" the world hath not known
" thee; but I have known

" απε-
" thee,

26 " απεστειλας. και εγνωρι-
" σα αυτοις το ονομα σου,
" και γνωρισω: ινα η αγαπη
" ην ηγαπησας με, εν αυ-
" τοις ᾖ, καγω εν αυ-
" τοις.

1 Ταυτα ειπων ὁ Ιησους, εξηλθε συν τοις μαθηταις αὐτου περαν του χειμαρρου των Κεδρων, ὁπου ην κηπος, εις ὃν εισηλθεν αυτος και οἱ μα-
2 θηται αυτου. ηδει δε και Ιουδας ὁ παραδιδους αυτον, τον τοπον, ὁτι πολλακις συνηχθη ὁ Ιησους εκει μετα
3 των μαθητων αὐτου. ὁ ουν Ιουδας λαβων την σπειραν, και εκ των αρχιερεων και Φαρισαιων ὑπηρετας, ερχεται εκει μετα φανων και λαμ-
4 παδων και ὁπλων. Ιησους ουν ειδως παντα τα ερχομενα ἐπ' αυτον, εξελθων ειπεν αυ-
5 τοις, τινα ζητειτε? απεκριθησαν αυτῳ, Ιησουν τον Ναζωραιον. λεγει αυτοις ὁ Ιησους, εγω ειμι. ειστηκει δε και Ιουδας ὁ παραδιδους αυ-
6 τον, μετ' αυτων. ὡς ουν ειπεν αυτοις, εγω ειμι, απηλθον εις τα οπισω, και επε-
7 σον χαμαι. παλιν ουν αυτους επηρωτησε, τινα ζητειτε? οἱ δε ειπον, Ιησουν τον
8 Ναζωραιον. απεκριθη ὁ Ιησους, ειπον ὑμιν ὁτι εγω ειμι. " ει ουν εμε ζητειτε, αφετε
9 " τουτους ὑπαγειν." ινα πληρωθῃ ὁ λογος ὃν ειπεν, " ὁτι

" *thee, and these have known*
" *that thou hast sent me. to* 26
" *them I have declared thy*
" *name, and will declare it:*
" *that thou mayst love them*
" *as thou hast loved me, and*
" *I have loved them.*"

When Jesus had spoken 1
these words, he pass'd with
his disciples over the brook
Cedron, where was a garden,
into which he entred with
them. now Judas, who was 2
to betray him, knew the place:
for Jesus and his disciples had
frequently assembled there.
Judas then having got a com- 3
pany of soldiers, and officers,
by order of the chief priests
and Pharisees, came thither
with lanterns, torches, and
with arms. but Jesus who 4
knew every thing that should
happen to him, advanc'd,
and said to them, who do
you look for? they an- 5
swered him, Jesus of Naza-
reth. I am he, said Jesus.
and Judas who was to be-
tray him, was also with them.
upon Jesus his saying to them, 6
I am he, they fell backward
to the ground. then he asked 7
them again, who do you look
for? and they said, Jesus of
Nazareth. Jesus answered, 8
I have told you that I am he.
" *if therefore it is me you look*
" *for, let these go their way.*"
so that what he said was ac- 9
complished,

" ὁτι ὁυς δεδωκας μοι, ουκ
" απωλεσα εξ αυτων ου-
10 " δενα." Σιμων ουν Πε-
τρος εχων μαχαιραν, ειλκυ-
σεν αυτην, και επαισε τον
του αρχιερεως δουλον, και α-
πεκοψεν αυτου το ωτιον το
δεξιον, ην δε ονομα τω δου-
11 λω Μαλχος. ειπεν ουν ὁ Ιη-
σους τω Πετρω, βαλε την
μαχαιραν εις την θηκην: το
ποτηριον ὁ δεδωκε μοι ὁ πα-
τηρ, ου μη πιω αυτο?
12 Η ουν σπειρα και ὁ χιλιαρ-
χος και οἱ ὑπηρεται των Ιου-
δαιων συνελαβον τον Ιησουν,
13 και εδησαν αυτον. και απη-
γαγον αυτον προς Ανναν πρω-
τον, ην γαρ πενθερος του Και-
αφα, ὁς ην αρχιερευς του ε-
14 νιαυτου εκεινου. ην δε Καια-
φας ὁ συμβουλευσας τοις
Ιουδαιοις, " ὁτι συμφερει ἑνα
" ανθρωπον απολεσθαι ὑπερ
" του λαου."
15 Ηκολουθει δε τω Ιησου Σι-
μων Πετρος, και ὁ αλλος
μαθητης, ὁ δε μαθητης εκει-
νος ην γνωστος τω αρχιερει,
και συνεισηλθε τω Ιησου εις
16 την αυλην του αρχιερεως. ὁ
δε Πετρος ειστηκει προς τη
θυρα ἑξω. ἑξηλθεν ουν ὁ μα-
θητης ὁ αλλος ὁς ην γνωστος
τω αρχιερει, και ειπε τη θυ-
ρωρω, και εισηγαγε τον Πε-
17 τρον. λεγει ουν ἡ παιδισκη ἡ
θυρωρος τω Πετρω: μη και
συ εκ των μαθητων ει του
αν-

complished, * " *of those*
" *which thou gaveſt me,*
" *have I loſt none.*" *but* 10
Simon Peter drew his ſword,
and ſtruck off the right ear
of Malchus, a ſervant be-
longing to the high prieſt.
then ſaid Jeſus to Peter, 11
ſheath thy ſword: the cup
which my father hath gi-
ven me, ſhall I not drink
it?

Then the ſoldiers, the cap- 12
tain, and the officers of the
Jews ſeized on Jeſus, and
having bound him, they 13
brought him firſt to Annas:
for he was father-in-law to
Caiaphas, who was the high
prieſt at that time: the ſame 14
Caiaphas, who in council
told the Jews, " *it was*
" *expedient that one man*
" *ſhould die for the people.*"

Simon Peter followed Je- 15
ſus, with another diſciple,
who being known to the high
prieſt, was admitted into his
palace at the ſame time with
Jeſus, whilſt Peter ſtood with- 16
out at the door. but that o-
ther diſciple, who was known
to the high prieſt went out,
and ſpoke to her that kept
the door, who let Peter in.
then ſaid the damſel, that 17
kept the door, to Peter, are
you alſo one of this man's
diſ-

* xvii. 12.

ανθρωπου τουτου? λεγει εκει-
18 νος, ουκ ειμι. ειστηκεισαν δε οι δουλοι και οι υπηρε-
ται ανθρακιαν πεποιηκοτες, οτι ψυχος ην, και εθερμαινοντο, ην δε μετ' αυτων ο Πε-
τρος εστως και θερμαινομενος.

19 Ο ουν αρχιερευς ηρωτησε τον Ιησουν περι των μαθητων αυτου, και περι της διδαχης
20 αυτου. απεκριθη αυτω ο Ιησους, εγω παρρησια ελα-
λησα τω κοσμω, εγω παντο-
τε εδιδαξα εν τη συναγωγη, και εν τω ιερω, οπου παντες οι Ιουδαιοι συνερχονται, και εν κρυπτω ελαλησα ουδεν.
21 τι με επερωτας? επερωτη-
σον τους ακηκοοτας, τι ελα-
λησα αυτοις, ιδε ουτοι οιδα-
σιν α ειπον εγω.

22 Ταυτα δε αυτου ειποντος, εις των υπηρετων παρεστη-
κως εδωκε ραπισμα τω Ιη-
σου, ειπων, ουτως αποκρινη
23 τω αρχιερει? απεκριθη αυ-
τω ο Ιησους, ει κακως ελα-
λησα, μαρτυρησον περι του κακου, ει δε καλως, τι με
24 δερεις? απεστειλεν ουν αυ-
τον ο Αννας δεδεμενον προς
25 Καιαφαν τον αρχιερεα. ην δε Σιμων Πετρος εστως και θερ-
μαινομενος. ειπον ουν αυτω, μη και συ εκ των μαθη-
των αυτου ει? ηρνησατο εκεινος, και ειπεν, ουκ ειμι.
26 λεγει εις εκ των δουλων του αρχιερεως, συγγενης ων ου απεκοψε Πετρος το ωτιον,

ουκ

disciples? I am not, said he,
now the servants and officers 18
that were there, had made
a coal-fire, for it was cold,
to warm themselves: and
Peter stood warming himself
among them.

In the mean time, the high 19
priest having question'd Je-
sus about his disciples, and his
doctrine. Jesus answered him, 20
I spoke openly to the world;
I was continually teaching in
the synagogue, and in the
temple, whither all the Jews
resort, and in secret have I
said nothing. why do you 21
question me? ask those who
heard me, what discourse I
had with them: they know
very well what I said.

Upon his expressing him- 22
self thus, one of the officers
there present, struck Jesus on
the face, saying, answerest
thou the high priest so? Je- 23
sus replied, if I have said
any thing injurious, shew then
wherein; but if I said right,
why do you smite me? now 24
Annas had sent him bound
to Caiaphas the high priest. as 25
Simon Peter then stood there
warming himself: they said
to him, art not thou also one
of his disciples? which he
denied, and said, I am not.
one of the servants of the high 26
priest, kinsman to him whose
ear Peter struck off, said,

did

ουκ εγω σε ειδον εν τω κηπω
27 μετ' αυτου? παλιν ουν ηρνησατο ο Πετρος, και ευθεως αλεκτωρ εφωνησεν.

28 Αγουσιν ουν τον Ιησουν απο του Καιαφα εις το πραιτωριον: ην δε πρωι, και αυτοι ουκ εισηλθον εις το πραιτωριον, ινα μη μιανθωσιν, αλλ' φαγωσι το πασχα.
29 εξηλθεν ουν ο Πιλατος προς αυτους, και ειπε, τινα κατηγοριαν φερετε κατα του
30 ανθρωπου τουτου? απεκριθησαν και ειπον αυτω, ει μη ην ουτος κακοποιος, ουκ αν
31 σοι παρεδωκαμεν αυτον. ειπεν ουν αυτοις ο Πιλατος, λαβετε αυτον υμεις, και κατα τον νομον υμων κρινατε αυτον. ειπον ουν αυτω οι Ιουδαιοι, ημιν ουκ εξεστιν
32 αποκτειναι ουδενα. ινα ο λογος του Ιησου πληρωθη, ον ειπε, σημαινων ποιω θανατω ημελλεν αποθνησκειν.

33 Εισηλθεν ουν εις το πραιτωριον παλιν ο Πιλατος, και εφωνησε τον Ιησουν, και ειπεν αυτω, συ ει ο βασιλευς
34 των Ιουδαιων? απεκριθη ο Ιησους, αφ' εαυτου συ τουτο λεγεις, η αλλοι σοι ειπον
35 περι εμου? απεκριθη ο Πιλατος, μητι εγω Ιουδαιος ειμι? το εθνος το σον και οι αρχιερεις παρεδωκαν σε
36 εμοι: τι εποιησας? απεκριθη ο Ιησους, η βασιλεια η εμη

did not I see thee in the garden with him? but Peter denied this too, and immediately the cock crew. 27

*Then they led Jesus early in the morning from Caiaphas, to the * Pretorium: but the Jews themselves did not enter into the Pretorium, lest they should be defiled: and so not be in a condition to eat the passover. Pilate therefore went out to them, and said, what crime do you object to this man? they answered him, if he were not a malefactor, we would not have delivered him to you. Pilate then said to them, take him your selves, and judge him according to your law. but the Jews said to him, it is not lawful for us to put any man to death. so that what Jesus † had said, to signify the death he should die, was actually accomplished.* 28 29 30 31 32

Then Pilate entred into the Pretorium, and addressing himself to Jesus, said to him, are not you the king of the Jews? Jesus answered him, is it your opinion that I am, or did others give it you as theirs? Pilate answered, am I a Jew? your own nation, and the chief priests have delivered thee up to me: what hast thou done? Jesus answered, my kingdom is not 33 34 35 36

* *The governor's palace.*

† Ch. iii. 14. xii. 32.

of

εμη ουκ εστιν εκ του κοσμου τουτου: ει εκ του κοσμου τουτου ην ἡ βασιλεια ἡ εμη, οἱ ὑπηρεται αν οἱ εμοι ηγωνιζοντο ἱνα μη παραδοθω τοις Ιουδαιοις: νυν δε ἡ βασιλεια ἡ εμη ουκ εστιν εντευθεν.
37 ειπεν ουν αυτῳ ὁ Πιλατος, ουκ ουν βασιλευς ει συ? απεκριθη ὁ Ιησους, συ λεγεις ὁτι βασιλευς ειμι εγω. εγω εις τουτο γεγεννημαι, και εις τουτο εληλυθα εις τον κοσμον, ἱνα μαρτυρησω τῃ αληθειᾳ. πας ὁ ων εκ της αληθειας, ακουει μου της φωνης.
38 λεγει αυτῳ ὁ Πιλατος, τι εστιν αληθεια? και τουτο ειπων, παλιν εξηλθε προς τους Ιουδαιους, και λεγει αυτοις, εγω ουδεμιαν αιτιαν ευρισκω εν
39 αυτῳ. εστι δε συνηθεια ὑμιν ἱνα ενα ὑμιν απολυσω εν τῳ πασχα: βουλεσθε ουν ὑμιν απολυσω τον βασιλεα
40 των Ιουδαιων? εκραυγασαν ουν παλιν παντες, λεγοντες, μη τουτον, αλλα τον Βαραββαν. ην δε ὁ Βαραββας ληστης.

1 Τοτε ουν ελαβεν ὁ Πιλατος τον Ιησουν, και εμαστιγωσε.
2 και οἱ στρατιωται πλεξαντες στεφανον εξ ακανθων, επεθηκαν αυτου τῃ κεφαλῃ, και ἱματιον πορφυρουν περιεβαλον αυτον.
3 και ελεγον, καιρε ὁ βασιλευς των Ιουδαιων, και εδιδουν
4 αυτῳ ῥαπισματα. εξηλθεν ουν

of this world: if my kingdom were of this world, I ſhould have had my guards to prevent my falling into the hands of the Jews: whereas my kingdom is of another nature.
upon this Pilate ſaid to him, 37
you are then a king? Jeſus anſwered, you ſay right, for I am a king. to this end was I born, and for this cauſe came I into the world, to perſuade mankind of the truth. every one that loves truth is obſervant of my directions. what is truth? 38
ſaid Pilate. and upon ſaying this, he went out again to the Jews, and ſaid to them, I don't find he is guilty of any crime. but as it is cuſ- 39
tomary with you to get me to diſcharge ſome priſoner at the time of the paſſover, would you have me releaſe the king of the Jews? upon 40
which they all cried out again: not him, but Barabbas. now Barabbas was a robber.

Then Pilate order'd Jeſus 1
to be ſcourged. and the ſol- 2
diers having made a crown of thorns, they put it on his head, and threw a purple robe about him. hail king of 3
the Jews! ſaid they, and ſtruck him on the cheeks. Pi- 4

ουν παλιν εξω ὁ Πιλατος, και λεγει αυτοις, ιδε, αγω ὑμιν αυτον εξω, ινα γνωτε ὁτι εν αυτῳ ουδεμιαν αιτιαν
5 ευρισκω. εξηλθεν ουν ὁ Ιησους εξω, φορων τον ακανθινον στεφανον, και το πορφυρουν ἱματιον. και λεγει αυτοις, ιδε ὁ ανθρωπος. ὁτε
6 ουν ειδον αυτον ὁι αρχιερεις και ὁι υπηρεται, εκραυγασαν, λεγοντες, "σταυρωσον, "σταυρωσον αυτον." λεγει αυτοις ὁ Πιλατος, λαβετε αυτον ὑμεις, και σταυρωσατε: εγω γαρ ουκ ευρισκω εν αυτῳ αιτιαν.
7 απεκριθησαν αυτῳ ὁι Ιουδαιοι, ἡμεις νομον εχομεν, και κατα τον νομον ἡμων οφειλει αποθανειν, ὁτι ἑαυτον ὑιον του Θεου εποιησεν.

8 Ὁτε ουν ηκουσεν ὁ Πιλατος τουτον τον λογον, μαλλον
9 εφοβηθη. και εισηλθον εις το πραιτωριον παλιν, και λεγει τῳ Ιησου, ποθεν ει συ? ὁ δε Ιησους αποκρισιν ουκ
10 εδωκεν αυτῳ. λεγει ουν αυτῳ ὁ Πιλατος, εμοι ου λαλεις? ουκ οιδας ὁτι εξουσιαν εχω σταυρωσαι σε, και εξουσιαν εχω απολυσαι σε?
11 απεκριθη ὁ Ιησους, ουκ ειχες εξουσιαν ουδεμιαν κατ' εμου, ει μη ην σοι δεδομενον ανωθεν: δια τουτο ὁ παραδιδους με σοι, μειζονα ἁμαρτιαν ε-
12 χει. εκ τουτου εζητει ὁ Πιλατος απολυσαι αυτον: ὁι δε

late therefore went out again, and said to them, observe, I bring him out to you, to acquaint you that I find no fault in him. so Jesus marched out wearing the crown of thorns, and the purple robe. and Pilate said to them, here's the man. as soon as the chief priests and officers saw him, they cried out, "cru-" "cify him, crucify him." Pilate said to them, take him yourselves, and crucify him: for I find no fault in him. the Jews answered him, we have a law, and by our law he ought to die, because he pretended to be the son of God.

Pilate upon hearing that, was still more apprehensive. and went again into the Pretorium, and said to Jesus, who was your father? but Jesus gave him no answer. then said Pilate to him, won't you give me an answer? don't you know that it is in my power to crucify you, or to release you? Jesus answered, you could not have any power over me, except you deriv'd it from above: therefore they who delivered me into your hands are the most culpable. upon this, Pilate propos'd to release him: but the Jews

δε Ιουδαιοι εκραζον, λεγοντες, εαν τουτον απολυσης, ουκ ει φιλος του Καισαρος: πας ὁ βασιλεα ἑαυτον ποιων, αν-
13 τιλεγει τῳ Καισαρι. ὁ ουν Πιλατος ακουσας τουτον τον λογον, ηγαγεν εξω τον Ιησουν, και εκαθισεν επι του βηματος εις τοπον λεγομενον λιθοστρω-
τον, Εβραιστι δε Γαββαθα.
14 ην δε παρασκευη του πασχα, ὡρα δε ὡσει ἑκτη: και λε-
γει τοις Ιουδαιοις, ιδε ὁ βα-
15 σιλευς ὑμων. ὁι δε εκραυγα-
σαν, αρον, σταυρωσον αυτον. λεγει αυτοις ὁ Πιλατος, τον βασιλεα ὑμων σταυρωσω? απεκριθησαν ὁι αρχιερεις, ουκ εχομεν βασιλεα ει μη Και-
16 σαρα. τοτε ουν παρεδω-
κεν αυτον αυτοις ἱνα σταυ-
ρωθῃ.

Παρελαβον δε τον Ιησουν
17 και απηγαγον. και βασταζων τον σταυρον ἑαυτου εξηλθεν εις τον λεγομενον κρανιου το-
πον, ὁς λεγεται Εβραιστι
18 Γολγοθα: ὁπου αυτον εσταυ-
ρωσαν, και μετ' αυτου αλ-
λους δυο, εντευθεν και εν-
τευθεν, μεσον δε τον Ιησουν.
19 εγραψε δε και τιτλον ὁ Πι-
λατος, και εθηκεν επι του σταυρου. ην δε γεγραμμενον, ΙΗΣΟΥΣ Ο ΝΑΖΩΡΑΙΟΣ Ο ΒΑΣΙΛΕΥΣ ΤΩΝ ΙΟΥ-
20 ΔΑΙΩΝ. τουτον ουν τον τιτλον πολλοι ανεγνωσαν των Ιουδαιων, ὁτι εγγυς ην ὁ

Jews cried out, if you let this man go, you are not Ceſar's friend: he that ſets up for king, oppoſes Ceſar. Pi-13
late therefore hearing them talk at this rate, order'd Jeſus to be brought forth, and then ſat down in a place of Moſaic work on his tribunal, in Syriac call'd Gabbatha. it was then about the 14
ſixth hour of the day before the ſabbath of the paſſover: and he ſaid to the Jews, behold your king. but they cried out, 15
away with him, away with him, crucify him. Pilate ſaid to them, ſhall I crucify your king? the chief prieſts anſwered, we have no king but Ceſar. upon which he deli- 16
vered him up to them to be crucified.

So the ſoldiers took Jeſus and led him away. and he bear- 17
ing his croſs, marched out to a place called the skull, which is in the Syriac, Golgotha: where they crucified him, and 18
two others with him, one on each ſide, and Jeſus in the middle. and Pilate cauſed 19
an inſcription to be put over the croſs, in theſe words, JESUS OF NAZARETH THE KING OF THE JEWS. *now this inſcription* 20
was read by many of the Jews: for Jeſus was crucified

ὁ τοπος της πολεως ὁπου εσταυρωθη ὁ Ιησους, και ην γεγραμμενον Εβραιστι, Ελλη-
21 νιστι, Ρωμαιστι. ελεγον ουν τῳ Πιλατῳ οἱ αρχιερεις των Ιουδαιων, μη γραφε, "ὁ βα-
"σιλευς των Ιουδαιων," αλλ' ὁτι εκεινος ειπε, βασι-
22 λευς ειμι των Ιουδαιων. απεκριθη ὁ Πιλατος, ὁ γεγραφα, γεγραφα.

23 Οι ουν στρατιωται, ὁτε εσταυρωσαν τον Ιησουν, ελαβον τα ἱματια αυτου, και εποιησαν τεσσαρα μερη, ἑκαστῳ στρατιωτῃ μερος, και τον χιτωνα, ην δε ὁ χιτων αρραφος, εκ των ανωθεν ὑφαντος ὁλου.
24 ειπον ουν προς αλληλους, μη σχισωμεν αυτον, αλλα λαχωμεν περι αυτου, τινος εσται. ἱνα ἡ γραφη πληρωθῃ ἡ λεγουσα, "διε-
"μερισαντο τα ἱματια μου
"ἑαυτοις, και επι τον ἱμα-
"τισμον μου εβαλον κλη-
"ρον." οἱ μεν ουν στρατιω-ται ταυτα εποιησαν.

25 Εἱστηκεισαν δε παρα τῳ σταυρῳ του Ιησου ἡ μητηρ αυτου και ἡ αδελφη της μη-τρος αυτου Μαρια ἡ του Κλωπα, και Μαρια ἡ Μαγ-
26 δαληνη. Ιησους ουν ιδων την μητερα, και τον μαθη-την παρεστωτα, ὁν ηγαπα, λεγει τῃ μητρι αὐτου, γυναι,
27 ιδου ὁ ὑιος σου. ειτα λεγει τῳ

nigh the city: and it was written in Syriac, Greek, and Latin. thereupon the 21 *chief prieſts of the Jews went to Pilate, ſaying, don't write, "The king of the "Jews;" but that he ſaid, I am king of the Jews. Pilate anſwered, what* 22 *I have writ, I have writ.*

The ſoldiers, after they 23 *had crucified Jeſus, took his garments (and made four parts, to every ſoldier a part) and alſo his coat: now the coat was without ſeam, woven from the top throughout. they ſaid therefore among* 24 *themſelves, let us not rent it, but caſt lots for it, whoſe it ſhall be: ſo that the ſcripture was fulfilled, which ſaid*, "they parted my raiment "among them, and for my "veſture they did caſt lots." this was what the ſoldiers actually did.*

In the mean time the mo- 25 *ther of Jeſus, and her ſiſter Mary, the wife of Cleophas, and Mary Magdalene, were ſtanding by the croſs. when Je-* 26 *ſus therefore ſaw his mother, and the diſciple whom he loved ſtanding by, he ſaid to his mother, woman, behold thy ſon. then he ſaid to the diſ-* 27 *ciple,*

* Pſal. xxii. 19.

τῳ μαθητῃ, ἰδου ἡ μητηρ σου. και απ' εκεινης της ὡρας ελαβεν αυτην ὁ μαθητης εις τα ιδια. μετα τουτο ειδως ὁ Ιησους ὁτι παντα ηδη τετελεσται, ἱνα τελειωθῃ ἡ γραφη, λεγει, διψω. σκευος ουν εκειτο ὀξους μεστον: οἱ δε, πλησαντες σπογγον ὀξους, και ὑσσωπῳ περιθεντες, προσηνεγκαν αυτου τῳ στοματι. ὁτε ουν ελαβε το ὀξος ὁ Ιησους, ειπε, τετελεσται: και κλινας την κεφαλην, παρεδωκε το πνευμα.

ciple, behold thy mother. and from that time the disciple took her to his own home. after this, Jesus knowing that all things were now accomplished, that the scripture * might be be fulfilled, said, I thirst. now there was set a vessel full of vinegar: and they filled a spunge with vinegar, and put it upon a stick of hyssop, and held it to his mouth. when Jesus therefore had received the vinegar, he said, it is finished: and bowing his head, he expir'd.

Οἱ ουν Ιουδαιοι, ἱνα μη μεινῃ επι του σταυρου τα σωματα εν τῳ σαββατῳ, επει παρασκευη ην, ην γαρ μεγαλη ἡ ἡμερα εκεινη του σαββατου, ηρωτησαν τον Πιλατον ἱνα κατεαγωσιν αυτων τα σκελη, και αρθωσιν. ηλθον ουν οἱ στρατιωται, και του μεν πρωτου κατεαξαν τα σκελη, και του αλλου του συσταυρωθεντος αυτῳ. επι δε τον Ιησουν ελθοντες, ὡς ειδον αυτον ηδη τεθνηκοτα, ου κατεαξαν αυτου τα σκελη. αλλ' εἱς των στρατιωτων λογχῃ αυτου την πλευραν ενυξε, και ευθυς εξηλθεν αἱμα και ὑδωρ. και ὁ ἑωρακως μεμαρτυρηκε, και αληθινη αυτου εστιν ἡ μαρτυρια: κἀκεινος οιδεν ὁτι αληθη λεγει, ἱνα και ὑμεις πιστευ-

Now for fear the bodies should remain upon the cross on the sabbath-day, for it was then the eve of the pascal-sabbath, a day of high solemnity; the Jews desired Pilate that their legs might be broke, and that they might be taken away. accordingly the soldiers came, and broke the legs of the first, and of the other who was crucified with him. then they came to Jesus, and finding that he was already dead, they did not break his legs. but one of the soldiers with a spear pierced his side, and immediately blood and water issued out. he that relates this, was an eye-witness of it, and his relation is true: and he is so assured, what he says

is

* Psal. lxix. 22.

36 στευσητε. εγενετο γαρ ταυτα ἱνα ἡ γραφη πληρωθῃ, "οστουν ου συντριβησεται
37 "αυτου." και παλιν ἑτερα γραφη λεγει, "ὀψονται
38 "εις ὃν ἐξεκεντησαν." μετα δε ταυτα ηρωτησε τον Πιλατον ὁ Ιωσηφ ὁ απο Αριμαθαιας, ων μαθητης του Ιησου, κεκρυμμενος δε δια τον φοβον των Ιουδαιων, ἱνα αρῃ το σωμα του Ιησου: και επετρεψεν ὁ Πιλατος: ηλθεν ουν και ηρε το σωμα του Ιησου.

is true, that you may rely upon it. for these things were 36
done, that the scripture should be fulfilled *, "*a bone of*
"*him shall not be broken.*" *and again the scripture saith* 37
elsewhere †, "*they shall*
"*look on him whom they*
"*pierced.*" *after this, Jo-* 38
seph of Arimathea, who was a disciple of Jesus, but for fear of the Jews a conceal'd one, pray'd Pilate to let him take away the body of Jesus: and Pilate gave him leave: so he went and took the body of Jesus.

39 Ηλθε δε και Νικοδημος ὁ ελθων προς τον Ιησουν νυκτος το πρωτον φερων μιγμα σμυρνης και αλοης ὡσει
40 λιτρας ἑκατον. ελαβον ουν το σωμα του Ιησου, και εδησαν αυτο εν οθονιοις μετα των αρωματων, καθως εθος εστι τοις Ιουδαιοις ενταφιαζειν.
41 ην δε εν τῳ τοπῳ ὁπου εσταυρωθη, κηπος, και εν τῳ κηπῳ μνημειον καινον, εν
42 ᾧ ουδεπω ουδεις ετεθη. εκει ουν δια την παρασκευην των Ιουδαιων, ὁτι εγγυς ην το μνημειον, εθηκαν τον Ιησουν.

Nicodemus, who formerly went to Jesus by night, came likewise and brought a mixture of myrrh and aloes, about an hundred pound weight. they took therefore the body of Jesus, and wound it in linen clothes with the spices, according to the manner of burial among the Jews. now near the place where he was crucified, there was a garden; and in the garden a new sepulchre, in which no body had ever yet been laid. as this sepulchre was nigh at hand, they laid Jesus therein, because the time of the preparation of the Jews was expiring. 39 40 41 42

1 Τῃ δε μιᾳ των σαββατων Μαρια ἡ Μαγδαληνη ερχεται πρωι σκοτιας ετι ουσης, εις το

The first day of the week early in morning Mary Magdalene, when it was yet dusky, came 1

* Psal. xxxiv. 20.

† Zech. xii. 10.

1 το μνημειον, και βλεπει τον
λιθον ηρμενον εκ του μνημειου.
2 τρεχει ουν και ερχεται προς
Σιμωνα Πετρον, και προς τον
αλλον μαθητην ὃν εφιλει ὁ
Ιησους, και λεγει αυτοις, η-
ραν τον Κυριον εκ του μνη-
μειου, και ουκ οιδαμεν που
3 εθηκαν αυτον. εξηλθεν ουν
ὁ Πετρος, και ὁ αλλος μα-
θητης, και ηρχοντο εις το
4 μνημειον. ετρεχον δε ὁι δυο
ὁμου, και ὁ αλλος μαθητης
προεδραμε ταχιον του Πε-
τρου, και ηλθε πρωτος εις
5 το μνημειον. και παρακυ-
ψας βλεπει κειμενα τα οθο-
6 νια: ου μεντοι εισηλθεν. ερ-
χεται ουν Σιμων Πετρος α-
κολουθων αυτῳ, και εισηλθεν
εις το μνημειον, και θεωρει τα
7 οθονια κειμενα, και το σου-
δαριον, ὁ ην επι της κεφαλης
αυτου, ου μετα των οθονιων
κειμενον, αλλα χωρις εντε-
τυλιγμενον εις ἑνα τοπον.
8 τοτε ουν εισηλθε και ὁ αλλος
μαθητης ὁ ελθων πρωτος εις
το μνημειον, και ειδε, και
9 επιστευσεν. ουδεπω γαρ
ηδεισαν την γραφην, ὁτι
δει αυτον εκ νεκρων αναστ-
ηναι.

10 Απηλθον ουν παλιν προς
11 ἑαυτους ὁι μαθηται. Μαρια
δε ειστηκει προς το μνημειον
κλαιουσα εξω: ὡς ουν εκλαιε,
παρεκυψεν εις το μνημειον,

came to the ſepulchre, and found the ſtone was taken away from the ſepulchre. 1
upon this ſhe went in great haſte to Simon Peter, and to the other diſciple whom Jeſus loved, and ſaid to them, they have taken away the Lord out of the ſepulchre, and we know not where they have laid him. 2
Peter immediately departed, and that other diſciple, to go to the ſepulchre. they both ſet out together: but the other diſciple out-ran Peter, and came firſt to the cave, where ſtooping down he ſaw the linen clothes lying; but did not go in. Simon Peter who followed him, being come, went into the cave, and ſaw the linen clothes lying there; as for the napkin that had been put about his head, it was not in the ſame place as the linen clothes, but lay folded up by it ſelf. then the other diſciple, who arriv'd firſt, went into the cave likewiſe, and he ſaw, and believed what Mary had ſaid, for as yet they did not underſtand from the ſcripture, that he was to riſe again from the dead. 3 4 5 6 7 8 9
After this the diſciples returned to their own home. but Mary ſtood at the entrance of the cave weeping: and as ſhe wept, ſhe ſtooped down to look into the ſepulchre, 10 11

και

12 και θεωρει δυο αγγελους εν λευκοις καθεζομενους, ενα προς τη κεφαλη, και ενα προς τοις ποσιν, οπου εκει-
13 το το σωμα του Ιησου. και λεγουσιν αυτη εκεινοι, γυναι, τι κλαιεις? " λεγει αυτοις, " οτι ηραν τον κυριον μου, " και ουκ οιδα που εθηκαν
14 " αυτον." ταυτα ειπουσα, εστραφη εις τα οπισω, και θεωρει τον Ιησουν εστωτα, και ουκ ηδει οτι ο Ιησους εστι.
15 λεγει αυτη ο Ιησους, γυναι, τι κλαιεις? τινα ζητεις? εκεινη, δοκουσα οτι ο κηπουρος εστι, λεγει αυτω, Κυριε, ει συ εβαστασας αυτον, ειπε μοι που αυτον εθηκας, καγω
16 αυτον αρω. λεγει αυτη ο Ιησους, Μαρια. στραφεισα εκεινη λεγει αυτω, ραββουνι,
17 ο λεγεται, διδασκαλε. λεγει αυτη ο Ιησους, μη μου απτου: ουπω γαρ αναβεβηκα προς τον πατερα μου: πορευου δε προς τους αδελφους μου, και ειπε αυτοις, " ανα-
" βαινω προς τον πατερα
" μου και πατερα υμων,
" και Θεον μου και Θεον
18 " υμων." ερχεται Μαρια η Μαγδαληνη απαγγελλουσα τοις μαθηταις οτι εωρακε τον Κυριον, και ταυτα ειπεν αυτη.

19 Ουσης ουν οψιας τη ημερα εκεινη τη μια των σαββατων, και των θυρων κεκλεισμενων οπου ησαν οι μαθηται

chre, and saw two angels in white, sitting where the body of Jesus had lain, the one at the head, the other at the feet. and they said to her, woman, why do you weep? " because, said she, they have " taken away my Lord, and " I know not where they " have laid him." having thus said, she turned about, and saw Jesus standing, but knew not that it was Jesus. Jesus said to her, woman, why do you weep? who do you look for? she supposing him to be the gardener, said to him, sir, if it be you that have convey'd him away; tell me where you have laid him, and I will take care to have him remov'd. Jesus said to her, Mary! she bowing her self, cry'd rabboni! that is to say, master! Jesus said to her, touch me not: for I am not yet ascended to my father: but go to my brethren, and say to them, " I ascend unto my father " and your father, even my " God and your God." so Mary Magdalene went and told the disciples, that she had seen the Lord, and that he had said these things to her.

The same day at evening, being the first day of the week, the doors of the house where the disciples were, being shut,

for

ηται (συνηγμενοι) δια τον
φοβον των Ἰουδαιων, ηλθεν ὁ
Ἰησους, και εστη εις το με-
σον, και λεγει αυτοις, ειρηνη
ὑμιν. και τουτο ειπων, ε-
δειξεν αυτοις τας χειρας και
την πλευραν αὐτου. εχα-
ρησαν ουν οἱ μαθηται ιδον-
τες τον Κυριον. ειπεν ουν
αυτοις ὁ Ιησους παλιν, "ει-
"ρηνη ὑμιν: καθως απεσ-
"ταλκε με ὁ πατηρ, κἀγω
"πεμπω ὑμας." και τουτο
ειπων, ενεφυσησε, και λεγει
αυτοις, "λαβετε πνευμα ἁ-
"γιον. εαν τινων αφητε
"τας ἁμαρτιας, αφιενται
"αυτοις: εαν τινων κρατη-
"τε, κεκρατηνται."

for fear of the Jews, Jesus came and stood in the midst, and said to them, peace be with you. and when he had so said, he show'd them his hands and his side. the disciples were therefore extremely glad when they saw it was the Lord. then said Jesus to them again, "peace be with "you: as my father hath "sent me, even so send I "you." and when he had said this, he breathed on them, and said to them, "receive "ye the holy spirit. whose- "soever sins ye remit, they "are remitted unto them; "and whose soever sins ye "leave unpardoned, they "are left unpardoned."

20 21 22 23

4 Θωμας δε, εἱς εκ των δω-
δεκα, ὁ λεγομενος Διδυμος,
ουκ ην μετ' αυτων ὁτε ηλθεν
5 ὁ Ιησους. ελεγον ουν αυτῳ
οἱ αλλοι μαθηται, εωρακαμεν
τον Κυριον. ὁ δε ειπεν αυτοις,
εαν μη ἰδω εν ταις χερσιν
αυτου τον τυπον των ἡλων,
και βαλω τον δακτυλον μου
εις τον τοπον των ἡλων, και
βαλω την χειρα μου εις την
πλευραν αυτου, ου μη πιστ-
τευσω.

But Thomas, that is, Didymus, one of the twelve, was not with them when Jesus came. the other disciples therefore said to him, we have seen the Lord. but he said to them, except I shall see in his hands the print of the nails, and put my finger into the place of the nails, and thrust my hand into his side; I will not believe.

24 25

6 Και μεθ' ἡμερας οκτω πα-
λιν ησαν εσω οἱ μαθηται
αυτου, και Θωμας μετ' αυ-
των: ερχεται ὁ Ιησους των
θυρων κεκλεισμενων, και εστη
εις το μεσον, και ειπεν, ει-
ρηνη

Eight days after, when his disciples were again in private, and Thomas with them: Jesus came, the doors being shut, and stood in the midst, and said, peace be

26

27 ρην υμιν. ειτα λεγει τω Θωμα, φερε τον δακτυλον σου ωδε, και ιδε τας χειρας μου, και φερε την χειρα σου, και βαλε εις την πλευραν μου: και μη γινου απιστος,
28 αλλα πιστος. απεκριθη ο Θωμας, και ειπεν αυτω, ο Κυριος μου και ο Θεος μου.
29 λεγει αυτω ο Ιησους, οτι εωρακας με, πεπιστευκας: μακαριοι οι μη ιδοντες, και πιστευσαντες.
30 Πολλα μεν ουν και αλλα σημεια εποιησεν ο Ιησους ενωπιον των μαθητων αυτου, α ουκ εστι γεγραμμενα εν τω
31 βιβλιω τουτω. ταυτα δε γεγραπται, ινα πιστευσητε οτι ο Ιησους εστιν ο Χριστος ο υιος του Θεου, και ινα πιστευοντες ζωην εχητε εν τω ονοματι αυτου.
1 Μετα ταυτα εφανερωσεν εαυτον παλιν ο Ιησους επι της θαλασσης της Τιβεριαδος: εφανερωσε δε ουτως.
2 ησαν ομου Σιμων Πετρος, και Θωμας ο λεγομενος Διδυμος, και Ναθαναηλ ο απο Κανα της Γαλιλαιας, και οι του Ζεβεδαιου, και αλλοι εκ των
3 μαθητων αυτου δυο. λεγει αυτοις Σιμων Πετρος, υπαγω αλιευειν. λεγουσιν αυτω, ερχομεθα και ημεις συν σοι. εξηλθον, και ενεβησαν εις το πλοιον, και εν εκεινη τη νυκτι
4 επιασαν ουδεν. πρωιας δε ηδη γενομενης εστη ο Ιησους εις

with you. then said he to 27
Thomas, reach hither thy finger, and examine my hands; and reach hither thy hand, and thruſt it into my ſide: and be not faithleſs, but believing. Thomas an- 28
ſwered, and ſaid to him, my Lord and my God! Jeſus ſaid 29
to him, becauſe thou haſt ſeen me, thou haſt believed: bleſſed are they who have not ſeen, and yet have believed.

Jeſus perform'd many o- 30
ther miracles in the preſence of his diſciples, which are not written in this book. but theſe are written, that 31
ye might believe that Jeſus is the Meſſias, the ſon of God, and that believing ye might have life through his name.

At length Jeſus ſhewed 1
himſelf again to the diſciples upon the ſea-coaſt of Tiberias; and the manner of his ap-
pearance was thus. Simon Pe- 2
ter, Thomas, otherwiſe Didymus, Nathanael of Cana in Galilee, the ſons of Zebedee, and two other diſciples of Je-
ſus were all together. when 3
Simon Peter ſaid to them, I am going a fiſhing. they reply'd, we likewiſe will go with you. ſo they departed and went on board a veſſel, ; but that night they caught nothing. as 4
ſoon as it was morning, Je-

ſus

εις τον αιγιαλον: ου μεν τοι ηδεισαν οι μαθηται ὁτι Ιησους εστι. λεγει ουν αυτοις ὁ Ιησους, παιδια, μη τι προσφαγιον εχετε? απεκριθησαν αυτῳ, ου. ὁ δε ειπεν αυτοις, βαλετε εις τα δεξια μερη του πλοιου το δικτυον, και ευρησετε. εβαλον ουν, και ουκ ετι αυτο ελκυσαι ισχυσαν απο του πληθους των ιχθυων. λεγει ουν ὁ μαθητης εκεινος, ὁν ηγαπα ὁ Ιησους, τῳ Πετρῳ, "ὁ Κυριος εστι." Σιμων ουν Πετρος, ακουσας ὁτι ὁ Κυριος εστι, τον επενδυτην διεζωσατο, ην γαρ γυμνος και εβαλεν εαυτον εις την θαλασσαν. οι δε αλλοι μαθηται τῳ πλοιαριῳ ηλθον, ου γαρ ησαν μακραν απο της γης, αλλ' ὡς απο πηχων διακοσιων συροντες το δικτυον των ιχθυων. ὡς ουν απεβησαν εις την γην, βλεπουσιν ανθρακιαν κειμενην, και οψαριον επικειμενον, και αρτον. λεγει αυτοις ὁ Ιησους, ενεγκατε απο των οψαριων ὡν επιασατε νυν. ανεβη Σιμων Πετρος, και ειλκυσε το δικτυον επι της γης, μεστον ιχθυων μεγαλων εκατον πεντηκοντατριων: και τοσουτων οντων ουκ εσχισθη το δικτυον. λεγει αυτοις ὁ Ιησους, δευτε, αριστησατε. ουδεις δε ετολμα των μαθητων εξετασαι αυτον, συ τις ει? ειδοτες ὁτι ὁ

sus ſtood on the ſhore: but the diſciples did not know that it was Jeſus. then ſaid Jeſus, my lads, have ye any fiſh? they anſwered him, no. and he ſaid to them, caſt the net on the right ſide of the veſſel, and ye ſhall find. ſo they caſt it, and it was ſo full of fiſh they were not able to draw it. thereupon the favourite diſciple of Jeſus ſaid to Peter, "it is the Lord." as ſoon as Simon Peter heard that it was the Lord, he girt on his coat, (for he was ſtript) and threw himſelf into the ſea. as for the other diſciples, they came in the bark dragging the net full of fiſh, for they were but about two hundred cubits diſtant from land. aſſoon as they were come to land, they ſaw fiſh frying upon a fire of coals there, and bread. Jeſus ſaid to them, bring ſome of the fiſh you have now caught. Simon Peter therefore went aboard, and drew the net to land loaded with an hundred and fifty three great fiſh: and notwithſtanding the number, the net did not break. come, ſaid Jeſus, let us dine. but none of the diſciples offer'd to ask him, who he was; for they ſaw well enough that it was the

13 ὁ Κυριος εστιν. ερχεται ουν ὁ Ιησους, και λαμβανει τον αρτον, και διδωσιν αυτοις, 14 και το οψαριον ὁμοιως. τουτο ηδη τριτον εφανερωθη ὁ Ιησους τοις μαθηταις αὐτου, εγερθεις εκ νεκρων.

15 Οτε ουν ηριστησαν, λεγει τῳ Σιμωνι Πετρῳ ὁ Ιησους, Σιμων Ιωνα, αγαπας με πλειον τουτων? λεγει αυτῳ, ναι Κυριε, συ οιδας ὁτι φιλω σε. λεγει αυτῳ, βοσκε τα αρνια 16 μου. λεγει αυτῳ παλιν δευτερον, Σιμων Ιωνα, αγαπας με? λεγει αυτῳ, ναι Κυριε, συ οιδας ὁτι φιλω σε. λεγει αυτῳ, ποιμαινε τα προβατα μου, 17 λεγει αυτῳ το τριτον, Σιμων Ιωνα, φιλεις με? ελυπηθη ὁ Πετρος, ὁτι ειπεν αυτῳ το τριτον, "φιλεις με?" και ειπεν αυτῳ, Κυριε, συ παντα οιδας: συ γινωσκεις ὁτι φιλω σε. λεγει αυτῳ ὁ Ιησους, βοσκε τα προβατα μου. 18 αμην αμην λεγω σοι, ὁτε ης νεωτερος, εζωννυες σεαυτον, και περιεπατεις ὁπου ηθελες: ὁταν δε γηρασης, εκτενεις τας χειρας σου, και αλλος σε ζωσει, και οισει ὁπου ου 19 θελεις. τουτο δε ειπε, σημαινων ποιῳ θανατῳ δοξασει τον Θεον. και τουτο ειπων, λεγει αυτῳ, ακολουθει μοι.

Lord. Jesus then advanc'd, 13
and taking bread, he gave
them some, and fish likewise.
this was the third time that 14
Jesus appear'd to his disci-
ples, after he was risen from
the dead.

So when they had dined, 15
Jesus said to Simon Peter, Si-
mon son of Jonas, do you love
me more than these do? yes,
Lord, said he, you know that
I love you. Jesus reply'd, feed
my lambs. then he ask'd him 16
the second time, Simon son
of Jonas do you love me?
yes, Lord, said he; you
know that I love you. Je-
sus reply'd, feed my sheep. 17
Jesus said to him the third time,
Simon son of Jonas, do you
love me? Peter was griev-
ed at his asking him the third
time, "do you love me?"
and he said to him, Lord,
you know all things; you
know that I love you. Jesus
said to him, feed my sheep.
I tell you for certain, tho' 18
when you was a youth you
girded your self, and rambled
where you had a mind: yet
when you are old, your hands
shall be stretch'd out, and a-
nother shall gird thee, and
lead thee where you will be
unwilling to go. this he said to 19
signify to Peter by what death
he should glorify God. and
when he had spoken this, he
said to him, follow me.

Then

20 Επιστραφεις δε ὁ Πε-
τρος βλεπει τον μαθητην ὁν
ηγαπα ὁ Ιησους, ακολουθουν-
τα, ὁς και ανεπεσεν εν τῳ
δειπνῳ επι το στηθος αυ-
του, και ειπε, Κυριε, τις
21 εστιν ὁ παραδιδους σε? του-
τον ιδων ὁ Πετρος λεγει τῳ
Ιησου, Κυριε, ὁυτος δε τι?
22 λεγει αυτῳ ὁ Ιησους, εαν αυ-
τον θελω μενειν ἑως ερχομαι,
τι προς σε? συ ακολουθει
23 μοι. ἐξηλθεν ουν ὁ λογος ὁυ-
τος εις τους αδελφους, ὁτι
ὁ μαθητης εκεινος ουκ απο-
θνησκει: και ουκ ειπεν αυτῳ
ὁ Ιησους, ὁτι ουκ αποθνη-
σκει: αλλ᾽, εαν αυτον θελω
μενειν ἑως ερχομαι, τι προς
σε?

24 Ὁυτος εστιν ὁ μαθητης ὁ
μαρτυρων περι τουτων, και
γραψας ταυτα: και οιδα-
μεν ὁτι αληθης εστιν ἡ μαρ-
25 τυρια αυτου. εστι δε και
αλλα πολλα ὁσα εποιησεν ὁ
Ιησους, ἁτινα εαν γραφηται
καθ᾽ ἑν, ουδε αυτον οιμαι
τον κοσμον χωρησαι τα γρα-
φομενα βιβλια.

Then Peter turning about, 20
ſaw the favourite diſciple of
Jeſus was behind; the ſame
who leaned next to Jeſus at
ſupper, and ſaid, Lord, which
is he that is to betray you?
upon ſeeing him, Peter ſaid 21
to Jeſus, Lord, and what
ſhall become of him? Jeſus 22
ſaid, if I will have him ſtay
till I come, what have you
to do with that? do you
follow me. which occaſion'd 23
a flying rumour among the
brethren, that John ſhould
not die: tho' Jeſus had not
ſaid, he ſhall not die: but,
if I will have him ſtay till
I come, what have you to
do with that?

This is the diſciple who teſ- 24
tifieth of theſe things, and wrote
theſe things: and we know
that his teſtimony is true. the 25
other tranſactions of Jeſus
are ſo numerous, that if theſe
were to be particularly deſcri-
ed, I imagine the world would
be overwhelm'd with the
books that ſhould be written.

C. 1. v. 1. Εν ΑΡΧΗ ην ὁ ΛΟΓΟΣ. St. John having writ his goſpel in oppoſition to the viſionary doctrine of Cerinthus, a ſketch of his hereſy may ſerve to ſet the evangeliſt in a clearer light. Irenæus lib. 1. c. 26. Ed. Bened. ſays, "One CERINTHUS in Aſia "maintain'd, the world was not made by the ſupreme God, but "by a certain power very different from that PRINCIPALITY, who "is over the univerſe, and unacquainted with the God, who is "over all. he added, that JESUS was not born of a Virgin, for "this ſeem'd to him impoſſible; but was the ſon of Joſeph and "Mary, having no pre-eminence in this reſpect, though he had "with reſpect to juſtice, prudence, and wiſdom. that after his "baptiſm, Chriſt deſcended upon JESUS, from that PRINCIPALITY, "who is over all, in the figure of a dove; and then declar'd the un-"known father, and perform'd miracles: but at length Chriſt fled "from Jeſus back again, and Jeſus ſuffered, and roſe again; but "CHRIST had continu'd impaſſible, being of a ſpiritual nature." and in lib. 3. c. 11. he ſays, "John the diſciple of the Lord publiſh'd his "goſpel to obviate the errors propagated by Cerinthus, and long be-"fore ſtarted by the Nicholaitans, a branch of the Gnoſtics, to con-"found them, and convince them that there is but one God, who "made all things by his Word: and that they were miſtaken in ſay-"ing, the Creator of the world was one Being, and the Father of the "Lord another: and the Son of the DEMIURGUS was different from "CHRIST, who was another of the ſuperiour Beings, who continuing "impaſſible, deſcended upon JESUS, the Son of the DEMIURGUS, and "fled back again to his PLEROMA: that the ARCHE is the MONOGENES, "and the LOGOS the Son of MONOGENES: that this world of ours "was not made by the FIRST GOD, but by ſome very ſubordinate "Power, ſeparated from all communication with thoſe Beings that "are inviſible and anonymous."

Cerinthus ſeems to have borrowed his notions from the Pythagoreans; for the Valentinians ſaid, that their four principles, viz. 1. the PRO-ARCHE or BYTHUS, i. e. profound; 2. SIGE, i. e. ſilence; 3. Nus, i. e. mind, who was call'd MONOGENES, ARCHE, and FATHER of the LOGOS; 4. ALETHEIA, i. e. truth; were the original Tetractys of Pythagoras, the root from whence all things were derived. ſee Iren. l. 1. c. 1. lib. 11. c. 14. and the Book of Wiſdom, whoſe author was a Pythagorean, (C. VIII. v. 20. being virtuous, I obtain'd a body of a good conſtitution) chap. XVIII. 15. "thine Almighty LOGOS leap'd down from heaven out of thy royal "throne, like a furious warrior into the midſt of a land of de-"ſtruction, bearing his keen ſword, the enſign of his juſt pow-"er: he ſtood upon the earth, and reach'd to the heaven." this is the angel that deſtroyed the firſt-born ὁ ολοθρονων τα πρωτοτοκα, Heb. xi. 28. and Philo the Jew, who was contemporary with Jeſus Chriſt, ſays, *de Colon.* ὁ δε ἑπομενος Θεῳ κατα τ'αναγκαιον συνοδοιτοροις χρηται τοις ακολουθοις αυτου ΛΟΓΟΙΣ, ὁυς ονομαζειν εθος ΑΓΓΕΛΟΥΣ. "he that follows God is neceſſarily attended by his miniſtring LOGOI, "commonly called ANGELS." and, *de unius Imperio*, ΛΟΓΟΣ δε εστιν εικων Θεου, δι' ὁυ συμπας ὁ κοσμος εδημιουργειτο, "the LOGOS is the image "of God, by whom the whole world was framed."

V.

V. 3, 4.——ὁ γεγονεν εν αυτῳ ζωη ην. ſo the paſſage is diſtinguiſh'd by Irenæus, lib. I. c. 22. lib. II. c. 2. lib. III. c. 8. and 11, &c. by Cyril. Alex. *in Joan.* Auguſtin *Tract. in Joan.* by Cyprian and the MSS. of Clarom. Arundel. & Voſſ. as Maſſuet obſerves in his edition of Iren. pag. 118. & 188. not. Dr. Mills ſays the ſame of Origen, Clemen. Alexand. in Pædag. l. 2. c. 9. the antient Latin verſion before St. Jerom, Victorinus, Tertullian, Theodotus *in Epit.* Nyſſen. *lib.* 1. *contra Eunom.* Nazianzen, Hillar. and the MS. of Stephens β. See Dr. Mills Proleg. 796, 797, 826, 903, 904.

Origen begins the third ſection of *Com. in Joan.* thus, "that which was "produc'd in him was light, and that life *was* the light of men.——two "things are to be diſtinctly conſidered, and their difference to be accu- "rately weigh'd. firſt, the Logos is in the Principle (ARCHE.) ſecondly, "the LIFE is in the LOGOS: but the LOGOS was not produced in the "PRINCIPLE; becauſe the PRINCIPLE never was without reaſon: "wherefore it is ſaid in the PRINCIPLE was the Logos. but now "LIFE was not exiſting in the LOGOS, but was produced, LIFE be- "ing the LIGHT of men: for till he became man, he was not the "LIFE of men. again, it was not that which was produc'd in the "PRINCIPLE, that was the LIFE, but that which was in the LOGOS." "Some Copies, which probably are right, have, that which was pro- "duc'd in him *is* LIFE. wherefore, &c." and in the ſame ſection he gives the reaſon why it is ſaid, "LIFE was produc'd in him," viz. becauſe he is the cauſe of eternal life to men. compare John v. 26. as the father hath life in himſelf: ſo hath he given to the ſon to have life in himſelf. and 2 Tim. i. 10. he brought immortal life to light thro' the goſpel. with 1 John v. 11. God has given us eternal life, and this life is in his ſon.

V. 14. Μονογενης, the word only-begotten, as apply'd here, conveys no idea to the mind. the correſpondent Hebrew word Ichid, is render'd by the LXX αγαπητος, beloved. Wiſd. vii. 22. there is in wiſdom πνευμα νοερον, ἁγιον, Μονογενες. vis intelligens, ſancta, ſui generis, ſ. unica. an intelligent power——the only one of its kind. Timæus Locrus *de Anima Mundi.*——παντα ταλλα εν αυτῳ περιεχεν, ἑνα, ΜΟΝΟΓΕΝΗ. Gen. xxii. 2. ONLY] μονογενη (only-begotten) that is, αγαπητον (beloved) as Aquila renders it. for theſe two ſignifications are promiſcuouſly us'd by the Jewiſh and Greek writers. GROTIUS a. h. l.

C. v. 4. This verſe is not in the Cambridge MS. of Beza, either in the Greek, or Latin, nor in Colbert. 8. nor in the Coptic verſion. the firſt part to ὁ ουν πρωτος is not in Pariſ. 7. ſee Dr. Mills, and Prol. 433. In the MS. of the King's library at Paris, num. 4582. being the new teſtament in Latin, writ in capitals, the verſe is in the margin writ by a later hand. in the Greek MSS. n. 2242, n. 2860, n. 3424. it is mark'd as ſuſpected. in the Gr. MS. n. 2441. all from εκδεχομενων to the end of v. 5. is wanting. in n. 1905. it is only in the margin in a ſmaller character. ſee Kuſter's preface to Dr. Mills's N. T.

ΠΡΑΞΕΙΣ ΤΩΝ ΑΓΙΩΝ ΑΠΟΣΤΟΛΩΝ.

1 ΤΟΝ μεν πρωτον λογον εποιησαμην περι παντων, ω Θεοφιλε, ων ηρξατο ο Ιησους ποιειν τε
2 και διδασκειν, αχρι ης ημερας εντειλαμενος τοις αποστολοις δια πνευματος αγιου, ους εξ-
3 ελεξατο, ανελημφθη. οις και παρεστησεν εαυτον ζωντα μετα το παθειν αυτον, εν πολλοις τεκμηριοις, δι' ημερων τεσσαρακοντα οπτανομενος αυτοις, και λεγων τα περι της βασιλειας του Θεου.
4 και συναλιζομενος παρηγγειλεν αυτοις απο Ιεροσολυμων μη χωριζεσθαι, αλλα περιμενειν την επαγγελιαν του πατρος, ην ηκουσατε μου.
5 " οτι Ιωαννης μεν εβαπτισεν υδατι, υμεις δε βαπτισθησεσθε εν πνευματι αγιω ου μετα πολλας ταυτας ημερας."

6 Οι μεν ουν συνελθοντες επηρωτων αυτον, λεγοντες, Κυριε, ει εν τω χρονω τουτω αποκαθιστανεις την βα-
7 σιλειαν τω Ισραηλ? ειπε δε

THE ACTS of the HOLY APOSTLES.

IN my former treatise, I gave an account, O Theophilus, of all the actions and doctrine of Jesus, to the time of his assumption, after he had given the apostles he had chosen, the orders they were to execute by the holy spirit. to whom also he shewed himself alive after his passion, of which they had many proofs, during the forty days he appear'd to them, and inform'd them about the reign of the Messias: being with them when they were assembled, he order'd they should not depart from Jerusalem, but wait for what the father had promis'd, which, said he, I mention'd. " * for John " indeed baptized with wa- " ter; but ye shall be bap- " tized with the holy ghost, " not many days hence.".

Being therefore in his presence, they asked him, saying, Lord, is this the time when you will restore again the kingdom to Israel? and he said

* Mat. iii. 11. John xiv. 16. xv. 26. xvi. 7.

δε προς αυτους, ουχ υμων εστι γνωναι χρονους η καιρους ους ὁ πατηρ εθετο εν τῃ ιδιᾳ εξουσιᾳ. αλλα ληψεσθε δυναμιν 8 επελθοντος του ἁγιου πνευματος εφ' υμας: και εσεσθε μοι μαρτυρες εν τε Ιερουσαλημ και εν πασῃ τῃ Ιουδαιᾳ και Σαμαρειᾳ, και εως εσχατου της γης.

said to them, it is not for you, to know the times or the seasons, which the father hath reserv'd in his own disposal. but ye shall receive the in- 8 *fluence of the holy spirit, which will descend upon you: and ye shall be witnesses for me, in Jerusalem, in all Judea, and in Samaria, and to the remotest part of the earth.*

9 Και ταυτα ειπων, βλεποντων αυτων επηρθη, και νεφελη υπελαβεν αυτον απο 10 των οφθαλμων αυτων. και ως ατενιζοντες ησαν εις τον ουρανον, πορευομενου αυτου, και ιδου ανδρες δυο παρειστηκεισαν αυτοις εν εσθητι 11 λευκῃ. οι και ειπον, "ανδρες Γαλιλαιοι, τι εστηκατε εμβλεποντες εις τον "ουρανον? ουτος ὁ Ιησους "ὁ αναληφθεις αφ' υμων "εις τον ουρανον, ουτως ε"λευσεται ὁν τροπον εθε"ασασθε αυτον πορευομενον 12 "εις τον ουρανον." τοτε υπεστρεψαν εις Ιερουσαλημ απο ορους του καλουμενου ελαιωνος, ὁ εστιν εγγυς Ιερουσαλημ, σαββατου εχον ὁδον.

After this discourse, while 9 *they beheld, he was taken up, and a cloud received him out of their sight. and as they* 10 *were looking stedfastly toward heaven, as he mounted up, on a sudden, two men appear'd before them robed in white, who said, "ye men* 11 *"of Galilee, why stand ye "gazing up to heaven? this "same Jesus who is taken up "from you into heaven, shall "descend in the same manner "as ye have seen him ascend "thither." then they return-* 12 *ed to Jerusalem, from the mountain of olives, which is a sabbath-day's journey from it.*

13 Και ὁτε εισηλθον, ανεβησαν εις το υπερωον, ὁυ ησαν καταμενοντες ὁ, τε Πετρος και Ιωαννης, και Ιακωβος και Ανδρεας, Φιλιππος και Θωμας, Βαρθολομαιος και Ματθαιος, Ιακωβος Αλφαιου, και Σιμων ὁ Ζηλωτης, και Ιουδας

When they were arrived 13 *there, they went up into an upper room, where Peter, John, James, Andrew, Philip, Thomas, Bartholomew, Matthew, James the son of Alpheus, Simon the Zelot, and Judas the brother of James*

14 δας Ιακωβου. ουτοι παντες ησαν προσκαρτερουντες ομοθυμαδον τη προσευχη συν γυναιξι, και Μαριᾳ τη μητρι του Ιησου, και συν τοις αδελφοις αυτου.

15 Και εν ταις ημεραις ταυταις αναστας Πετρος εν μεσῳ των μαθητων, ειπεν, ην τε οχλος ονοματων επι το αυ-
16 το ὡς ἑκατον εικοσιν, Ανδρες αδελφοι, εδει πληρωθηναι την γραφην (ταυτην,) ἣν προειπε το πνευμα το ἁγιον δια στοματος Δαβιδ, περι Ιουδα του γενομενου ὁδηγου τοις
17 συλλαβουσι τον Ιησουν. ὁτι κατηριθμημενος ην εν ἡμιν, και ελαχε τον κληρον της
18 διακονιας ταυτης. ουτος μεν ουν εκτησατο χωριον εκ μισθου της αδικιας: και πρηνης γενομενος ελακησε μεσος, και εξεχυθη παντα τα σπλαγχ-
19 να αυτου. και γνωστον εγενετο πασι τοις κατοικουσιν Ιερουσαλημ, ὡστε κληθηναι το χωριον εκεινο τῃ ιδιᾳ διαλεκτῳ αυτων, Ακελδαμα, τουτεστι, χωριον αἱματος.
20 γεγραπται γαρ εν βιβλῳ ψαλμων, "γενηθητω ἡ επαυλις "αυτου ερημος, και μη εστω "ὁ κατοικων εν αυτῃ." και, "την επισκοπην αυτου λα-
21 "βοι ἑτερος." δει ουν των συνελθοντων ἡμιν ανδρων εν παντι χρονῳ, εν ᾧ εισηλθε και εξηλθεν εφ' ἡμας ὁ Κυριος Ιησους,

used to resort, and unanimously persevere in prayer with the women, Mary the mother of Jesus, and his brethren being present. 14

At that time the disciples being assembled, to the number of about an hundred and twenty, Peter rose up in the midst of them, and said, men and brethren, the prediction which the holy ghost made, by the mouth of David, concerning Judas, who was guide to those that seiz'd Jesus, must have been accomplished. he was of our number, and shared in the functions of this ministry. but after he had purchased a field with the reward of his iniquity, he fell down, his belly burst, and all his bowels gushed out: a fact so generally known to the inhabitants of Jerusalem, that they called the field in their tongue, Aceldema, that is to say, the field of blood. for it is written in the book of psalms *, "let his habita- "tion be desolate, and let no "man dwell therein:" and † "let another take possession "of his charge." wherefore of those who have accompanied us all the time that the Lord Jesus convers'd among 15 16 17 18 19 20 21

* Psal. lxix. 25. † cix. 8.

22 Ιησους, αρξαμενος απο του βαπτισματος Ιωαννου εως της ημερας ης ανελημφθη αφ' ημων, μαρτυρα της αναστασεως αυτου γενεσθαι συν ημιν ενα τουτων. 23 και εστησαν δυο, Ιωσηφ τον καλουμενον Βαρσαβαν, ος επεκληθη Ιουστος, και Ματθιαν. 24 και προσευξαμενοι ειπον, "συ "Κυριε, καρδιογνωστα παν-"των, αναδειξον ον εξελεξω 25 "εκ τουτων των δυο, λα-"βειν τον κληρον της διακο-"νιας ταυτης και αποστο-"λης, εξ ης παρεβη Ιουδας, "πορευθηναι εις τον τοπον 26 "τον ιδιον." και εδωκαν κληρους αυτων, και επεσεν ο κληρος επι Ματθιαν, και συγκατεψηφισθη μετα των ενδεκα αποστολων.

22 *among us, from his baptism by John, to the day of his assumption, we should chuse one to be a witness with us of his resurrection.* 23 *accordingly they presented two, Joseph called Barsabas, who was sirnamed Justus, and Matthias.* 24 *and they prayed, saying,* "*thou* "*Lord, who knowest the* "*hearts of all men, show* "*us which of these two* "*thou hast chosen,* 25 *that he* "*may be admitted to this* "*apostolick ministry which* "*Judas abandoned, to go* "*to his own place.*" 26 *and having drawn lots; the lot fell upon Matthias, who was added to the eleven apostles.*

1 Και εν τω συμπληρουσθαι τας ημερας της πεντηκοστης, ησαν απαντες ομοθυμαδον επι το αυτο. 2 και εγενετο αφνω εκ του ουρανου ηχος ωσπερ φερομενης πνοης βιαιας, και επληρωσεν ολον τον οικον ου ησαν καθημενοι. 3 και ωφθησαν αυτοις διαμεριζομεναι γλωσσαι ωσει πυρος, εκαθισε τε εφ' ενα εκαστον αυτων. 4 και επλησθησαν απαντες πνευματος αγιου, και ηρξαντο λαλειν ετεραις γλωσσαις, καθως το πνευμα εδιδου αυτοις αποφθεγγεσθαι. 5 ησαν δε εν Ιερουσαλημ κατοικουντες Ιουδαιοι, ανδρες ευλαβεις,

1 *When the day of pentecost was come, they all met together with one accord.* 2 *when all of a sudden there came a sound from heaven, like that of an impetuous wind, which filled all the house where they were.* 3 *and there appeared several little flames, and sat upon each of them:* 4 *and they were all filled with the holy ghost, and began to speak in different languages, as the spirit gave them utterance.* 5 *now many devout Jews were residing at Jerusalem, who came from all quarters*

ευλαβεις, απο παντος εθνους
6 των υπο τον ουρανον. γενο-
μενης δε της φωνης ταυτης,
συνηλθε το πληθος και συνε-
χυθη, οτι ηκουον εις εκαστος
τη ιδια διαλεκτω λαλουν-
7 των αυτων. εξισταντο δε
(παντες) και εθαυμαζον, λε-
γοντες (προς αλληλους,) ουκ
ιδου παντες ουτοι εισιν οι λα-
8 λουντες Γαλιλαιοι? και πως η-
μεις ακουομεν εκαστος τη ιδια
διαλεκτω ημων εν η εγεννηθη-
9 μεν? Παρθοι και Μηδοι και Ε-
λαμιται, και οι κατοικουντες
την Μεσοποταμιαν, Ιουδαιαν
τε και Καππαδοκιαν, Ποντον
10 και την Ασιαν, Φρυγιαν τε
και Παμφυλιαν, Αιγυπτον,
και τα μερη της Λιβυης της
κατα Κυρηνην, και οι επι-
δημουντες Ρωμαιοι, Ιουδαιοι
11 τε και προσηλυτοι, Κρητες
και Αραβες, ακουομεν λα-
λουντων αυτων ταις ημετε-
ραις γλωσσαις τα μεγαλεια
12 του Θεου. εξισταντο δε παν-
τες και διηπορουν, αλλος προς
αλλον λεγοντες, τι αν θελοι
13 τουτο ειναι? ετεροι δε δια-
χλευαζοντες ελεγον, οτι γλευ-
κους μεμεστωμενοι εισι.

14 Σταθεις δε Πετρος συν τοις
ενδεκα, επηρε την φωνην αυ-
του, και απεφθεγξατο αυ-
τοις, Ανδρες Ιουδαιοι, και οι
κατοικουντες Ιερουσαλημ α-
παντες, τουτο υμιν γνωστον
εστω, και ενωτισασθε τα
ρημα-

of the world. and upon the 6
rumour of this event, the
multitude came together, and
were confounded, every man
hearing the disciples speak
in his own language. struck 7
with astonishment and ad-
miration, they said to one
another, are not these men
who are speaking, all Gali-
leans? how comes it then 8
that we hear every man
talking in our own native
tongue? Parthians, Medes; 9
Elamites, the inhabitants of
Mesopotamia, Judea, Cap-
padocia, Pontus, Asia, Phry- 10
gia, Pamphylia, Egypt, the
parts of Libya about Cyrene,
foreigners from Rome, Jews,
and proselytes, Cretes, and 11
Arabians, we hear them all
proclaiming in our tongues
the wonderful works of God.
and they were all amazed, 12
and perplex'd, saying one
to another, what can the
meaning of this be? others 13
in derision said, these men
are full of sweet wine.

But Peter standing up with 14
the eleven, and raising his
voice, said to them, ye men of
Judea, and all ye that dwell
at Jerusalem, be this known
to you, and observe what

ρηματα μου. ου γαρ, ως υ-
μεις υπολαμβανετε, ουτοι με-
θυουσιν, εστι γαρ ωρα τριτη
της ημερας. αλλα τουτο
εστι το ειρημενον δια του
προφητου Ιωηλ. " και εσ-
" ται εν ταις εσχαταις η-
" μεραις λεγει ο Θεος εκχεω
" απο του πνευματος μου
" επι πασαν σαρκα: και
" προφητευσουσιν οι υιοι υ-
" μων και αι θυγατερες υ-
" μων, και οι νεανισκοι υ-
" μων ορασεις οψονται, και
" οι πρεσβυτεροι υμων ενυπ-
" νια ενυπνιασθησονται. και
" γε επι τους δουλους μου
" και επι τας δουλας μου εν
" ταις ημεραις εκειναις εκχεω
" απο του πνευματος μου,
" και προφητευσουσι. και
" δωσω τερατα εν τω ου-
" ρανω ανω, και σημεια ε-
" πι της γης κατω, αιμα
" και πυρ και ατμιδα καπ-
" νου. ο ηλιος μεταστρα-
" φησεται εις σκοτος, και η
" σελην εις αιμα, πριν η
" ελθειν την ημεραν Κυριου
" την μεγαλην και επιφανη.
" και εσται, πας ος αν επι-
" καλεσηται το ονομα Κυ-
" ριου, σωθησεται." αν-
δρες Ισραηλιται, ακουσατε
τους λογους τουτους: Ιησουν
τον Ναζωραιον, ανδρα απο
του Θεου αποδεδειγμενον εις
υμας δυναμεσι και τερασι
και σημειοις οις εποιησε δι' αυ-

I say. these are not drunk, as you suppose, since it is but the third hour of the day. but this is the accomplishment of what was said by the prophet Joel, " it " shall come to pass in the " last days (saith God) I " will pour out of my spi- " rit upon all flesh: and " your sons and your daugh- " ters shall prophesy, and " your young men shall see " visions, and your old men " dream dreams: and on " my servants, and on my " handmaidens I will pour " out of my spirit in those " days, and they shall pro- " phesy: and I will shew " prodigies in the heavens, " and signs on the earth; " blood, and fire, and va- " pour of smoke. the sun " shall be turned into dark- " ness, and the moon into " blood, before that great and " illustrious day of the Lord " shall come. and then who- " ever shall call on the " name of the Lord, shall " be saved." ye men of Israel attend to what I say; Jesus of Nazareth was a man whom God distinguished among you, by miracles, by prodigies, and signs, which God did by him in the midst of you, as you*

your

* Joel iii. 1.

αυτου ὁ Θεος εν μεσῳ ὑμων,
23 καθως και αυτοι οιδατε. τουτον τῃ ὡρισμενῃ βουλῃ και προγνωσει του Θεου εκδοτον (λαβοντες) δια χειρων ανομων προσπηξαντες ανειλετε.
24 ὁν ὁ Θεος ανεστησε, λυσας τας ωδινας του θανατου, καθοτι ουκ ην δυνατον κρατεισ-
25 θαι αυτον ὑπ' αυτου. Δαβιδ γαρ λεγει εις αυτον, "προ-
" ωρωμην τον Κυριον ενω-
" πιον μου δια παντος, ὁτι
" εκ δεξιων μου εστιν, ἱνα μη
26 " σαλευθω. δια τουτο ευ-
" φρανθη ἡ καρδια μου, και
" ηγαλλιασατο ἡ γλωσσα
" μου: ετι δε και ἡ σαρξ
" μου κατασκηνωσει επ' ελ-
27 " πιδι. ὁτι ουκ εγκαταλει-
" ψεις την ψυχην μου εις ἁ-
" δου, ουδε δωσεις τον ὁσιον
28 " σου ιδειν διαφθοραν. εγνω-
" ρισας μοι ὁδους ζωης: πλη-
" ρωσεις με ευφροσυνης μετα
29 " του προσωπου σου." ανδρες αδελφοι, ἐξον ειπειν μετα παρρησιας προς ὑμας περι του πατριαρχου Δαβιδ, ὁτι και ετελευτησε και εταφη, και το μνημα αυτου εστιν εν ἡμιν α-
30 χρι της ἡμερας ταυτης. προφητης ουν ὑπαρχων, και ειδως ὁτι ὁρκῳ ωμοσεν αυτῳ ὁ Θεος εκ καρπου της οσφυος αυτου καθισαι επι του θρονου αυ-

your ſelves alſo know: him, 23
being delivered by the determinate counſel and foreknowledge of God, ye have taken, and by means of the wicked, have crucified and ſlain: whom God hath raiſed up, 24
having delivered him from the pains of death: becauſe it was not poſſible that he ſhould be overpower'd by it. for David ſays concerning 25
him *, " I had the Lord
" always preſent before me,
" he is on my right hand,
" that I ſhould not be mov-
" ed. therefore did my heart 26
" rejoice, my tongue was
" glad: and my body ſhall
" reſt in hope. becauſe thou 27
" wilt not leave my ſoul in
" the grave, nor wilt thou
" give thine holy one a prey
" to corruption. thou haſt 28
" made known to me the
" ways of life; thou ſhalt
" make me full of joy by thy
" preſence." men and bre- 29
thren, let me with aſſurance tell you of the patriarch David, who died and was buried here, his ſepulchre being with us to this day: that, as 30
he was a prophet, and knowing that God had ſworn to him †, to place the fruit of his

* Pſal. xvi. 8. † Pſal. cxxxii. 11. *The Lord hath ſworn in truth unto David, he will not turn from it, of the fruit of thy body will I ſet upon thy throne.*

αυτου: προιδων ελαλησε περι της αναστασεως του Χριστου, "οτι ουτε εγκα-
"τελειφθη (η ψυχη αυτου)
"εις αδου, ουδε η σαρξ αυ-
"του ειδε διαφθοραν." τουτον τον Ιησουν ανεστησεν ο Θεος, ου παντες ημεις εσμεν μαρτυρες. τη δεξια ουν του Θεου υψωθεις, την τε επαγγελιαν του αγιου πνευματος λαβων παρα του πατρος, εξεχεε τουτο ο νυν υμεις βλεπετε και ακουετε. ου γαρ Δαβιδ ανεβη εις τους ουρανους: λεγει δε αυτος, "ειπεν
"ο Κυριος τω Κυριω μου,
"καθου εκ δεξιων μου, εως
"αν θω τους εχθρους σου υ-
"ποποδιον των ποδων σου."
ασφαλως ουν γινωσκετω πας οικος Ισραηλ, οτι Κυριον και Χριστον αυτον ο Θεος εποιησε, τουτον τον Ιησουν ον υμεις εσταυρωσατε.

Ακουσαντες δε κατενυγησαν τη καρδια, ειπον τε προς τον Πετρον και τους λοιπους αποστολους, τι ποιησομεν, ανδρες αδελφοι? Πετρος δε εφη προς αυτους, μετανοησατε, και βαπτισθητω εκαστος υμων επι τω ονοματι Ιησου Χριστου εις αφεσιν αμαρτιων, και ληψεσθε την δωρεαν του αγιου πνευματος. υμιν γαρ εστιν η επαγγελια και τοις τεκνοις υμων,

his loins upon his throne: foreseeing this, he spoke of the 31
resurrection of Christ, when he said, "that his soul was "not left in the grave, nei-"ther did his body undergo "corruption." 'tis this Jesus 32
whom God hath raised up, of which we all are witnesses. therefore being by the right 33
hand of God exalted, and having received of the father the promise of the holy spirit, he has diffused that spirit, the effects of which ye now see and hear. for David is not 34
*ascended to heaven: yet he saith himself *, "the Lord "said to my Lord, sit thou "on my right hand, until* 35
"I make thy foes thy foot-"stool." therefore let all the 36
house of Israel know assuredly, that God hath made that same Jesus whom ye have crucified, both Lord and Christ.

Now when they heard 37
this, their hearts were struck with remorse, and they said to Peter, and to the rest of the apostles, men and brethren, what shall we do? Peter replied, repent, and 38
be baptized every one of you in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the holy spirit. for the pro- 39
mise is to you, and to your chil-

* Psal. cx. 1.

ὑμων, και πασι τοις εις μα-
κραν, ὁσους αν προσκαλεση-
40 ται Κυριος ὁ Θεος ἡμων. ἑτε-
ροις τε λογοις πλειοσι δι-
εμαρτυρετο, και παρεκαλει,
λεγων, σωθητε απο της
γενεας της σκολιας ταυτης.
41 οἱ μεν ουν αποδεξαμενοι τον
λογον αυτου, εβαπτισθησαν:
και προσετεθησαν τη ἡμερᾳ
εκεινῃ ψυχαι ὡσει τρισχιλιαι.
42 ησαν δε προσκαρτερουντες
τῃ διδαχῃ των αποστολων,
και τῃ κοινωνιᾳ, και τῃ
κλασει του αρτου, και
43 ταις προσευχαις. εγενετο δε
πασῃ ψυχῃ φοβος: πολλα
τε τερατα και σημεια δια
των αποστολων εγινετο.

44 Παντες δε οἱ πιστευοντες
ησαν επι το αυτο, και ει-
45 χον ἁπαντα κοινα. και τα
κτηματα και τας ὑπαρξεις
επιπρασκον, και διεμεριζον
αυτα πασι, καθοτι αν τις
46 χρειαν ειχε. καθ' ἡμεραν τε
προσκαρτερουντες ὁμοθυμα-
δον εν τῳ ἱερῳ, κλωντες τε
κατ' οικον αρτον, μετελαμ-
βανον τροφης εν αγαλλιασει
47 και αφελοτητι καρδιας, αι-
νουντες τον Θεον, και εχον-
τες χαριν προς ὁλον τον
λαον. ὁ δε Κυριος προσετι-
θει τους σωζομενους καθ' ἡ-
μεραν τῃ εκκλησιᾳ.

I Επι το αυτο δε Πετρος
και Ιωαννης ανεβαινον εις το
ἱερον επι την ὡραν της προ-
σευχης

children, and to all that
are afar off, even as many
as the Lord our God ſhall
call: and with many other 40
diſcourſes did he conjure and
exhort them, to ſave them-
ſelves from that depraved
generation. then they that 41
embraced his doctrine, were
baptized: and there were
about three thouſand con-
verts made that very day.
they continued ſtedfaſtly in 42
the apoſtolical doctrine of a
community, and in breaking
of bread, and in prayers.
and all the people were al- 43
larm'd at the many prodi-
gies and miracles which were
done by the apoſtles.

All that believed were u- 44
nited together, and had all
things in common, ſo that 45
they ſold their poſſeſſions and
goods, and diſtributed the
money to every one as his
occaſions required. and con- 46
tinuing daily with one ac-
cord in the temple, and break-
ing bread from houſe to houſe,
they did eat their meals with
gladneſs, and ſimplicity of
heart, praiſing God, and 47
ſhowing benevolence to all
the people. and the Lord
encreaſed the church daily
with new converts.

One day as Peter and John I
were going together to the
temple, at the ninth hour,
which

2 σευχης την εννατην, και τις
ανηρ χωλος εκ κοιλιας μη-
τρος αὐτου ὑπαρχων, εβασ-
ταζετο: ὀν ετιθουν καθ' ἡ-
μεραν προς την θυραν του ἱε-
ρου την λεγομενην Ωραιαν,
του αιτειν ελεημοσυνην πα-
ρα των εισπορευομενων εις το
3 ἱερον. ὁς ιδων Πετρον και Ιω-
αννην μελλοντας εισιεναι εις
το ἱερον, ηρωτα ελεημοσυ-
4 νην (λαβειν.) ατενισας δε
Πετρος εἰς αυτον συν τῳ Ιω-
αννῃ, ειπε: βλεψον εις ἡμας.
5 ὁ δε επειχεν αὐτοις, προσδο-
κων τι παρ' αυτων λαβειν.
6 ειπε δε Πετρος, αργυριον και
χρυσιον ουχ ὑπαρχει μοι: ὁ δε
εχω, τουτο σοι διδωμι: εν τῳ
ονοματι Ιησου Χριστου του
Ναζωραιου εγειραι και περι-
7 πατει. και πιασας αυτον της
δεξιας χειρος ηγειρε: παραχρη-
μα δε εστερεωθησαν αυτου αἱ
8 βασεις και τα σφυρα. και εξ-
ἁλλομενος εστη, και περιεπα-
τει: και εισηλθε συν αυτοις
εις το ἱερον, περιπατων και
ἁλλομενος, και αινων τον
9 Θεον. και ειδεν αυτον πας ὁ
λαος περιπατουντα και αι-
10 νουντα τον Θεον. επεγινωσκον
τε αυτον ὁτι ὁυτος ην ὁ προς
την ελεημοσυνην καθημενος
επι τῃ Ωραιᾳ πυλῃ του ἱε-
ρου: και επλησθησαν θαμ-
βους και εκστασεως επι τῳ
συμβεβηκοτι αυτῳ.

11 Κρατουντος δε του ιαθεν-
τος χωλου τον Πετρον και
Ιω-

which was the hour of prayer,
they were carrying a man 2
who had been lame from his
birth, one whom they daily
laid at the gate of the temple
called, Beauty-gate, to ask
alms of thoſe that paſs'd in-
to the temple. he ſeeing Pe- 3
ter and John going into the
temple, asked alms of them.
Peter and John having their 4
eyes upon him, Peter ſaid,
look on us. at which he look'd 5
very attentively, expecting to
receive ſomething of them.
then Peter ſaid, ſilver and 6
gold have I none; but ſuch
as I have I give thee: in
the name of Jeſus Chriſt the
Nazarene, riſe up and walk.
and taking him by the right 7
hand, he lift him up; and
immediately his feet and an-
cle-bones received ſtrength. ſo 8
that he fell a leaping, and
walking, and entred with
them into the temple, walk-
ing, and leaping, and prai-
ſing God. all the people ſaw 9
him walking and praiſing
God. and knowing it was 10
he who us'd to ſit begging at
the Beauty-gate of the tem-
ple, they were filled with
wonder and amazement at
ſuch an event.

As the lame man who was 11
cured, held Peter and John,

Ιωαννην, συνεδραμε προς αυτους πας ὁ λαος επι τῃ στοᾳ τῃ καλουμενῃ Σολομωνος, εκ-
12 θαμβοι. ιδων δε Πετρος απεκρινατο προς τον λαον: Ανδρες Ισραηλιται, τι θαυμαζετε επι τουτῳ, ἡ ἡμιν τι ατενιζετε, ὡς ιδιᾳ δυναμει ἡ ευσεβειᾳ πεποιηκοσι
13 του περιπατειν αυτον? ὁ Θεος Αβρααμ και Ισαακ και Ιακωβ, ὁ Θεος των πατερων ἡμων εδοξασε τον παιδα αὐτου Ιησουν, ὀν ὑμεις παρεδωκατε, και ηρνησασθε κατα προσωπον Πιλατου, κρι-
14 ναντος εκεινου απολυειν. ὑμεις δε τον ἁγιον και δικαιον ηρνησασθε, και ἡτησασθε ανδρα φονεα χαρισθηναι ὑ-
15 μιν: τον δε αρχηγον της ζωης απεκτειναται, ὀν ὁ Θεος ἡγειρεν εκ νεκρων, ὁυ ἡμεις
16 μαρτυρες εσμεν. και επι τῃ πιστει του ονοματος αυτου, τουτον ὀν θεωρειτε και οιδατε, εστερεωσε το ονομα αὐτου: και ἡ πιστις ἡ δι' αὐτου εδωκεν αυτῳ την ὁλοκληριαν ταυτην απεναντι
17 παντων ὑμων. και νυν, αδελφοι, οιδα ὁτι κατα αγνοιαν επραξατε, ὡσπερ και οἱ
18 αρχοντες ὑμων. ὁ δε Θεος ἁ προκατηγγειλε δια στοματος παντων των προφητων αὐτου, παθειν τον Χριστον,
19 επληρωσεν ὁυτω. μετανοησατε ουν και επιστρεψατε, εις το εξαλειφθηναι ὑμων τας ἁμαρ-

the people all in ſurprize ran to Solomon's porch, where they were. which Peter 12
obſerving, thus addreſſed them, ye men of Iſrael, why are ye ſo ſurprized at this event? or why do you look ſo earneſtly on us, as though by our own power or piety, we had caus'd this man to walk? the God of Abra- 13
ham, of Iſaac, and of Jacob, the God of our fathers, hath glorified his ſon Jeſus; whom ye delivered up, and renounced in oppoſition to Pilate, who was determined to let him go. but ye 14
renounced him that was holy and juſt; you interceeded for the life of a murderer, but 15
killed the prince of life, whom God hath raiſed from the dead; whereof we are witneſſes. it is the faith which 16
we have in him, that has procured ſtrength to this man whom ye ſee and know: yea, the faith which is by him, hath given him this perfect ſoundneſs in the preſence of you all. and now, brethren, 17
I know it was through ignorance, that both you and your rulers, have acted thus. but 18
thus it is that God has accompliſhed what he had foretold by the mouth of all his prophets, that Chriſt ſhould ſuffer. repent therefore, and 19
be

αμαρτιας: οπως αν ελθωσι
καιροι αναψυξεως απο προ-
20 σωπου του Κυριου, και απο-
στειλη τον προκεχειρισμενον
21 υμιν Ιησουν Χριστον: ον δει
ουρανον μεν δεξασθαι αχρι
χρονων αποκαταστασεως
παντων ων ελαλησεν ο Θεος
δια στοματος αγιων αυτου
22 προφητων απ' αιωνος. Μω-
σης μεν (γαρ προς τους πα-
τερας) ειπεν: "οτι προφη-
"την υμιν αναστησει Κυ-
"ριος ο Θεος υμων εκ των
"αδελφων υμων, ως εμε:
"αυτου ακουσεσθε κατα
"παντα οσα αν λαληση
23 "προς υμας. εσται δε,
"πασα ψυχη, ητις αν μη
"ακουση του προφητου
"εκεινου, εξολοθρευθησεται
24 "εκ του λαου." και παν-
τες δε οι προφηται απο Σα-
μουηλ και των καθεξης, οσοι
ελαλησαν, και κατηγγειλαν
25 τας ημερας ταυτας. υμεις
εστε υιοι των προφητων, και
της διαθηκης ης διεθετο ο
Θεος προς τους πατερας η-
μων, λεγων προς Αβρααμ:
"και τω σπερματι σου ευ-
"ευλογηθησονται πασαι αι
26 "πατριαι της γης." υμιν πρω-
τον ο Θεος αναστησας τον
παιδα αυτου (Ιησουν,) α-
πεστειλεν αυτον ευλογουν-
τα υμας, εν τω αποστρε-
φειν εκαστον απο των πο-
νηριων υμων.

be converted, that your ſins may be blotted out, when the times of refreſhment ſhall come from the preſence of the Lord, who ſhall ſend Jeſus Chriſt, 20 who has been beforehand prepar'd thereto, but muſt re- 21 ſide in heaven, till the time of the reſtitution of all things, of which God has ſpoken from the beginning by the mouth of his holy prophets. for Moſes 22 ſaid to the fathers, "a pro-
"phet ſhall the Lord your
"God raiſe up unto you, of
"your brethren, like unto
"me; obſerve whatever he
"ſhall ſay to you. and who- 23
"ever he be that will not
"hear that prophet, ſhall
"be deſtroyed from among
"the people." afterwards 24 Samuel and all that propheſied after him, have likewiſe foretold theſe times. ye are the children of the 25 prophets, and of the covenant which God made with our fathers, when he ſaid to Abraham, "all the
"families of the earth ſhall
"be bleſſed in your poſte-
"rity." it is to you that God 26 firſt of all ſent his ſon Jeſus, having raiſed him up to bleſs you, provided you all renounce your iniquities.*

* Deut. xviii. 15. † Gen. xii. 3.

1 Λαλουντων δε αυτων προς
τον λαον, επεστησαν αυτοις
οι ιερεις και ο στρατηγος του
ιερου, και οι Σαδδουκαιοι,
2 διαπονουμενοι δια το διδασ-
κειν αυτους τον λαον, και
καταγγελλειν εν τω Ιησου
την αναστασιν την εκ νε-
3 κρων. και επεβαλον αυτοις
τας χειρας, και εθεντο εις τη-
ρησιν εις την αυριον: ην γαρ
4 εσπερα ηδη. πολλοι δε των
ακουσαντων τον λογον, ε-
πιστευσαν: και εγενηθη ο α-
ριθμος των ανδρων ωσει χι-
λιαδες πεντε.

5 Εγενετο δε επι την αυριον
συναχθηναι αυτων τους αρ-
χοντας και πρεσβυτερους και
γραμματεις εις Ιερουσαλημ:
6 και Ανναν τον αρχιερεα, και
Καιαφαν, και Ιωαννην, και
Αλεξανδρον, και οσοι ησαν
7 εκ γενους αρχιερατικου. και
στησαντες αυτους εν τω με-
σω, επυνθανοντο: εν ποια
δυναμει η εν ποιω ονοματι
8 εποιησατε τουτο υμεις? το-
τε Πετρος πλησθεις πνευμα-
τος αγιου, ειπε προς αυτους:
αρχοντες του λαου, και πρεσ-
9 βυτεροι του Ισραηλ, ει ημεις
σημερον ανακρινομεθα επι ευ-
εργεσια ανθρωπου ασθενους,
εν τινι ουτος σεσωσται;
10 γνωστον εστω πασιν υμιν
και παντι τω λαω Ισραηλ, ο-
τι εν τω ονοματι Ιησου Χρισ-
του του Ναζωραιου, ον υ-
μεις εσταυρωσατε, ον ο Θεος
ηγει-

While they were ſpeaking 1
to the people, the prieſts,
the captain of the temple,
and the Sadduces came upon
them, being diſpleas'd that 2
they taught the people, and
maintain'd the reſurrection
from the dead in the perſon
of Jeſus. and they laid hands 3
on them, and put them in
priſon, till the next day:
for it was now evening.
however, many who heard 4
Peter's diſcourſe, believed,
to the number of about five
thouſand people.

On the morrow, the rulers, 5
ſenators, and doctors of the
law, then at Jeruſalem, aſ-
ſembled, with Annas the high 6
prieſt, Caiphas, John, and
Alexander, and as many as
were of the pontifical family.
and having cauſed Peter and 7
John to appear, they asked,
by what influence, or by what
authority have you done this?
then Peter filled with the ho- 8
ly ſpirit, ſaid to them, Ru-
lers of the people, and ſena-
tors of Iſrael, ſince we are 9
this day to be examined about
the cure of a cripple, and by
what means he was recover-
ed; be it known to you all, 10
and to all the people of Iſrael,
that by the name of Jeſus
Chriſt the Nazarene, whom
ye crucified, whom God raiſed
from the dead, even by him

doth

ηγειρεν εκ νεκρων, εν τουτῳ
ουτος παρεστηκεν ενωπιον υ-
μων υγιης. ουτος εστιν ὁ λι-
θος ὁ εξουθενηθεις ὑφ' υμων
των οικοδομουντων, ὁ γενο-
μενος εις κεφαλην γωνιας. και
ουκ εστιν εν αλλῳ ουδενι ἡ
σωτηρια: ουτε γαρ ονομα
εστιν ἑτερον ὑπο τον ουρα-
νον το δεδομενον εν ανθρω-
ποις, εν ᾧ δει σωθηναι ἡμας.
3 Θεωρουντες δε την του
Πετρου παρρησιαν και Ιωαν-
νου, και καταλαβομενοι ὁτι
ανθρωποι αγραμματοι εισι
και ιδιωται, εθαυμαζον, επε-
γινωσκον τε αυτους ὁτι συν
4 τῳ Ιησου ησαν, τον δε αν-
θρωπον βλεποντες συν αυτοις
εστωτα, τον τεθεραπευμενον,
5 ουδεν ειχον αντειπειν. κελευ-
σαντες δε αυτους εξω του
συνεδριου απελθειν, συνεβα-
6 λον προς αλληλους, λεγον-
τες, τι ποιησομεν τοις αν-
θρωποις τουτοις? ὁτι μεν γαρ
γνωστον σημειον γεγονε δι αυ-
των, πασι τοις κατοικουσιν
Ιερουσαλημ φανερον, και ου
7 δυναμεθα αρνησασθαι. αλλ'
ἱνα μη επι πλειον διανεμη-
θη εις τον λαον, απειλῃ α-
πειλησωμεθα αυτοις μηκετι
λαλειν επι τῳ ονοματι του-
8 τῳ μηδενι ανθρωπων. και
καλεσαντες αυτους, παρηγ-
γειλαν αυτοις το καθολου μη
φθεγγεσθαι μηδε διδασκειν επι
9 τῳ ονοματι του Ιησου. ὁ δε
Πετρος και Ιωαννης αποκρι-
θεντες

doth this man ſtand here before you entirely recover'd.
this is the ſtone which was 11
rejected by you builders, but is become the chief of the angle. ſalvation is not to be 12
had by any other: for there is no other name under heaven given to men whereby we can be ſaved.

Now when they ſaw the boldneſs of Peter and John, and 13
perceived that they were illiterate, and of the lower rank of men, they were ſurpriz'd; but tho' they knew that they had been Jeſus's diſciples, yet 14
ſeeing the man who was cured ſtanding with them, they could not tell what to reply.
having therefore order'd them 15
to withdraw from the council, they conferred among themſelves, ſaying, what ſhall 16
we do to theſe men? for that indeed a notable miracle hath been done by them is manifeſt to all that dwell in Jeruſalem, and we cannot deny it.
but to prevent its ſpreading 17
any further among the people, let us charge them with threats not to ſpeak for the future to any man in that name. ſo they called them 18
in, and commanded them not to ſpeak or teach upon any account, in the name of Jeſus. but Peter and John made 19

anſwer

θεντες προς αυτους, ειπον, ει δικαιον εστιν ενωπιον του Θεου, υμων ακουειν μαλλον
20 η του Θεου, κριναται. ου δυναμεθα γαρ ημεις, α ειδομεν και ηκουσαμεν, μη λαλειν.
21 οι δε προσαπειλησαμενοι απελυσαν αυτους, μηδεν ευρισκοντες το πως κολασωνται αυτους, δια τον λαον, οτι παντες εδοξαζον τον Θεον
22 επι τω γεγονοτι. ετων γαρ ην πλειονων τεσσαρακοντα ο ανθρωπος εφ' ον εγεγονει το σημειον τουτο της ιασεως.

23 Απολυθεντες δε ηλθον προς τους ιδιους και απηγγειλαν οσα προς αυτους οι αρχιερεις
24 και οι πρεσβυτεροι ειπον. οι δε ακουσαντες, ομοθυμαδον ηραν φωνην προς τον Θεον, και ειπον, Δεσποτα, συ ο Θεος ο ποιησας τον ουρανον και την γην και την θαλασσαν, και παντα τα εν αυ-
25 τοις: ο δια στοματος Δαβιδ του παιδος σου ειπων, "ινα τι εφρυαξαν εθνη, και "λαοι εμελετησαν κενα?
26 "παρεστησαν οι βασιλεις "της γης, και οι αρχοντες "συνηχθησαν επι το αυτο "κατα του Κυριου και κατα
27 "του Χριστου αυτου." συνηχθησαν γαρ επ' αληθειας εν τη πολει ταυτη επι τον αγιον παιδα σου Ιησουν, ον εχρισας, Ηρωδης τε και Ποντιος Πιλατος, συν εθνεσι και λαοις

answer, do you yourselves judge, whether it be right in the sight of God, to obey you rather than God. for 20 *we cannot avoid publishing what we have seen and heard. so when they had fur-* 21 *ther threatned them, they let them go, not finding it practicable to punish them, because of the people, who all glorified God for that which was done. for the man who* 22 *was so miraculously cured, was above forty years old.*

As soon as they were dis- 23 *charg'd, they went to their brethren, and reported all that the chief priests and senators had said to them: at* 24 *the relation of which they unanimously lift up their voice to God, and said, Lord, thou art the God who hast made the heaven, the earth, the sea, and all that is therein: who by the mouth of thy ser-* 25 *vant David hast said *,*
"why did the heathen rage,
"and the people imagine
"vain things? the kings 26
"of the earth stood up, and
"the rulers were gathered
"together against the Lord,
"and against his Christ."
for it was truly against thy 27 *holy child Jesus, whom thou hast anointed, that Herod and Pontius Pilate, with the Gentiles,*

* Psal. ii.

28 λαοις Ισραηλ, ποιησαι ὁσα
ἡ χειρ σου και ἡ βουλη σου
29 προωρισε γενεσθαι. και τα
νυν Κυριε επιδε επι τας α-
πειλας αυτων, και δος τοις
δουλοις σου μετα παρρησιας
πασης λαλειν τον λογον σου,
30 εν τῳ την χειρα σου εκτεινειν
σε εις ιασιν, και σημεια, και
τερατα γινεσθαι δια του ονο-
ματος του ἁγιου παιδος σου
Ιησου.

31 Και δεηθεντων αυτων ε-
σαλευθη ὁ τοπος εν ᾧ ησαν
συνηγμενοι: και επλησθησαν
ἁπαντες πνευματος ἁγιου,
και ελαλουν τον λογον του
Θεου μετα παρρησιας.

32 Του δε πληθους των πισ-
τευσαντων ην ἡ καρδια και
ἡ ψυχη μια: και ουδε εἱς τι
των ὑπαρχοντων αὐτῳ ελε-
γεν ιδιον ειναι, αλλ' ην αυ-
τοις ἁπαντα κοινα.

33 Και μεγαλῃ δυναμει απε-
διδουν το μαρτυριον ὁι α-
ποστολοι της αναστασεως
του Κυριου Ιησου, χαρις τε
μεγαλη ην επι παντας αυ-
34 τους. ουδε γαρ ενδεης τις
ὑπηρχεν εν αυτοις, ὁσοι γαρ
κτητορες χωριων ἡ οικιων ὑ-
πηρχον, πωλουντες εφερον
τας τιμας των πιπρασκο-
35 μενων, και ετιθουν παρα τους
ποδας των αποστολων: δι-
εδιδοτο δε ἑκαστῳ καθοτι αν
36 τις χρειαν ειχεν. Ιωσης δε, ὁ
επικληθεις Βαρναβας ὑπο των
αποστολων, ὁ εστι μεθερμη-
νευο-

tiles, and the people of Iſrael,
united themſelves in this city,
to effect what thy power and 28
thy wiſdom pre-determined
to be done. and now, Lord, 29
behold their threatnings: and
enable thy ſervants to deli-
ver thy word with freedom,
by diſplaying thine hand in 30
miraculous cures, and prodi-
gies, which by the name of thy
holy child Jeſus ſhall be done.

When they had prayed, 31
the place where they were
aſſembled, trembled; they
were all filled with the holy
ſpirit, and they ſpake the
word of God with boldneſs.

Now the whole body of 32
believers were but one heart,
and one ſoul: no one look'd
upon what he poſſeſſed, as his
own, but every thing was
held in common.

Great was the power by 33
which the apoſtles atteſted
the reſurrection of the Lord
Jeſus: and they were all
greatly favoured by the
people. for there was no 34
poor among them, becauſe as
many as had lands or houſes,
ſold them, and brought the
value, which they laid down 35
at the apoſtles feet: and they
diſtributed it to every man as
his occaſions required. among 36
the reſt one Joſeph, who by
the apoſtles was ſurnamed
Barnabas (that is to ſay, the

νευομενον, υἱος παρακλησεως,
Λευιτης, Κυπριος τῳ γενει,
37 ὑπαρχοντος αὐτῳ αγρου, πω-
λησας ηνεγκε το χρημα, και
εθηκε παρα τους ποδας των
αποστολων.

1 Ανηρ δε τις Ανανιας ονο-
ματι, συν Σαπφειρῃ τῃ γυ-
ναικι αὐτου επωλησε κτημα,
2 και ενοσφισατο απο της τι-
μης, συνειδυιας και της γυ-
ναικος αὐτου, και ενεγκας με-
ρος τι, παρα τους ποδας των
3 αποστολων εθηκεν. ειπε δε
Πετρος, Ανανια, διατι επλη-
ρωσεν ὁ Σατανας την καρ-
διαν σου, ψευσασθαι σε το
πνευμα το ἁγιον, και νοσ-
φισασθαι απο της τιμης του
4 χωριου? ουχι μενον σοι ε-
μενε, και πραθεν εν τῃ σῃ
ἐξουσιᾳ ὑπηρχε? τι ὁτι εθου
εν τῃ καρδιᾳ σου το πραγμα
τουτο? ουκ εψευσω ανθρω-
5 ποις, αλλα τῳ Θεῳ. ακουων
δε Ανανιας τους λογους του-
τους, πεσων ἐξεψυξε: και
εγενετο φοβος μεγας επι παν-
τας τους ακουοντας ταυτα.
6 αναστantες δε οἱ νεωτεροι
συνεστειλαν αὐτον, και ἐξε-
7 νεγκαντες εθαψαν. εγενετο
δε ὡς ὡρων τριων διαστημα,
και ἡ γυνη αὐτου μη ειδυια
8 το γεγονος εισηλθεν. απεκρι-
θη δε αὐτῃ ὁ Πετρος, ειπε
μοι, ει τοσουτου το χωριον
απεδοσθε? ἡ δε ειπε, ναι, το-

σουτου

son of consolation) a Levite,
and a native of Cyprus, sold
an estate he had, and brought
the money, and laid it at
the apostles feet.

Now there was a certain
man named Ananias who
with Sapphira his wife, sold
a possession, and kept back
part of the price, his wife
also being privy to it, and
brought the rest which he
laid at the apostles feet. upon
which Peter said, Ananias,
how could satan inspire thine
heart to lye to the holy ghost,
and to keep back part of the
price of the land? was not
the estate your own estate?
and was not the price for
which it was sold, all in
your own hands? how came
such a design as this in your
heart? thou hast not lyed
unto men, but unto God. at
these words Ananias fell down
dead upon the spot: which
struck the minds of all that
heard of it with great dread.
and some young men came
and wound him up, then
carried him out, and buried
him. about the space of three
hours after, his wife, not
knowing what had happen'd,
came in. when Peter ad-
dressing himself to her, tell
me, said he, have you sold
the land for such a price?

yes,

σουτου. ὁ δε Πετρος ειπε προς αυτην, τι ὁτι συνεφωνηθη ὑμιν πειρασαι το πνευμα Κυριου? ιδου οἱ ποδες των θαψαντων τον ανδρα σου, επι τη θυρᾳ, και εξοισουσι σε. επεσε δε παραχρημα παρα τους ποδας αυτου, και εξεψυξεν: εισελθοντες δε οἱ νεανισκοι ευρον αυτην νεκραν, και εξενεγκαντες εθαψαν προς τον ανδρα αὐτης. και εγενετο φοβος μεγας εφ' ὁλην την εκκλησιαν, και επι παντας τους ακουοντας ταυτα.

yes, *ſaid ſhe, for ſo much.* *then Peter ſaid to her, how comes it that you have conſpir'd together, to tempt the ſpirit of the Lord? ſee there at the door the men that are come from burying thy husband, and they ſhall carry thee out likewiſe. in the inſtant ſhe fell down dead at his feet: and the young men came in, found her dead, carried her out, and buried her by her husband. which affected the whole aſſembly, and all that heard of it with great dread.*

12 Δια δε των χειρων των αποστολων εγινετο σημεια και τερατα εν τῳ λαῳ πολλα: και ησαν ὁμοθυμαδον ἁπαντες εν τη στοᾳ Σολομωντος. των δε λοιπων ουδεις ετολμα κολλασθαι αυτοις: αλλ' εμεγαλυνεν αυτους ὁ λαος. μαλλον δε προσετιθεντο πιστευοντες τῳ Κυριῳ, πληθη ανδρων τε και γυναικων. ὡστε κατα τας πλατειας εκφερειν τους ασθενεις, και τιθεναι επι κλινων και κραββατων, ἱνα ερχομενου Πετρου κἂν ἡ σκια επισκιασῃ τινι αυτων. συνηρχετο δε και το πληθος των περιξ πολεων εις Ιερουσαλημ, φεροντες ασθενεις και ὀχλουμενους ὑπο πνευματων ακαθαρτων: οἱτινες εθεραπευοντο ἁπαντες.

Thus were many ſigns and wonders wrought among the people, by the apoſtles, who us'd to meet in Solomon's porch with great unanimity: but the people who reverenc'd them, did not venture to approach near them. the number of thoſe who believed in the Lord, both men and women, increas'd more and more. inſomuch that they brought the ſick into the ſtreets, and laid them on beds and couches, that at the leaſt, the ſhadow of Peter might cover ſome of them, as he paſs'd by. multitudes came likewiſe from the neighbouring cities to Jeruſalem, bringing their ſick, and thoſe who were tormented with impure ſpirits: who were all cured.

17 Αναστας δε ὁ αρχιερευς και παντες οἱ συν αυτῳ, ἡ ουσα αἱρεσις των Σαδδουκαιων, επλησθησαν ζηλου,
18 και επεβαλον τας χειρας αὐτων επι τους αποστολους, και εθεντο αυτους εν τηρησει
19 δημοσιᾳ. αγγελος δε Κυριου δια της νυκτος ηνοιξε τας θυρας της φυλακης, εξαγαγων
20 τε αυτους, ειπε, πορευεσθε, και σταθεντες λαλειτε εν τῳ ἱερῳ τῳ λαῳ παντα τα ῥημα
21 τα της ζωης ταυτης. ακουσαντες δε εισηλθον ὑπο τον ορθρον εις το ἱερον, και εδιδασκον. παραγενομενος δε ὁ αρχιερευς και οἱ συν αυτῳ, συνεκαλεσαν το συνεδριον και πασαν την γερουσιαν των υἱων Ισραηλ, και απεστειλαν εις το δεσμωτηριον,
22 αχθηναι αυτους. οἱ δε ὑπηρεται παραγενομενοι ουχ ευρον αυτους εν τῃ φυλακῃ, αναστρεψαντες δε απηγγει-
23 λαν, λεγοντες, ὁτι το μεν δεσμωτηριον ευρομεν κεκλεισμενον εν πασῃ ασφαλειᾳ, και τους φυλακας ἑστωτας προ των θυρων: ανοιξαντες δε, εσω ουδενα ευρομεν.
24 Ως δε ηκουσαν τους λογους τουτους ὁ, τε ἱερευς και ὁ στρατηγος του ἱερου και οἱ αρχιερεις, διηπορουν περι αυτων, τι αν γενοιτο τουτο.
25 παραγενομενος δε τις απηγγειλεν αυτοις, λεγων, ὁτι ἰδου, οἱ ανδρες ους εθεσθε εν τῃ φυ-

Then the high prieſt, and 17
all that accompanied him,
who were of the ſect of the
Sadducees, being filled with
indignation, went and ſeized 18
on the apoſtles, and put them
in the common priſon. but 19
an angel of the Lord opened
the priſon-doors by night, and
having brought them out,
ſaid to them, go, ſtand in the 20
temple, and declare to the
people, the whole doctrine of
life. when they heard that, 21
they entred into the temple
early in the morning, and
taught. in the mean time,
the high prieſt, and thoſe of
his party, being arrived at the
council-chamber, ſummon'd
all the Jewiſh ſenate to meet,
and ſent to the priſon to bring
the apoſtles before them. but 22
the officers who went there
not finding them in the priſon,
returned, and made this re-
port, the priſon we found 23
ſhut very ſecure, and the
keepers poſted before the
doors: but when we had
opened it, we found no body
within.

Upon hearing this, the 24
high prieſt, the captain of
the temple, and the chief
prieſts wonder'd how this
could be. when ſomebody 25
came and told them, the men
whom ye order'd to priſon,
are ſtanding in the temple,

and

φυλακη, εισιν εν τω ἱερω
εστωτες και διδασκοντες τον
26 λαον. τοτε απελθων ὁ στρα-
τηγος συν τοις ὑπηρεταις η-
γαγεν αυτους, ου μετα βιας:
εφοβουντο γαρ τον λαον ἱνα
27 μη λιθασθωσιν. αγαγοντες
δε αυτους εστησαν εν τω
συνεδριω: και επηρωτησεν
28 αυτους ὁ αρχιερευς, λεγων,
ου παραγγελια παρηγγειλαμεν
ὑμιν μη διδασκειν επι τω ονο-
ματι τουτω? και ἰδου, πε-
πληρωκατε την Ιερουσαλημ
της διδαχης ὑμων, και βου-
λεσθε επαγαγειν εφ' ἡμας το
αἱμα του ανθρωπου τουτου.
29 αποκριθεις δε ὁ Πετρος και οἱ
αποστολοι, ειπον, πειθαρ-
χειν δει Θεω μαλλον η αν-
30 θρωποις. ὁ Θεος των πατε-
ρων ἡμων ηγειρεν Ιησουν, ὁν
ὑμεις διεχειρισασθε κρεμασαν-
31 τες επι ξυλου. τουτον ὁ
Θεος αρχηγον και σωτηρα
ὑψωσε τη δεξια αὐτου, δου-
ναι μετανοιαν τω Ισραηλ,
32 και αφεσιν ἁμαρτιων. και
ἡμεις μαρτυρες των ῥηματων
τουτων, και το πνευμα δε
το ἁγιον, ὁ εδωκεν ὁ Θεος
τοις πειθαρχουσιν αυτω.
33 Οἱ δε ακουσαντες διεπρι-
οντο, και εβουλευοντο ανε-
34 λειν αυτους. αναστας δε τις
εν τω συνεδριω Φαρισαιος,
ονοματι Γαμαλιηλ, νομοδι-
δασκαλος, τιμιος παντι τω
λαω, εκελευσεν εξω βραχυ
τι τους αποστολους ποιησαι.

and teaching the people. 26
upon which the captain went with his officers, and brought them, without offering any violence, for fear of being ſtoned, he and his men, by the people. 27
when they had brought them, they ſet them before the council: and the high prieſt asked them, 28
ſaying, did not we ſtrictly command you, not to teach in this name? and yet you have ſpread your doctrine through Jeruſalem, and you endeavour to make us reſponſible for this man's blood. 29
then Peter and the other apoſtles made anſwer, we ought to obey God rather than men. 30
the God of our fathers raiſed up Jeſus, whom ye ſlew, and hanged on a tree. 31
him hath God rais'd by his power to be the author of ſalvation, by giving repentance to Iſrael, and the remiſſion of their ſins. 32
and we are his witneſſes in what we ſay, and ſo is the holy ſpirit, whom God hath given to thoſe that obey him.

When they heard that, 33
they were ſo enraged, they conſulted to take away their lives. 34
when a Phariſee, named Gamaliel, a doctor of law, who was reſpected by all the people, roſe up in the council, and moved the apo-

35 ειπε τε προς αυτους, " ανδρες Ισραηλιται προσεχετε εαυτοις επι τοις ανθρωποις τουτοις, τι μελλετε
36 " πρασσειν· προ γαρ τουτων των ημερων ανεστη Θευδας, λεγων ειναι τινα εαυτον, ω προσεκολληθη αριθμος ανδρων ωσει τετρακοσιων: ος ανηρεθη, και παντες οσοι επειθοντο αυτω διελυθησαν, και ε-
37 " γενοντο εις ουδεν. μετα τουτον ανεστη Ιουδας ο Γαλιλαιος, εν ταις ημεραις της απογραφης, και απεστησε λαον ικανον οπισω αυτου: κακεινος απωλετο, και παντες οσοι επειθοντο αυτω, διεσκορ-
38 " πισθησαν. και τα νυν λεγω υμιν, αποστητε απο των ανθρωπων τουτων, και εασατε αυτους: οτι εαν η εξ ανθρωπων η βουλη αυτη η το εργον τουτο, καταλυθησεται. ει δε
39 " εκ Θεου εστιν, ου δυνασθε καταλυσαι αυτο, μηποτε και θεομαχοι ευρεθητε."

40 Επεισθησαν δε αυτω: και προσκαλεσαμενοι τους αποστολους, δειραντες παρηγγειλαν μη λαλειν επι τω ονοματι του Ιησου, και απε-
41 λυσαν αυτους. οι μεν ουν επορευοντο χαιροντες απο προσωπου του συνεδριου, οτι υπερ του ονοματος αυτου κα-

ſtles might withdraw for ſome time. and then he ſaid, " ye 35
" *men of Iſrael, be cautious*
" *how you proceed with re-*
" *gard to theſe men. for* 36
" *ſome time ago one Theudas*
" *ſtarted up, pretending to be*
" *ſomething extraordinary,*
" *who was join'd indeed by*
" *about four hundred men:*
" *but he was no ſooner put*
" *to death, than his follow-*
" *ers all diſpers'd, and were*
" *reduc'd to nothing. after* 37
" *this man, Judas of Gali-*
" *lee appear'd, at the time of*
" * *the regiſtry, and ſeduc'd*
" *many people: he alſo pe-*
" *riſhed, and all his fol-*
" *lowers were diſperſed. my* 38
" *opinion therefore is, not*
" *to meddle with theſe men,*
" *but to let them go on:*
" *for if the deſign be a*
" *human project, it will*
" *fall of it ſelf. but if it* 39
" *be from God, you cannot*
" *defeat it; perhaps you*
" *may be found warring a-*
" *gainſt heaven."*

To him they agreed: and 40
after the apoſtles were called in, and ſcourged, they char-ged them not to ſpeak in the name of Jeſus, and then releas'd them. out they went 41
from the council, full of joy, that they were counted worthy to ſuffer ſhame for the name of Jeſus.

* Luke ii. 2. *Joſeph. Ant. Jud. Lib.* XVIII. *c.* 1.

κατηξιωθησαν ατιμασθηναι.
42 πασαν τε ἡμεραν εν τῳ ἱερῳ
και κατ' οικον ουκ επαυοντο
διδασκοντες και ευαγγελιζο-
μενοι Ιησουν τον Χριστον.
1 Εν δε ταις ἡμεραις ταυταις
πληθυνοντων των μαθητων,
εγενετο γογγυσμος των Ελλη-
νιστων προς τους Εβραιους,
ὁτι παρεθεωρουντο εν τῃ δια-
κονιᾳ τῃ καθημερινῃ αἱ χηραι
2 αυτων. προσκαλεσαμενοι δε
οἱ δωδεκα το πληθος των μα-
θητων, ειπον: ουκ αρεστον
εστιν ἡμας καταλειψαντας
τον λογον του θεου, διακο-
3 νειν τραπεζαις. επισκεψασ-
θε ουν, αδελφοι, ανδρας ἐξ
ὑμων μαρτυρουμενους ἑπτα,
πληρεις πνευματος ἁγιου και
σοφιας, ους καταστησομεν
4 επι της χρειας ταυτης. ἡμεις
δε τῃ προσευχῃ και τῃ δια-
κονιᾳ του λογου προσκαρτε-
5 ρησομεν. και ηρεσεν ὁ λογος
ενωπιον παντος του πληθους,
και εξελεξαντο Στεφανον, αν-
δρα πληρη πιστεως και πνευ-
ματος ἁγιου, και Φιλιππον,
και Προχορον, και Νικανο-
ρα, και Τιμωνα, και Παρ-
μεναν, και Νικολαον προ-
6 σηλυτον Αντιοχεα. ους εστη-
σαν ενωπιον των απο-
στολων: και προσευξαμενοι
επεθηκαν αυτοις τας χειρας.
7 και ὁ λογος του Θεου ηυξανε,
και επληθυνετο ὁ αριθμος των
μαθητων εν Ιερουσαλημ σφο-
δρα:

Jeſus. and every day either in the temple or in private houſes they continued to preach and proclaim Jeſus to be the Chriſt. 42

At that time, as the number of the diſciples was multiplied, the Helleniſts murmured againſt the Hebrews, becauſe their widows were neglected in the diſtribution that was made daily. the twelve therefore aſſembled all the diſciples, and ſaid, it is not fit that we ſhould leave the word of God, to mind what relates to your meals. wherefore, brethren, chuſe out of your number ſeven perſons of good reputation, full of the holy ſpirit and wiſdom, who may have the management of this affair: whilſt we ſhall continue our applications to prayer, and to preaching. this propoſition pleaſed the whole aſſembly: and they choſe Stephen, a man full of faith and of the holy ſpirit, Philip, Prochorus, Nicanor, Timon, Parmenas, and Nicolas a proſelyte of Antioch. theſe they preſented to the apoſtles: who after prayer gave them impoſition of hands. thus the word of God was ſpread; and the number of diſciples encreaſed very much at Jeruſa- 1 2 3 4 5 6 7

δρα: πολυς τε οχλος των ἱερεων ὑπηκουον τῃ πιστει.

8 Στεφανος δε πληρης χαριτος και δυναμεως εποιει τερατα και σημεια μεγαλα εν
9 τῳ λαῳ. ανεστησαν δε τινες των εκ της συναγωγης της λεγομενης Λιβερτινων, και Κυρηναιων, και Αλεξανδρεων, και των απο Κιλικιας και Ασιας, συζητουντες τῳ Στε-
10 φανῳ. και ουκ ισχυον αντιστηναι τῃ σοφιᾳ και τῳ
11 πνευματι ᾧ ελαλει. τοτε ὑπεβαλον ανδρας λεγοντας: ὁτι ακηκοαμεν αυτου λαλουντος ῥηματα βλασφημα εις
12 Μωσην και τον Θεον. συνεκινησαν τε τον λαον και τους πρεσβυτερους και τους γραμματεις, και επισταντες συνηρπασαν αυτον, και ηγα-
13 γον εις το συνεδριον. εστησαν τε μαρτυρας ψευδεις, λεγοντας, ὁ ανθρωπος ὁυτος ου παυεται ῥηματα λαλων κατα του τοπου του ἁγιου
14 και του νομου. ακηκοαμεν γαρ αυτου λεγοντος, ὁτι Ιησους ὁ Ναζωραιος ὁυτος καταλυσει τον τοπον τουτον, και αλλαξει τα εθη ἁ παρεδωκεν ἡμιν Μωυσης. και
15 ατενισαντες εις αυτον ἁπαντες ὁι καθεζομενοι εν τῳ συνεδριῳ, ειδον το προσωπον αυτου ὡσει προσωπον αγγελου.

1 Ειπε δε ὁ αρχιερευς: ει
2 αρα ταυτα ὁυτως εχει? ὁ δε

rusalem; and a numerous body of priests embrac'd the faith.

Now Stephen full of grace 8
and power, did great wonders and miracles among the people. when some out of the 9
several synagogues, belonging to the freed men, to the Cyrenians, Alexandrians, and to those of Cilicia, and of Asia, came to dispute with Stephen. but as they were 10
not able to withstand the force of that sublime knowledge which appeared in his discourse, they suborned men, 11
who said, we have heard him speak irreverently of Moses, and of God. and 12
they stirred up the people, the senators, and the doctors of law, who came and seiz'd him, and brought him to the council, where they produc'd 13
false witnesses, who said, this man is continually inveighing against the holy place, and against the law. for we 14
have heard him say, that Jesus the Nazarene shall destroy this place, and change the customs which Moses delivered us. and all that 15
sat in the council, looking stedfastly on him, saw an air of majesty in his aspect.

Then said the high priest, 1
are these things so? Stephen 2
an-

δε εφη, Ανδρες αδελφοι και πατερες, ακουσατε: ὁ Θεος της δοξης ωφθη τῳ πατρι ἡμων Αβρααμ οντι εν τῃ Μεσοποταμιᾳ, πριν η κατοικησαι αυτον εν Χαρραν, και 3 ειπε προς αυτον, εξελθε εκ της γης σου και εκ της συγγενειας σου, και δευρο εις γην ἣν αν σοι δειξω. 4 τοτε εξελθων εκ γης Χαλδαιων, κατωκησεν εν Χαρραν. κἀκειθεν, μετα το αποθανειν τον πατερα αυτου, μετωκισεν αυτον εις την γην ταυτην εις ἣν ὑμεις νυν κατοικειτε. 5 και ουκ εδωκεν αυτῳ κληρονομιαν εν αυτῃ, ουδε βημα ποδος, και επηγγειλατο αυτῳ δουναι εις κατασχεσιν αυτην, και τῳ σπερματι αυτου μετ' αυτον, 6 ουκ οντος αυτῳ τεκνου. ελαλησε δε ουτως ὁ Θεος, "ὁτι "εσται το σπερμα αυτου "παροικον εν γῃ αλλοτριᾳ, "και δουλωσουσιν αυτο και "κακωσουσιν ετη τετρακο- 7 "σια. και το εθνος, ᾧ εαν "δουλευσωσι, κρινω εγω, ει- "πεν ὁ Θεος, και μετα "ταυτα εξελευσονται, και "λατρευσουσι μοι εν τῳ το- 8 "πῳ τουτῳ." και εδωκεν αυτῳ διαθηκην περιτομης, και ουτως εγεννησε τον Ισαακ, και περιετεμεν αυτον τῃ ἡμερᾳ τῃ ογδοῃ, και ὁ Ισαακ τον Ιακωβ, και ὁ Ιακωβ τους δωδεκα πατριαρχας. 9 και οἱ πατριαρχαι ζηλωσαντες,

answer'd, my brethren, and you my fathers, lend your attention. The God of glory appeared unto our father Abraham, when he was in Meſopotamia, before he dwelt in Charran, and ſaid 3 to him, quit your country, and your kindred, to go to the land which I ſhall ſhew thee. thereupon he went out 4 of Chaldea, and dwelt in Charran: from thence, after his father's death, he removed him to this very country where you now dwell. he gave him no inheritance 5 in it, not even a foot of land: yet he promiſed to give it to him for a poſſeſſion, and to his poſterity after him, tho' he had then no child. God 6 declar'd likewiſe,* "that his "poſterity ſhould ſojourn in "a ſtrange land, where they "ſhould be enſlaved and a- "buſed four hundred years. "and the nation to whom 7 "they ſhall be in bondage, "will I judge, ſaid God: and "after that ſhall they come "forth, and ſerve me in this "place." at length he gave 8 him the covenant of circumciſion: accordingly Abraham circumciſed his ſon Iſaac eight days after he was born, Iſaac was father of Jacob, who was father of the twelve patriarchs. the patriarchs be- 9 ing

* Gen. xv. 13.

τες, τον Ιωσηφ απεδοντο εις
Αιγυπτον: και ην ὁ Θεος
10 μετ' αυτου· και εξειλετο αυ-
τον εκ πασων των θλιψεων
αυτου, και εδωκεν αυτῳ χα-
ριν και σοφιαν εναντιον Φα-
ραω βασιλεως Αιγυπτου, και
κατεστησεν αυτον ἡγουμενον
επ' Αιγυπτον και ὁλον τον
11 οικον αὐτου. ηλθε δε λιμος
εφ' ὁλην την γην Αιγυπτου
και Χανααν, και θλιψις με-
γαλη: και ουχ ευρισκον χορ-
τασματα οἱ πατερες ἡμων.
12 ακουσας δε Ιακωβ οντα σι-
τα εν Αιγυπτῳ, εξαπεστειλε
τους πατερας ἡμων πρωτον.
13 και εν τῳ δευτερῳ, ανεγνω-
ρισθη Ιωσηφ τοις αδελφοις
αὐτου, και φανερον εγενετο
τῳ Φαραω το γενος του Ιω-
14 σηφ. αποστειλας δε Ιωσηφ
μετεκαλεσατο τον πατερα
αὐτου Ιακωβ, και πασαν
την συγγενειαν αὐτου εν ψυ-
15 χαις εβδομηκονταπεντε. κα-
τεβη δε Ιακωβ εις Αιγυπτον,
και ετελευτησεν αυτος και
16 οἱ πατερες ἡμων. και μετε-
τεθησαν εις Συχεμ, και ετε-
θησαν εν τῳ μνηματι ὁ ωνη-
σατο Αβρααμ τιμης αργυ-
ριου παρα των υἱων Εμμορ
17 του Συχεμ. καθως δε ηγγι-
σεν ὁ χρονος της επαγγελιας
ἡς ωμοσεν ὁ Θεος τῳ Αβρα-
αμ, ηυξησεν ὁ λαος και ε-
18 πληθυνθη εν Αιγυπτῳ, αχρις
οὐ ανεστη βασιλευς ἑτερος,
19 ὁς ουκ ἡδει τον Ιωσηφ. ουτος
κα-

ing jealous of Joseph, sold him into Egypt: but God was with him, 10
he delivered him out of all his afflictions, and gave him wisdom to become acceptable to Pharaoh king of Egypt; who made him governor of Egypt, and all his houshold. in the mean 11
time a famine spread over all the land of Egypt and Chanaan, so that our fathers did not know where to get provisions. but when Jacob heard 12
there was corn in Egypt, he sent our fathers there. at the 13
second voyage Joseph discover'd himself to his brethren; and Joseph's kindred were made known to Pharaoh. after this, Joseph sent 14
to invite his father Jacob to come with all his kindred, being threescore and fifteen persons. so Jacob went down 15
into Egypt, and died, he and our fathers, and were 16
transported to Sychem, and laid in the sepulchre that Abraham bought for a sum of money of the sons of Emmor the father of Sychem. now while the time was 17
approaching to accomplish what God had sworn to Abraham, the people grew numerous in Egypt, till ano- 18
ther king arose who knew not Joseph. this prince em- 19
ploy'd all his arts against

our

κατασοφισαμενος το γενος ημων, εκακωσε τους πατερας ημων, του ποιειν εκθετα τα βρεφη αυτων, εις το μη ζωογονεισθαι. εν ω καιρω εγενηθη Μωσης, και ην αστειος τω Θεω, ος ανετραφη μηνας τρεις εν τω οικω του πατρος αυτου. εκτεθεντος δε αυτου ανειλετο αυτον η θυγατηρ Φαραω, και ανεθρεψατο αυτον εαυτη εις υιον. και επαιδευθη Μωσης πασῃ σοφια Αιγυπτιων, ην δε δυνατος εν λογοις και εργοις. ως δε επληρουτο αυτω τεσσαρακονταετης χρονος, ανεβη επι την καρδιαν αυτου επισκεψασθαι τους αδελφους αυτου τους υιους Ισραηλ. και ιδων τινα αδικουμενον, ημυνατο, και εποιησεν εκδικησιν τω καταπονουμενω παταξας τον Αιγυπτιον, ενομιζε δε συνιεναι τους αδελφους αυτου ὁτι ὁ Θεος δια χειρος αυτου διδωσιν αυτους σωτηριαν: οἱ δε ου συνηκαν. τῃ δε επιουσῃ ημερα ωφθη αυτοις μαχομενοις, και συνηλασεν αυτους εις ειρηνην, ειπων, ανδρες, αδελφοι εστε υμεις, ινατι αδικειτε αλληλους? ὁ δε αδικων τον πλησιον, απωσατο αυτον, ειπων, τις σε κατεστησεν αρχοντα και δικαστην εφ' ημας? μη ανελειν με συ θελεις, ὁν τροπον ανειλες χθες

our nation, and perſecuted our fathers, by obliging them to expoſe their young children, in order to extirpate the race. 20 *in which time Moſes was born, who was exceeding fair, and nouriſhed in his father's houſe three months:* 21 *and when he was expoſed, Pharaoh's daughter cauſed him to be taken up, and maintain'd for her adopted ſon.* 22 *at length Moſes was inſtructed in all the ſciences of the Egyptians, and had great influence by his counſels and actions.* 23 *when he was full forty years old, he took the reſolution to viſit his brethren the children of Iſrael.* 24 *and ſeeing one of them abus'd, he defended him, and avenged the injury by killing the Egyptian: for he ſuppoſed his* 25 *brethren would have perceiv'd by this, that God deſign'd to make him the inſtrument of their deliverance; but they did not perceive it.* 26 *the next day ſeeing ſome that were fighting, he would have perſuaded them to agree, ſaying, ſirs, ye are brethren; why do ye injure one another? but he that did his* 27 *neighbour the injury repelled Moſes, ſaying, who made thee a ruler and a judge over us? will you kill me as you* 28 *kill'd the Egyptian yeſterday?*

29 τον Αιγυπτιον? εφυγε δε Μωσης εν τω λογω τουτω, και εγενετο παροικος εν γη Μαδιαμ ου εγεννησεν υιους δυο.
30 και πληρωθεντων ετων τεσσαρακοντα, ωφθη αυτω εν τη ερημω του ορους Σινα αγγελος Κυριου εν φλογι πυ-
31 ρος βατου. ὁ δε Μωσης ιδων, εθαυμασε το ὁραμα, προσερκομενου δε αυτου κατανοησαι, εγενετο φωνη Κυριου προς
32 αυτον, "Εγω ὁ Θεος των "πατερων σου, ὁ Θεος Α- "βρααμ, και ὁ Θεος Ισαακ, "και ὁ Θεος Ιακωβ." εντρομος δε γενομενος Μωσης ουκ
33 ετολμα κατανοησαι. ειπε δε αυτω ὁ Κυριος, "λυσον "το ὑποδημα των ποδων "σου, ὁ γαρ τοπος εν ω ἑσ-
34 "τηκας, γη ἁγια εστιν. ι- "δων ειδον την κακωσιν του "λαου μου του εν Αιγυπτω, "και του στεναγμου αυτων "ηκουσα, και κατεβην ἐξε- "λεσθαι αυτους, και νυν "δευρο, αποστελω σε εις
35 "Αιγυπτον." τουτον τον Μωυσην ὁν ηρνησαντο, ειποντες, τις σε κατεστησεν αρχοντα και δικαστην? τουτον ὁ Θεος αρχοντα και λυτρωτην απεστειλεν συν χειρι αγγελου του ὀφθεντος αυτω εν
36 τη βατω. ὁυτος ἐξηγαγεν αυτους, ποιησας τερατα και σημεια εν γη Αιγυπτου, και

at these words Moſes fled, and went to reſide in the land of Madian, where he became the father of two ſons. 29
when forty years were expired, there appeared to him in the wilderneſs of mount Sina, an angel of the Lord in a flaming buſh. Moſes was aſtoniſhed at this viſion: and as he drew near to obſerve it, he heard the voice of the Lord, which ſaid to him,* "I am the God of thy "fathers, the God of Abra- "ham, the God of Iſaac, and "the God of Jacob." and Moſes trembled ſo, he durſt not obſerve any longer. then ſaid the Lord to him, "put "off thy ſhoes from thy feet: "for the place where thou "ſtandeſt is holy ground. I "have ſeen, I have ſeen the "affliction of my people which "is in Egypt; I have heard "their groaning, and am "come down to deliver them. "come immediately, and I "will ſend you into Egypt." this Moſes whom they refuſed, ſaying, who made thee a ruler and a judge? the very ſame did God ſend to be a ruler and a deliverer by the hands of the angel that appeared to him in the buſh. he it was, who delivered them by doing prodigies and miracles in the land of Egypt, 30 31 32 33 34 35 36

εν in

* Exod. iii. 5—10.

εν ερυθρᾳ θαλασσῃ, και εν τῃ ερημῳ, ετη τεσσαρακοντα. 37 ουτος εστιν ὁ Μωυσης ὁ ειπων τοις υἱοις Ισραηλ, "προφητην ὑμιν αναστησει "Κυριος ὁ Θεος ὑμων εκ των "αδελφων ὑμων ὡς εμε, αυ- 38 "του ακουσεσθε." ουτος εστιν ὁ γενομενος εν τῃ εκκλησιᾳ εν τῃ ερημῳ, μετα του αγγελου του λαλουντος αυτῳ εν τῳ ορει Σινᾳ, και των πατερων ἡμων, ὁς εδεξατο λογια ζωντα, δουναι ἡμιν. ὡ 39 ουκ ηθελησαν ὑπηκοοι γενεσθαι οἱ πατερες ἡμων, αλλ' απωσαντο, και εστραφησαν ταις καρδιαις αὐτων εις Αι- 40 γυπτον, ειποντες τῳ Ααρων, "ποιησον ἡμιν θεους οἱ "προπορευσονται ἡμων, ὁ "γαρ Μωσης ουτος ὁς εξηγα- "γεν ἡμας εκ γης Αιγυπτου, "ουκ οιδαμεν τι γεγονεν αυ- "τῳ." 41 και εμοσχοποιησαν εν ταις ἡμεραις εκειναις, και ανηγαγον θυσιαν τῳ ειδωλῳ, και ευφραινοντο εν τοις εργοις 42 των χειρων αὐτων. εστρεψε δε ὁ Θεος, και παρεδωκεν αυτους λατρευειν τῃ στρατιᾳ του ουρανου, καθως γεγραπται εν βιβλῳ των προφητων, "μη σφαγια και θυσιας "προσηνεγκατε μοι ετη τεσ- "σαρακοντα εν τῃ ερημῳ, 43 "οικος Ισραηλ? και ανελα- "βετε την σκηνην του Μο-

in the red sea, and in the wilderness for forty years. 37 *this is that Moses who said to the children of Israel *,* "*a prophet shall the Lord* "*your God raise up unto* "*you of your brethren, like* "*unto me; him shall ye* "*hear.*" 38 *'twas he that was in the assembly with our fathers in the wilderness, and with the angel that spoke to him on mount Sina: and delivered the oracles to him by word of mouth for our use.* 39 *him our fathers would not obey, but rejected him, and they return'd to their Egyptian disposition.* † 40 "*make us* "*gods, said they to Aaron,* "*to be our guides: for as* "*for this Moses, who brought* "*us out of the land of Egypt,* "*we know not what is be-* "*come of him.*" 41 *'twas then they made a calf, and offered sacrifice to the idol, triumphing in the works of their own hands.* 42 *then God left them, and abandon'd them to the worship of the celestial army; as it is written in the book of the prophets* ‡, "*O ye house of Israel,* "*is it to me that ye have of-* "*fered victims, and sacrifi-* "*ces, for the space of forty* "*years in the wilderness?* "*on the contrary, ye carried* 43

 "λοχ,

"*the*

* Deut. xviii. 15, 18. † Exod. xxii. 1. ‡ Amos v. 25.

" λοχ, και το αστρον του
" Θεου υμων Ρεμφαν, τους τυ-
" πους ους εποιησατε προσ-
" κυνειν αυτοις, και μετοι-
" κιω υμας επεκεινα Βαβυ-
44 " λωνος." η σκηνη του μαρ-
τυριου ην τοις πατρασιν η-
μων εν τη ερημω, καθως δι-
εταξατο ο λαλων τω Μωση,
ποιησαι αυτην κατα τον τυ-
45 πον ον εωρακει. ην και εισ-
γαγον διαδεξαμενοι οι πατερες
ημων μετα Ιησου εν τη κα-
τασχεσει των εθνων, ων εξω-
σεν ο Θεος απο προσωπου
των πατερων ημων, εως των
46 ημερων Δαβιδ, ος ευρε χαριν
ενωπιον του Θεου, και ητη-
σατο ευρειν σκηνωμα τω Θεω
47 Ιακωβ. Σολομων δε ωκοδο-
48 μησεν αυτω οικον. αλλ' ουχ
ο υψιστος εν χειροποιητοις
(ναοις) κατοικει, καθως ο
49 προφητης λεγει, " ο ουρανος
" μοι θρονος η δε γη υποπο-
" διον των ποδων μου, ποιον
" οικον οικοδομησετε μοι ?
" λεγει Κυριος, η τις τοπος
" της καταπαυσεως μου ?
50 " ουχι η χειρ μου εποιησε
51 " ταυτα παντα ?" σκλη-
ροτραχηλοι, και απεριτμη-
τοι τη καρδια και τοις ωσιν,
υμεις αει τω πνευματι τω α-
γιω αντιπιπτετε, ως οι πα-
52 τερες υμων και υμεις. τινα
των προφητων ουκ εδιωξαν
οι πατερες υμων ? και απεκ-

τει-

" *the tabernacle of* * *Moloch,*
" *and the ſtar of your god* †
" *Remphan, figures which*
" *ye made to worſhip them:*
" *wherefore I will tranſport*
" *you beyond Babylon.*" *our* 44
fathers had the tabernacle of
witneſs in the wilderneſs, as
he had appointed, ordering
Moſes to make it according
to the model that he had ſeen.
which our fathers and Joſhua 45
having receiv'd, they carry'd
it into the territory of thoſe
nations whom God drove out
upon their arrival: where
it ſtaid to the time of David,
who was favoured by God, 46
and deſired to have a ſettled
tabernacle for the God of
Jacob. it was Solomon how- 47
ever that built him a temple.
altho' the moſt high does not 48
dwell in temples made with
hands; as the prophet ſaid ‡,
" *heaven is my throne, and* 49
" *earth is my footſtool: what*
" *houſe will ye build me?*
" *ſaith the Lord: or what*
" *is the place of my reſt?*
" *hath not my hand made* 50
" *all theſe things?*" *ſtubborn* 51
people, whoſe hearts and ears
like the uncircumciſed, are
always averſe to the holy ſpi-
rit: as your fathers did, ſo
do ye. was there ever any 52
prophet whom your fathers
did not perſecute? have they
not

* It ſignifies King. 2 Kings xxiii. 10. † Saturn. ‡ Eſa. lxvi. 1.

τειναν τους προκαταγγειλαντας περι της ελευσεως του δικαιου, ου νυν υμεις προδο-
53 ται και φονεις γεγενησθε. οιτινες ελαβετε τον νομον εις διαταγας αγγελων, και ουκ εφυλαξατε.

54 Ακουοντες δε ταυτα, διεπριοντο ταις καρδιαις αυτων, και εβρυχον τους οδον-
55 τας επ' αυτον. υπαρχων δε πληρης πνευματος αγιου, ατενισας εις τον ουρανον, ειδε δοξαν Θεου, και Ιησουν εστωτα εκ δεξιων του Θε-
56 ου. και ειπεν, ιδου, θεωρω τους ουρανους ανεωγμενους, και τον υιον του ανθρωπου εκ δεξιων εστωτα του Θεου.
57 κραξαντες δε φωνη μεγαλη, συνεσχον τα ωτα αυτων, και ωρμησαν ομοθυμαδον επ'
58 αυτον. και εκβαλοντες εξω της πολεως, ελιθοβολουν, και οι μαρτυρες απεθεντο τα ιματια αυτων παρα τους πο-δας νεανιου καλουμενου Σαυ-λου.

59 Και ελιθοβολουν τον Στε-φανον επικαλουμενον και λε-γοντα, "Κυριε Ιησου, δεξαι
60 "το πνευμα μου." θεις δε τα γονατα εκραξε φωνη με-γαλη, "Κυριε, μη στησης "αυτοις την αμαρτιαν ταυ-"την." και τουτο ειπων, 1 εκοιμηθη. Σαυλος δε ην συν-ευδοκων τη αναιρεσει αυ-του.

not ſlain thoſe who predicted the coming of that juſt per-ſon whom you have ſo lately betrayed and murder'd? you, 53
I ſay, who received the law by the adminiſtration of an-gels, but have not however obſerv'd it.

When they heard theſe 54
things, they were tranſported with rage, and gnaſhed their teeth againſt him. but he, 55
full of the holy ſpirit, fix'd his eyes towards heaven, and ſaw the glory of God, and Jeſus ſtanding at the right hand of God. and he ſaid, 56
there I ſee the heavens open, and the ſon of man ſtanding on the right hand of God.
then they broke out into a 57
loud cry, and ſtopping their ears, fell upon him all at once. then they dragg'd him 58
out of the city, and ſtoned him: the falſe witneſſes hav-ing laid down their clothes at a young man's feet, whoſe name was Saul.

Thus they ſtoned Stephen, 59
while he was calling upon God, and ſaying, "Lord "Jeſus, receive my ſpirit."
and on his knees he cried with 60
a loud voice, "Lord, lay not "this ſin to their charge."
and having ſaid this, he ex-pired. and Saul was acceſſory 1
to his death.

Εγενετο δε εν εκειν τη ημερα διωγμος μεγας επι την εκκλησιαν την εν Ιεροσολυμοις, παντες τε διεσπαρησαν κατα τας χωρας της Ιουδαιας και Σαμαρειας, πλην των
2 αποστολων. συνεκομισαν δε τον Στεφανον ανδρες ευλαβεις, και εποιησαντο κοπετον μεγαν επ' αυτω. Σαυ-
3 λος δε ελυμαινετο την εκκλησιαν, κατα τους οικους εισπορευομενος, συρων τε ανδρας και γυναικας, παρεδιδου
4 εις φυλακην. οι μεν ουν διασπαρεντες διηλθον ευαγγελιζομενοι τον λογον.

5 Φιλιππος δε κατελθων εις πολιν της Σαμαρειας, εκηρυσσεν αυτοις τον Χριστον.
6 προσειχον τε οι οχλοι τοις λεγομενοις υπο του Φιλιππου ομοθυμαδον, εν τω ακουειν αυτους και βλεπειν τα σημεια α εποιει.
7 πολλων γαρ των εχοντων πνευματα ακαθαρτα, βοωντα μεγαλη φωνη, εξηρχετο: πολλοι δε παραλελυμενοι και χωλοι εθερα-
8 πευθησαν. και εγενετο χαρα μεγαλη εν τη πολει εκειν.

9 Ανηρ δε τις ονοματι Σιμων προυπηρχεν εν τη πολει μαγευων και εξιστων το εθνος της Σαμαρειας, λεγων ειναι
10 τινα εαυτον μεγαν. ω προσειχον παντες απο μικρου εως

At that time the perſecution was ſo violent againſt the church at Jeruſalem, they were all diſpers'd through the regions of Judea and Samaria, except the apoſtles, 1
and ſome devout men who 2
carried Stephen to his burial, making great lamentation over him. as for Saul, 3
he made havock of the Church, entring into their houſes, whence he dragg'd away both men and women, to throw them into priſon. but they that were diſpers'd, 4
preach'd the goſpel wherever they went.

Philip being arrived at 5
Samaria, preached Chriſt to them. the people attended 6
with great unanimity, hearing his diſcourſes, and obſerving the miracles he wrought. for the impure ſpirits, with 7
great outcries, came out of many that were poſſeſſed: many paralytic, and lame people were cured. which cauſed 8
great joy in that city.

One Simon was then reſi- 9
dent in that place, who pretended to be ſomething extraordinary, and by his magical practices had ſo enchanted the people of Samaria, that they 10
all followed him, both old

με-

and

μεγαλου, λεγοντες, ουτος εστιν η δυναμις του Θεου η
11 μεγαλη. προσειχον δε αυτω, δια το ικανω χρονω ταις μαγειαις εξεστακεναι αυτους.
12 οτε δε επιστευσαν τω Φιλιππω ευαγγελιζομενω τα περι της βασιλειας του Θεου, και του ονοματος του Ιησου Χριστου, εβαπτιζοντο ανδρες τε και γυναικες.
13 ο δε Σιμων και αυτος επιστευσε, και βαπτισθεις ην προσκαρτερων τω Φιλιππω, θεωρων τε σημεια και δυναμεις μεγαλας γενομενας, εξιστατο.

and young. this man, ſaid they, is the plenipotentiary of God. no wonder they were 11
ſo attach'd to one, who had for a long time infatuated them with his arts. but when 12
they had embraced the doctrine of Philip, concerning the kingdom of the Meſſias, and the authority of Jeſus Chriſt, they were baptized, both men and women. nay, 13
Simon himſelf became a proſelyte: and after he was baptized, he continued with Philip, and was tranſported at the ſight of the miracles and prodigies which he perform'd.

14 Ακουσαντες δε οι εν Ιεροσολυμοις αποστολοι οτι δεδεκται η Σαμαρεια τον λογον του Θεου, απεστειλαν προς αυτους τον Πετρον και Ιωαννην.
15 οιτινες καταβαντες προσηυξαντο περι αυτων, οπως λαβουσι πνευμα αγιον.
16 ουπω γαρ ην επ' ουδενι αυτων επιπεπτωκος, μονον δε βεβαπτισμενοι υπηρχον εις το
17 ονομα του Κυριου Ιησου. τοτε επετιθουν τας χειρας επ' αυτους, και ελαμβανον πνευ-
18 μα αγιον. θεασαμενος δε ο Σιμων οτι δια της επιθεσεως των χειρων των αποστολων διδοται το πνευμα το αγιον, προσηνεγκεν αυτοις χρηματα,
19 λεγων, δοτε καμοι την εξουσιαν ταυτην, ινα ω αν επιθω τας χειρας, λαμβανη πνευμα

Now when the apoſtles 14
who were at Jeruſalem, heard that the Samaritans had embraced the word of God, they ſent Peter and John, who upon their ar- 15
rival, prayed for them that they might receive the holy ſpirit. (for as yet he had 16
not deſcended on any of them: they having only been baptized in the name of the Lord Jeſus) the apoſtles therefore 17
gave them impoſition of hands, and they received the holy ſpirit. when Simon ſaw that 18
the holy ſpirit was given by impoſition of the hands of the apoſtles, he offered them money, ſaying, give me too this 19
power, that on whomſoever I lay hands he may receive

the

20 πνευμα ἅγιον. Πετρος δε ειπε προς αυτον, το αργυριον σου συν σοι ειη εις απωλειαν, ὁτι την δωρεαν του Θεου ενομισας δια κρηματων κτασθαι. 21 ουκ εστι σοι μερις ουδε κληρος εν τῳ λογῳ τουτῳ, ἡ γαρ καρδια σου ουκ εστιν ευθεια ενωπιον του Θεου. 22 μετανοησον ουν απο της κακιας σου ταυτης, και δεηθητι του Θεου, ει αρα αφεθησεται σοι ἡ επινοια της καρδιας σου. 23 εις γαρ χολην πικριας και συνδεσμον αδικιας ὁρω σε ὀντα. 24 αποκριθεις δε ὁ Σιμων ειπε, δεηθητε ὑμεις ὑπερ εμου προς τον Κυριον, ὁπως μηδεν επελθῃ ἐπ' εμε ὡν ειρηκατε. 25 οἱ μεν ουν διαμαρτυραμενοι, και λαλησαντες τον λογον του Κυριου, ὑπεστρεψαν εις Ιερουσαλημ, πολλας τε κωμας των Σαμαρειτων ευηγγελισαντο.

26 Αγγελος δε Κυριου ελαλησε προς Φιλιππον, λεγων, αναστηθι και πορευου κατα μεσημβριαν, επι την ὁδον την καταβαινουσαν απο Ιερουσαλημ εις Γαζαν, αὐτη εστιν ερημος. 27 και αναστας επορευθη, και ιδου, ανηρ Αιθιοψ ευνουχος, δυναστης Κανδακης της βασιλισσης Αιθιοπων, ὁς ην επι πασης της γαζης αυτης, ὁς εληλυθει προσκυνησων εις Ιερουσαλημ. 28 ην τε ὑποστρεφων, και καθημενος επι του ἁρματος αὐτου,

the holy ſpirit. but Peter ſaid unto him, thy money periſh with thee, for thinking that the gift of God may be purchaſed with money. 20
thou haſt no manner of ſhare in this gift: for thy heart is not right in the ſight of God. 21
repent therefore of this thy wickedneſs, and pray to God, 22
to forgive, if it be poſſible, this ſuggeſtion you have entertain'd. for I perceive 23
you are upon the brink of miſery, led captive by your ſin.
Simon anſwered, do you pray 24
to the Lord for me, that nothing like what you mention may befall me. after this 25
the apoſtles having certified and preached the word of the Lord, returned to Jeruſalem, preaching the goſpel by the way in many villages of the Samaritans.

Now an angel of the Lord 26
ſpoke to Philip, ſaying, ariſe, and go toward the ſouth, by the way that leads from Jeruſalem to Gaza, in the deſart. accordingly he de- 27
parted: and met a man of Ethiopia, an eunuch of great authority under * Candace queen of the Ethiopians, and was her high-treaſurer: he had been at Jeruſalem, to perform the duties of a proſelyte, but was now upon his 28
return, and ſat in his chariot

* Queen of Meroe.

του, και ανεγινωσκε τον προ-
29 φητην Ησαιαν. ειπε δε το
πνευμα τω Φιλιππω, προσ-
ελθε, και κολληθητι τω αρ-
30 ματι τουτω. προσδραμων
δε ὁ Φιλιππος ηκουσεν αυτου
αναγινωσκοντος τον προφη-
την Ησαιαν, και ειπεν, αρα
γε γινωσκεις ἁ αναγινωσκεις ?
31 ὁ δε ειπε, πως γαρ αν δυναι-
μην, εαν μη τις ὁδηγηση με ?
παρεκαλεσε τε τον Φιλιππον
αναβαντα καθισαι συν αυ-
32 τω. * ἡ δε περιοχη της γρα-
φης ἡν ανεγινωσκεν, ην αὑτη,
" ὡς προβατον επι σφαγην
" ηχθη, και ὡς αμνος εναν-
" τιον του κειροντος αυτον
" αφωνος, ὁυτως ουκ ανοιγει
33 " το στομα αὐτου. εν τη
" ταπεινωσει αυτου ἡ κρισις
" αυτου, ηρθη : την δε γε-
" νεαν αυτου τις διηγησε-
" ται ? ὁτι αιρεται απο της
34 " γης ἡ ζωη αυτου." απο-
κριθεις δε ὁ ευνουχος τω Φι-
λιππω, ειπε, δεομαι σου,
περι τινος ὁ προφητης λεγει
τουτο ? περι ἑαυτου, η περι
35 ἑτερου τινος ? ανοιξας δε ὁ Φι-
λιππος το στομα αὐτου, και
αρξαμενος απο της γραφης
ταυτης, ευηγγελισατο αυτω
36 τον Ιησουν. ὡς δε επορευον-
το κατα την ὁδον, ηλθον επι
τι ὑδωρ, και φησιν ὁ ευνου-
χος, ιδου ὑδωρ, τι κωλυει με
37 βαπτισθηναι ? [ειπε δε ὁ
Φιλιππος, ει πιστευεις ἐξ ὁ-
λης της καρδιας, ἐξεστιν.
απο-

riot, reading the prophet E-
saias. then the spirit said un- 29
to Philip, go near, and ad-
vance to his chariot. Philip 30
ran to him, and hearing
him read the prophet Esaias,
said, do you understand what
you read? how can I, an- 31
swer'd he, without some ex-
positor? and he desired Phi-
lip to mount, and sit with
him. the passage of the scrip- 32
ture which he read, was
this, " he was led as a sheep
" to the slaughter, and like
" a lamb before his shearer,
" was dumb, so opened he not
" his mouth: in his humili- 33
" ation he was judged, he
" was taken off: and who
" shall describe the men of
" his time? for the land
" has taken away his life."
and the eunuch answered Phi- 34
lip, and said, pray, of whom
does the prophet say this? of
himself, or of some other?
then Philip enter'd upon the 35
subject, and show'd how the
whole passage was applica-
ble to Jesus. as they pur- 36
sued their journey, they came
to a place of water: and
the eunuch said, see, here is
water; what should hinder
my being baptized? [and 37
Philip said, if you believe
with all your heart, you may.
and he answered, I do be-
lieve that Jesus Christ is the

* LXX. Isa. liii. 7.

αποκριθεις δε ειπε, πιστευω τον υἱον του Θεου ειναι
38 τον Ιησουν Χριστον*.] και εκελευσε στηναι το ἁρμα, και κατεβησαν αμφοτεροι εις το ὑδωρ, ὁ, τε Φιλιππος και ὁ ευνουχος, και εβαπτισεν αυ-
39 τον. ὁτε δε ανεβησαν εκ του ὑδατος, πνευμα Κυριου ἡρπασε τον Φιλιππον, και ουκ ειδεν αυτον ουκετι ὁ ευνουχος, επορευετο γαρ την ὁδον ἁυ-
40 του χαιρων. Φιλιππος δε ἑυρεθη εις Αζωτον, και διερχομενος ευηγγελιζετο τας πολεις πασας, ἑως του ελθειν αυτον εις Καισαρειαν.

son of God.] *So he order'd* 38
the charioteer to ſtop: and they went down into the water, both Philip and the eunuch; and he baptized him. when they were come 39
out of the water, the ſpirit of the Lord caught away Philip, that the eunuch ſaw him no more: and he purſued his way with joy. but 40
Philip was found at Azotus: and paſſing on, he preached in all the cities, till he came to Ceſarea.

1 Ο δε Σαυλος ετι εμπνεων απειλης και φονου εις τους μαθητας του Κυριου, προ-
2 σελθων τῳ αρχιερει, ἡτησατο παρ' αυτου επιστολας εις Δαμασκον προς τας συναγωγας, ὁπως εαν τινας ἑυρῃ της ὁδου οντας ανδρας τε και γυναικας, δεδεμενους αγαγῃ εις Ιερουσαλημ.

Saul ſtill breathing out no- 1
thing but threats and ſlaughter againſt the diſciples of the Lord, went to the high 2
prieſt, and demanded letters for the ſynagogues of Damaſcus, that if he found any of this ſect, whether men or women, he might bring them bound to Jeruſalem.

Εγ

As

*V. 37. This verſe is not in the Complutenſian edition; nor in the MSS. of Stephens δ. ε. θ. ιſ. the Alexandrian MS. a Greek MS. of Eraſmus, Magdal. new Col. 2. Lincoln. Montfort. Laud. 2. eight MSS. of Cardinal Barbarini. Petav. 1. 3. Cantab. 1. Bezæ 2. Covel. 2, 3. Mount Sinah. Leiceſt. Battier. 2. Vienna. Seidel. nor in the Coptic, the Syriac, and Ethiopic verſions; nor in the Latin MS. of Beda; nor in Chryſoſtom. Grotius thinks it an interpolation; and Dr. Mills ſays, that the verſe ſhould be left out of ſo many of the moſt valuable and moſt antient manuſcripts, either by the negligence or the fraud of tranſcribers, is really incredible: that moſt probably it was at firſt only a marginal note, which at length ſlipt into the text, tho' very early, becauſe the Vulgat, Irenæus, Cyprian, and the very antient MS. of Laud, have it, but with ſome variation; a farther proof of its being ſuppoſititious. he concludes, by thinking it was borrowed from v. 9. cap. 10. of the Ep. to the Romans. Vid. a. h. l. & Prol. 371.

3 Εν δε τῳ πορευεσθαι, εγε-
νετο αυτον εγγιζειν τῃ Δα-
μασκῳ, και εξαιφνης περιε-
στραψεν αυτον φως απο του
4 ουρανου. και πεσων επι την
γην, ηκουσε φωνην λεγουσαν
αυτῳ, Σαουλ, Σαουλ, τι
5 με διωκεις? ειπε δε, τις ει,
Κυριε? ὁ δε Κυριος ειπεν: εγω
ειμι Ιησους ὃν συ διωκεις,
[σκληρον * σοι προς κεντρα
6 λακτιζειν. τρεμων τε και
θαμβων ειπε, Κυριε, τι με
θελεις ποιησαι? και ὁ Κυριος
προς αυτον,] αλλ' αναστηθι
και εισελθε εις την πολιν, και
λαληθησεται σοι τι σε δει
7 ποιειν. οἱ δε ανδρες οἱ συνο-
δευοντες αυτῳ, ειστηκεισαν
εννεοι, ακουοντες μεν της φω-
νης, μηδενα δε θεωρουντες.
8 ηγερθη δε ὁ Σαυλος απο της
γης, ανεῳγμενων δε των οφ-
θαλμων αὐτου, ουδενα εβλε-
πε, χειραγωγουντες δε αυτον,
9 εισηγαγον εις Δαμασκον, και
ην ἡμερας τρεις μη βλεπων,
και ουκ εφαγεν, ουδε επιεν.

10 Ην δε τις μαθητης εν Δα-
μασκῳ ονοματι Ανανιας, και
ειπε προς αυτον ὁ Κυριος εν
ὁρα-

As he was on his journey, 3
and near Damaſcus, on a
ſudden, a light from heaven
ſurrounded him, and he fell 4
to the ground, and heard a
voice which ſaid to him, Saul,
Saul, why perſecuteſt thou
me? and he ſaid, who art 5
thou, Lord? and the Lord
ſaid, I am Jeſus whom thou
perſecuteſt: [it is hard for
thee to kick againſt the goad.
then trembling with the fright 6
Saul ſaid, Lord, what wilt
thou have me to do? and the
Lord ſaid to him,] but riſe,
and go into the city, and you
ſhall be told what you muſt do.
the mean while the men who 7
accompany'd him, remain'd
aſtoniſh'd, hearing a voice,
but ſeeing no one. at length 8
Saul roſe from the ground;
and when he opened his eyes,
he could not ſee: ſo that they
led him by the hand, and
brought him to Damaſcus,
where he was three days 9
without ſight, and did nei-
ther eat nor drink.

Now there was a diſciple 10
at Damaſcus, named Ana-
nias, to whom the Lord ſaid

* All from διωκεις to αλλα αναστηθι is not in the Complutenſian edition, nor in any of the fourteen MSS. of R. Stephens, nor of Laud. 2, 3. new Col. 1, 2. Magdal. Lincoln. eight of Barbarini, Cantab. 2. Petav. 1, 3. Covel. 2, 3, 4. Mount Sinah, Leiceſt. Bat. 2. Montfort, Vien. Seidel, nor in the Coptic, or Syriac verſions, nor in Chryſoſtom. Eraſmus, Beza, Grotius, &c. conclude it was borrowed from Acts xxii. 10. and xxvi. 14. ſee Dr. Mills a. l. & Prol. 881.

ὁραματι, Ανανια, ὁ δε ειπεν,
11 ιδου εγω, Κυριε. ὁ δε Κυριος
προς αυτον, αναστας πορευ-
θητι επι την ῥυμην την κα-
λουμενην Ευθειαν, και ζητη-
σον εν οικιᾳ Ιουδα Σαυλον ο-
νοματι, Ταρσεα, ιδου γαρ
12 προσευχεται. και ειδεν εν ὁ-
ραματι ανδρα ονοματι Ανα-
νιαν εισελθοντα, και επιθεν-
τα αὐτῳ χειρα, ὁπως ανα-
13 βλεψῃ. απεκριθη δε ὁ Ανα-
νιας, Κυριε, ακηκοα απο
πολλων περι του ανδρος του-
του, ὁσα κακα εποιησε τοις
14 ἁγιοις σου εν Ιερουσαλημ. και
ωδε εχει εξουσιαν παρα των
αρχιερεων, δησαι παντας
τους επικαλουμενους το ονο-
15 μα σου. ειπε δε προς αυτον
ὁ Κυριος, πορευου, ὁτι σκευος
εκλογης μοι εστιν ὁυτος, του
βαστασαι το ονομα μου ενω-
πιον εθνων, και βασιλεων,
16 υἱων τε Ισραηλ. εγω γαρ ὑ-
ποδειξω αυτῳ ὁσα δει αυτον
ὑπερ του ονοματος μου πα-
17 θειν. απηλθε δε Ανανιας,
και εισηλθεν εις την οικιαν,
και επιθεις ἐπ' αυτον τας χει-
ρας, ειπε, Σαουλ αδελφε, ὁ
Κυριος απεσταλκε με (Ιη-
σους) ὁ οφθεις σοι εν τῃ ὁδῳ
ᾗ ηρχου ὁπως αναβλεψῃς,
και πλησθῃς πνευματος ἁγιου.
18 και ευθεως απεπεσον απο των
οφθαλμων αυτου ὡσει λεπι-
δες, ανεβλεψε τε, και ανασ-

τας

in a vision, Ananias! and he said, Lord, here I am. and the Lord said unto him, 11
arise, and go to the street called Straight, and enquire at the house of Judas, for one Saul of Tarsus: for he is there at prayer. (at that very in- 12
stant Saul saw in a vision the said Ananias come in, and put his hand on him, to restore his sight.) then Ana- 13
nias answered, Lord, I have heard from many that this man has done a world of mischief to thy saints at Jerusalem: he is now here, 14
and is impower'd by the chief priests, to imprison all that make profession of thy name. go, said the Lord to him: 15
for he is the instrument I have chosen, to bear my name to the Gentiles, to kings, and to the children of Israel. for I will make him 16
see how much he must suffer for my name. Ananias there- 17
fore departed, and being arrived at the house, he put his hands on Saul, and said, brother Saul, the Lord, even Jesus that appeared to you on your journey hither, hath sent me, that you might obtain your sight, and be filled with the holy spirit. immediately 18
there fell from his eyes something like scales, and he recover'd his sight; upon which

he

τας εβαπτισθη· και λαβων
19 τροφην, ενισχυσεν. εγενετο
δε (ὁ Σαυλος) μετα των εν
Δαμασκῳ μαθητων ἡμερας
τινας.

20 Και ευθεως εν ταις συνα-
γωγαις εκηρυσσε τον Ιησουν,
ὁτι ὁυτος εστιν ὁ ὑιος του
21 Θεου. ἐξισταντο δε παντες
ὁι ακουοντες, και ελεγον, ουχ
ὁυτος εστιν ὁ πορθησας εν Ιε-
ρουσαλημ τους επικαλουμε-
νους το ονομα τουτο, και ὡδε
εις τουτο εληλυθει ἱνα δεδε-
μενους αυτους αγαγῃ επι τους
22 αρχιερεις? Σαυλος δε μαλ-
λον ενεδυναμουτο, και συνε-
χυνε τους Ιουδαιους τους κα-
τοικουντας εν Δαμασκῳ,
συμβιβαζων ὁτι ὁυτος εστιν
ὁ Χριστος.

23 Ως δε επληρουντο ἡμεραι
ἱκαναι, συνεβουλευσαντο ὁι
24 Ιουδαιοι ανελειν αυτον. ἐγ-
νωσθη δε τῳ Σαυλῳ ἡ επι-
βουλη αυτων. παρετηρουν
τε τας πυλας ἡμερας τε και
νυκτος, ὁπως αυτον ανελωσι.
25 λαβοντες δε αυτον ὁι μαθη-
ται νυκτος, καθηκαν δια του
τειχους, καλασαντες εν σπυ-
26 ριδι. παραγενομενος δε (ὁ
Σαυλος) εις Ιερουσαλημ, ε-
πειρατο κολλασθαι τοις μα-
θηταις, και παντες εφοβουν-
το αυτον, με πιστευοντες ὁτι
27 εστι μαθητης. Βαρναβας δε
επιλαβομενος αυτον, ηγαγε
προς τους αποστολους, και
δη-

he inſtantly aroſe, and was baptized. and when he had 19
taken ſome food, he was refreſh'd. after which Saul ſtaid ſome time with the diſciples at Damaſcus.

Immediately he maintained in the ſynagogues, that 20
Jeſus was the ſon of God. the audience were all amazed, and ſaid, is not this he 21
that perſecuted the profeſſors of this doctrine at Jeruſalem, and came here on purpoſe to carry them priſoners to the chief prieſts? however Saul 22
ſtill gain'd ground, and confounded the Jews of Damaſcus, proving that Jeſus was the Meſſias.

A good while after, the 23
Jews conſpir'd to kill him: but Saul was appriz'd of their 24
plot. and as they were night and day upon the watch at the gates, in order to kill him, the diſciples took him 25
by night, and let him down the wall in a basket. when 26
Saul was come to Jeruſalem, he try'd to aſſociate himſelf with the diſciples: but they were all afraid of him, and could not be perſuaded that he was a diſciple. thereupon 27
Barnabas took him with him to the apoſtles, and related to them how the Lord

had

διηγησατο αυτοις πως εν τη
οδω ειδε τον Κυριον, και οτι
ελαλησεν αυτω, και πως εν
Δαμασκω επαρρησιασατο εν
28 τω ονοματι του Ιησου. και
ην μετ' αυτων εισπορευομενος
εις Ιερουσαλημ, και παρρη-
σιαζομενος εν τω ονοματι του
29 Κυριου Ιησου. ελαλει τε και
συνεζητει προς τους Ελλη-
νιστας, οι δε επεχειρουν αυ-
30 τον ανελειν. επιγνοντες δε
οι αδελφοι κατηγαγον αυτον
εις Καισαρειαν, και εξαπεσ-
τειλαν αυτον εις Ταρσον.

31 Αι μεν ουν εκκλησιαι καθ'
ολης της Ιουδαιας και Γαλι-
λαιας και Σαμαρειας ειχον ει-
ρηνην, οικοδομουμεναι και πο-
ρευομεναι τω φοβω του Κυ-
ριου, και τη παρακλησει
του αγιου πνευματος επλη-
32 θυνοντο. εγενετο δε Πετρον
διερχομενον δια παντων, κα-
τελθειν και προς τους αγιους
τους κατοικουντες Λυδδαν.
33 ευρε δε εκει ανθρωπον τινα Αι-
νεαν ονοματι, ετων οκτω
κατακειμενον επι κραββατω,
34 ος ην παραλελυμενος. και
ειπεν αυτω ο Πετρος, Αινεα,
ιαται σε Ιησους ο Χριστος,
αναστηθι, και στρωσον σε-
αυτω. και ευθεως ανεστη·
35 και ειδον αυτον παντες οι κα-
τοικουντες Λυδδαν και τον
Σαρωναν, οιτινες επεστρεψαν
επι τον Κυριον.

36 Εν Ιοππη δε τις ην μαθη-
τρια ονοματι Ταβιθα, η δι-
ερμηνευομενη

had appear'd to him on his journey, and had ſpoken to him, and how publickly Saul had preach'd at Damaſcus in the name of Jeſus. then 28
he convers'd freely with the apoſtles at Jeruſalem: and he 29
openly preach'd in the name of the Lord Jeſus, and diſputed againſt the Helleniſts, who therefore plotted againſt his life: which when the bre- 30
thren knew, they brought him down to Ceſarea, and ſent him away to Tarſus.

Then the churches in all 31
Judea, Galilee, and Samaria, were unmoleſted and eſtabliſh'd, and by their religious conduct, and the aſſiſtance of the holy ſpirit, grew more extenſive. now as Peter was 32
making a general viſitation, he went to Lydda to ſee the converts in that city, where 33
finding a man named Eneas, a paralytic, who had kept his bed eight years, Peter 34
ſaid to him, Eneas, Jeſus, who is the Meſſiah, gives thee health: riſe, and make your bed your ſelf: upon which he immediately roſe. and all that dwelt at Lyd- 35
da, and Saron, ſaw him, and became converts to the Lord.

At Joppa there was a 36
diſciple named Tabitha, that

is

ερμηνευομενη λεγεται Δορκας, αυτη ην πληρης αγαθων εργων και ελεημοσυνων ων εποιει. 37 εγενετο δε εν ταις ημεραις εκειναις ασθενησασαν αυτην αποθανειν, λουσαντες δε αυτην εθηκαν εν υπερωω. 38 εγγυς δε ουσης Λυδδης τη Ιοππη, οι μαθηται ακουσαντες οτι Πετρος εστιν εν αυτη, απεστειλαν δυο ανδρας προς αυτον, παρακαλουντες μη οκνησαι διελθειν εως αυτων.

is in Greek, * Dorcas: this woman was very active in all the offices of benevolence and charity. she happen'd 37 to fall sick at that time, and died: after they had bath'd her body, they laid her out in an upper chamber. as 38 Lydda was near Joppa, and the disciples having heard that Peter was there, they sent two men to him to desire he would come to them without delay.

39 Αναστας δε Πετρον συνηλθεν αυτοις, ον παραγενομενον ανηγαγον εις το υπερωον, και παρεστησαν αυτω πασαι αι χηραι κλαιουσαι, και επιδεικνυμεναι χιτωνας και ιματια οσα εποιει μετ' αυτων 40 ουσα η Δορκας. εκβαλων δε εξω παντας ο Πετρος, θεις τα γονατα προσηυξατο, και επιστρεψας προς το σωμα, ειπε, Ταβιθα, αναστηθι. η δε ηνοιξε τους οφθαλμους αυτης, και ιδουσα τον Πετρον, 41 ανεκαθισε. δους δε αυτη χειρα, ανεστησεν αυτην, φωνησας δε τους αγιους και τας χηρας, παρεστησεν αυτην 42 ζωσαν. γνωστον δε εγενετο καθ' ολης της Ιοππης, και πολλοι επιστευσαν επι τον 43 Κυριον. εγενετο δε ημερας ικανας μειναι αυτον εν Ιοππη παρα τινι Σιμωνι βυρσει.

Peter immediately went 39 *with them, and when he was come, they conducted him to the upper chamber: and all the widows advanc'd to him weeping, and shew'd the robes and garments which Dorcas made while she was with them. but Peter turn'd* 40 *them all out, and kneeled down and prayed, then turning towards the body, Tabitha, said he, arise immediately. she opened her eyes: and when she saw Peter, she sat up. Peter lent her* 41 *his hand, and lift her up; and having called the saints and widows, he presented her alive. this was soon spread* 42 *thro' all Joppa; and many believed in the Lord. so that* 43 *Peter staid there a considerable time with one Simon a tanner.*

Ανηρ

* A Kid.

1 Ανηρ δε τις ην εν Καισαρειᾳ ονοματι Κορνηλιος, ἑκατονταρχης εκ σπειρης της
2 καλουμενης Ιταλικης, ευσεβης και φοβουμενος τον Θεον, συν παντι τῳ οικῳ αὐτου, ποιων τε ελεημοσυνας πολλας τῳ λαῳ, και δεομενος του Θεου
3 διαπαντος. ειδεν εν ὁραματι φανερως, ὡσει ὡραν εννατην της ἡμερας, αγγελον του Θεου εισελθοντα προς αυτον, και ειποντα αυτῳ, Κορνηλιε. ὁ δε ατενισας αυτῳ,
4 και εμφοβος γενομενος, ειπε, τι εστι Κυριε? ειπε δε αυτῳ, αἱ προσευχαι σου και αἱ ελεημοσυναι σου ανεβησαν εις μνημοσυνον ενωπιον του Θε-
5 ου. και νυν πεμψον εις Ιοππην ανδρας, και μεταπεμψαι Σιμωνα ὁς επικαλειται Πε-
6 τρος. ὁυτος ξενιζεται παρα τινι Σιμωνι βυρσει, ᾧ εστιν οικια παρα θαλασσαν.
7 Ως δε απηλθεν ὁ αγγελος ὁ λαλων αυτῳ φωνησας δυο των οικετων αὐτου, και στρατιωτην ευσεβη των
8 προσκαρτερουντων αυτῳ, και ἐξηγησαμενος αυτοις ἁπαντα, απεστειλεν αυτους εις την Ιοππην.
9 Τῃ δε επαυριον ὁδοιπορουντων εκεινων, και τῃ πολει εγγιζοντων, ανεβη Πετρος επι το δωμα προσευξασθαι, περι
10 ὡραν ἑκτην. εγενετο δε προσπεινος, και ηθελε γευσασθαι, παρα-

In Ceſarea there was a centurion of a cohort in the Italic legion, whoſe name was Cornelius, a religious man, and was a proſelyte, together with all his family: he gave much alms to the people, and was aſſiduous in his prayers to God. one day about the ninth hour, he clearly ſaw in a viſion an angel of God, who addreſt himſelf to him, and ſaid, Cornelius! and when he looked on him, he was afraid, and ſaid, what is it, Lord? and he ſaid to him, thy prayers and thine alms have been obſerv'd and approv'd by God. ſend meſſengers immediately to Joppa, for one Simon, whoſe ſirname is Peter: he lodges with one Simon a tanner, whoſe houſe is by the ſea-ſide.

As ſoon as the angel that ſpoke to Cornelius was departed, he called two of his domeſticks, and a devout ſoldier, one of thoſe that were in waiting: and after he had related to them the whole affair, he ſent them to Joppa.

On the morrow as they were on their journey, and drew nigh the city, Peter went upon the leads to pray, about the ſixth hour. and being ſeiz'd with hunger, he would

παρασκευαζοντων δε εκεινων, επεπεσεν επ' αυτον εκστασις.
11 και θεωρει τον ουρανον ανεωγμενον, και καταβαινον (επ' αυτον) σκευος τι ως οθονην μεγαλην, τεσσαρσιν αρχαις δεδεμενον, και καθιεμενον επι
12 της γης. εν ω υπηρχε παντα τα τετραποδα, και τα ερπετα της γης, και τα πετει-
13 να του ουρανου. και εγενετο φωνη προς αυτον. αναστας
14 Πετρε, θυσον και φαγε. ο δε Πετρος ειπε, μηδαμως, Κυριε, οτι ουδεποτε εφαγον παν
15 κοινον η ακαθαρτον. και φωνη παλιν εκ δευτερου προς αυτον, α ο Θεος εκαθαρισε,
16 συ μη κοινου. τουτο δε εγενετο επι τρις. και παλιν ανεληφθη το σκευος εις τον ουρανον.

17 Ως δε εν εαυτω διηπορει ο Πετρος τι αν ειη το οραμα ο ειδε, και ιδου, οι ανδρες οι απεσταλμενοι απο του Κορνηλιου, διερωτησαντες την οικιαν Σιμωνος, επεστησαν επι
18 τον πυλωνα. και φωνησαντες επυνθανοντο ει Σιμων ο επικαλουμενος Πετρος ενθαδε ξενιζεται.

19 Του δε Πετρου διενθυμουμενου περι του οραματος, ειπεν αυτω το πνευμα, ιδου,
20 ανδρες ζητουσι σε. αλλα αναστας καταβηθι, και πορευου συν αυτοις, μηδεν διακρινομενος, διοτι εγω απεσ-
21 ταλκα αυτους. καταβας δε Πε-

would have had ſomething to eat: but while they were making it ready, he fell into a trance, when he ſaw the 11
heaven open, and ſomething deſcending in the form of a great ſheet, ty'd at the four corners, and let down to the earth: in it were all 12
ſorts of quadrupeds, reptiles, and birds. and a voice 13
ſaid to him, riſe, Peter; kill and eat. but Peter ſaid, 14
not ſo, Lord; for I have never eaten any thing that is common or unclean. and 15
the voice ſpake to him again the ſecond time, don't call that common, which God calls clean. this was done 16
thrice: and then the ſheet was taken up into heaven.

While Peter was perplex- 17
ed about the ſignification of this viſion, the meſſengers from Cornelius having enquir'd out Simon's houſe, ar-
riv'd at the gate, and cal- 18
ling ſomebody, ask'd, whether Simon Peter lodg'd there.

As Peter was ſtill pon- 19
dering upon the viſion, the ſpirit ſaid to him, there are people below, who enquire for you. riſe therefore, 20
get thee down, and go with them, without heſitating: for I have ſent them. then Pe- 21

Πετρος προς τους ανδρας, ειπεν, ιδου, εγω ειμι ον ζητειτε, τις ἡ αιτια δι' ἡν παρεστε? 22 οἱ δε ειπον, Κορνηλιος ἑκατονταρχης, ανηρ δικαιος και φοβουμενος τον Θεον, μαρτυρουμενος τε ὑπο ὁλου του εθνους των Ιουδαιων, εχρηματισθη ὑπο αγγελου ἁγιου μεταπεμψασθαι σε εις τον οικον ἀυτου, και ακουσαι ῥηματα παρα σου. 23 εισκαλεσαμενος ουν αυτους, ἐξενισε.

Τῃ δε επαυριον αναστας ἐξηλθε συν αυτοις, και τινες των αδελφων των απο της Ιοππης συνηλθον αυτῳ. 24 και τῃ επαυριον εισηλθον εις την Καισαρειαν. ὁ δε Κορνηλιος ην προσδοκων αυτους, συγκαλεσαμενος τους συγγενεις ἀυτου και τους αναγκαιους φιλους. 25 ὡς δε εγενετο εισελθειν τον Πετρον, συναντησας αυτῳ ὁ Κορνηλιος, πεσων επι τους ποδας, προσεκυνησεν. 26 ὁ δε Πετρος αυτον ἠγειρε, λεγων, αναστηθι, κἀγω αυτος ανθρωπος ειμι. 27 και συνομιλων αυτῳ, εισηλθε, και ευρισκει συνεληλυθοτας πολλους. 28 ἐφη τε προς αυτους, ὑμεις επισταsθε ὡς αθεμιτον εστιν ανδρι Ιουδαιῳ κολλασθαι ἡ προσερχεσθαι αλλοφυλῳ, και εμοι ὁ Θεος εδειξε μηδενα κοινον ἡ ακαθαρτον λεγειν ανθρωπον. 29 διο και αναντιρῥητως ηλθον μεταπεμφθεις. πυν-

ter went down to the messengers; and said, I am the person you look for: what occasion brought you hither? they answered, Cornelius the 22 centurion, a man of probity and piety, one that has an universal good character among the Jews, was divinely admonish'd by an holy angel to send for you to his house, to hear what you had to say to him. then he invited 23 them in, and they lodged there.

On the morrow, Peter departed with them, and some of his brethren from Joppa accompanied him. the 24 next day they arriv'd at Cesarea: where Cornelius expected them, having invited his kinsmen and intimate friends, to his house. as Pe- 25 ter was coming in, Cornelius met him, and prostrated himself at his feet, but Peter 26 rais'd him, saying, stand up; I am but a man, as well as you. and as he discours'd 27 with him, he went in, where finding many persons assembled; you know, said he, how 28 unlawful it is for a Jew, to frequent a stranger, or even to go to his house: but God hath shewed me, that I should not look upon any man as common and unclean. for 29 which reason I came without demur, as soon as I knew

your

πυνθανομαι ουν, τινι λογῳ
30 μετεμψασθε με? και ὁ Κορ-
νηλιος εφη, απο τεταρτης
ἡμερας μεχρι ταυτης της ὡ-
ρας, ημην νηστευων, και την
ενατην ὡραν προσευχομενος
εν τῳ οικῳ μου, και ιδου, α-
νηρ εστη ενωπιον μου εν εσ-
31 θητι λαμπρᾳ. και φησι,
" Κορνηλιε, εισηκουσθη σου
" ἡ προσευχη, και αἱ ελεη-
" μοσυναι σου εμνησθησαν
32 " ενωπιον του Θεου. πεμ-
" ψον ουν εις Ιοππην, και
" μετακαλεσαι Σιμωνα ὃς ε-
" πικαλειται Πετρος, ὁυτος
" ξενιζεται εν οικιᾳ Σιμωνος
" βυρσεως παρα θαλασσαν,
" (ὃς παραγενομενος λαλησει
33 " σοι.") εξαυτης ουν επεμ-
ψα προς σε, συ τε καλως ε-
ποιησας παραγενομενος. νυν
ουν παντες ἡμεις ενωπιον του
Θεου παρεσμεν, ακουσαι
παντα τα προστεταγμενα
34 σοι ὑπο του Θεου. ανοιξας
δε Πετρος το στομα αυτου
ειπεν, επ' αληθειας κατα-
λαμβανομαι ὁτι ουκ εστι προ-
35 σωπολημπτης ὁ Θεος, αλλ'
εν παντι εθνει ὁ φοβουμενος
αὐτον, και εργαζομενος δι-
καιοσυνην, δεκτος αυτῳ εστι.
36 τον λογον ὃν απεστειλε τοις
υἱοις Ισραηλ, ευαγγελιζομενος
ειρηνην δια Ιησου Χριστου.
ὁυτος εστι παντων Κυριος.
37 ὑμεις οιδατε το γενομενον ῥημα
καθ' ὁλης της Ιουδαιας, αρ-
ξαμενος απο της Γαλιλαιας,
μετα

your meſſage: I ask there-
fore upon what account you
ſent for me? then Cornelius 30
ſaid, it is now four days ago
that I was faſting, and while
I was at prayers in my houſe,
about the ninth hour, a man
in bright attire preſented him-
ſelf before me, and ſaid, "Cor- 31
" *nelius, thy prayer is heard,*
" *and God has approved*
" *thine alms. ſend therefore* 32
" *to Joppa, for one Si-*
" *mon, whoſe ſurname is*
" *Peter; he is lodged in*
" *the houſe of one Simon a*
" *tanner, by the ſea-ſide,*
" *who, when he is arriv'd,*
" *will give you information.*"
immediately I ſent to you; 33
and you have done well to
come. now here we are all
in the preſence of God, to hear
whatever he has given you
in charge. then Peter thus 34
began, now I plainly per-
ceive that God is no reſpecter
of perſons: but in every na- 35
tion, he that feareth him,
and acts juſtly, is acceptable
to him. this was what he 36
communicated to the children
of Iſrael, proclaiming ſalva-
tion by Jeſus Chriſt, who is
the Lord of all mankind.
you know, how his fame 37
ſpread from Galilee through
all Judea, after the baptiſm
which John had preach'd:

μετα το βαπτισμα ὁ εκηρυξεν Ιωαννης, Ιησουν τον απο Ναζαρετ, ὡς εχρισεν αυτον ὁ Θεος πνευματι ἁγιῳ και δυναμει, ὁς διηλθεν ευεργετων και ιωμενος παντας τους καταδυναστευομενους, ὑπο του διαβολου, ὁτι ὁ Θεος ην μετ' αυτου. και ἡμεις εσμεν μαρτυρες παντων ὡν εποιησεν εν τε τῃ χωρᾳ των Ιουδαιων και εν Ιερουσαλημ, ὁν και ανειλον κρεμασαντες επι ξυλου. τουτον ὁ Θεος ηγειρε τῃ τριτῃ ἡμερᾳ, και εδωκεν αυτον εμφανη γενεσθαι, ου παντι τῳ λαῳ, αλλα μαρτυσι τοις προκεχειροτονημενοις ὑπο του Θεου, ἡμιν, οἱτινες συνεφαγομεν και συνεπιομεν αυτῳ μετα το αναστηναι αυτον εκ νεκρων. και παρηγγειλεν ἡμιν κηρυξαι τῳ λαῳ, και διαμαρτυρασθαι ὁτι αυτος εστιν ὁ ὡρισμενος ὑπο του Θεου κριτης ζωντων και νεκρων. τουτῳ παντες οἱ προφηται μαρτυρουσιν, αφεσιν ἁμαρτιων λαβειν δια του ονοματος αυτου παντα τον πιστευοντα εις αυτον.

how Jesus of Nazareth divinely inspired by the holy spirit, and with miraculous power, went about doing good, and healing all that were under the oppression of the devil: because God was with him. we are witnesses of all his transactions, both in Judea, and at Jerusalem. however, they put him to death, even that of the cross. but God raised him up the third day, and shewed him openly, not to all the people, but to those witnesses, which God had before chosen: to us, I say, who did eat and drink with him after he rose from the dead. and he commanded us to publish, and to testify to the people, that he was the person whom God had constituted to be the judge of the living, and of the dead. he is the person to whom all the prophets give this attestation, that all who believe in him, shall receive remission of sins, by his authority.

Ετι λαλουντος του Πετρου τα ῥηματα ταυτα, επεπεσε το πνευμα το ἁγιον επι παντας τους ακουοντας τον λογον. και εξεστησαν οἱ εκ περιτομης πιστοι ὁσοι συνηλθον τῳ Πετρῳ, ὁτι και επι τα εθνη ἡ δωρεα του ἁγιου πνευματος εκκεχυται. ηκουον γαρ αυτων

Peter was yet speaking, when the holy spirit descended on all that heard him. all the Jewish converts, who came with Paul, were astonished to see that the gift of the holy spirit was diffused likewise among the Gentiles. for they heard them express their

αυτων λαλουντων γλωσσαις,
και μεγαλυνοντων τον Θεον.
47 τοτε απεκριθη ὁ Πετρος, μη-
τι το ὑδωρ κωλυσαι δυναται
τις, του μη βαπτισθηναι
τουτους, οἵτινες το πνευμα
το ἁγιον ελαβον καθως και ἡ-
48 μεις? προσεταξε τε αυτους
βαπτισθηναι εν τῳ ονοματι
του Κυριου· τοτε ηρωτησαν
αυτον επιμειναι ἡμερας τινας.
1 Ηκουσαν δε οἱ αποστολοι
και οἱ αδελφοι οἱ οντες κατα
την Ιουδαιαν, ὁτι και τα εθνη
εδεξαντο τον λογον του Θεου.
2 και ὁτε ανεβη Πετρος εις Ιε-
ροσολυμα, διεκρινοντο προς
3 αυτον οἱ εκ περιτομης, λεγον-
τες, ὁτι προς ανδρας ακροβυστι-
αν εχοντας εισηλθες, και
4 συνεφαγες αυτοις. ἀρξαμενος
δε ὁ Πετρος εξετιθετο αυτοις
5 καθεξης, λεγων, εγω ημην εν
πολει Ιοππῃ προσευχομενος,
και ειδον εν εκστασει ὁραμα,
καταβαινον σκευος τι ὡς ο-
θονην μεγαλην, τεσσαρσιν ἀρ-
χαις καθιεμενην εκ του ουρα-
νου, και ηλθεν αχρις εμου.
6 εις ἣν ατενισας κατενοουν,
και ειδον τα τετραποδα της
γης, και τα θηρια, και τα ἑρ-
πετα, και τα πετεινα του
7 ουρανου. ηκουσα δε φωνης
λεγουσης μοι, αναστας Πετρε,
8 θυσον και φαγε. ειπον δε,
μηδαμως, Κυριε, ὁτι κοινον η
ακαθαρτον ουδεποτε εισηλθεν
9 εις το στομα μου. απεκριθη
δε μοι φωνη εκ δευτερου εκ
του

their praiſes to God in divers languages. then Peter 47
ſaid, can we refuſe the water of baptiſm to ſuch as have received the holy ſpirit as well as we? ſo he 48
directed they ſhould be baptized in the name of the Lord. after which they deſired him to ſtay ſome time with them.

In the mean time, the 1
apoſtles, and the brethren, who were in Judea, heard that the Gentiles had likewiſe receiv'd the word of God. and when Peter was 2
return'd to Jeruſalem, the Jewiſh converts objected to his conduct, and ask'd him, 3
why did you go to eat with the uncircumciſed? but Peter repreſented the whole affair to them, ſaying, as I 4 5
was at prayers in Joppa, I ſaw ſomething like a great ſheet, tied at the four corners, which deſcended from heaven, and came juſt to me. as I was conſidering it 6
very attentively, I ſaw ſeveral quadrupeds, wild beaſts, reptiles and birds. then I 7
heard a voice, which ſaid, riſe, Peter; kill and eat. but I ſaid, Lord, by no 8
means: for I never did eat any thing impure, and defiled. but the voice from heaven 9
addreſs'd it ſelf to me again,

and

του ουρανου, ἁ ὁ Θεος εκα-
10 θαρισε, συ μη κοινου. τουτο δε εγενετο επι τρις, και παλιν ανεσπασθη ἁπαντα
11 εις τον ουρανον. και ιδου εξαυτης τρεις ανδρες επεστησαν επι την οικιαν εν ᾗ ημην, απεσταλμενοι απο Καισα-
12 ρειας προς με. ειπε δε μοι το πνευμα συνελθειν αυτοις, μηδεν διακρινομενον. ηλθον δε συν εμοι και οἱ ἑξ αδελφοι ουτοι, και εισηλθομεν εις τον οι-
13 κον του ανδρος. απηγγειλε τε ἡμιν πως ειδε τον αγγελον εν τῳ οικῳ ἁυτου σταθεντα και ειποντα αυτῳ, αποστειλον εις Ιοππην, και μετα-
14 πεμψαι Σιμωνα τον επικαλουμενον Πετρον, ὁς λαλησει ῥηματα προς σε, εν οἱς σωθησῃ συ και πας ὁ οικος
15 σου. εν δε τῳ αρξασθαι με λαλειν, επεπεσε το πνευμα το ἁγιον επ' αυτους, ὡσπερ
16 και εφ' ἡμας εν αρχῃ. εμνησθην δε του ῥηματος του Κυριου, ὡς ελεγεν, "Ιωαν-
" νης μεν εβαπτισεν ὑδατι,
" ὑμεις δε βαπτισθησεσθε εν
17 " πνευματι ἁγιῳ." ει ουν την ισην δωρεαν εδωκεν αυτοις ὁ Θεος ὡς και ἡμιν, πιστευσασιν επι τον Κυριον Ιησουν Χριστον, εγω τις ημην δυνατος κωλυσαι τον Θεον ?
18 Ακουσαντες δε ταυτα, ἡσυχασαν, και εδοξαζον τον Θεον, λεγοντες, αρα γε και τοις

and said, don't call that impure, which God has purified. this was done three 10
times, and then the whole scene was mounted to heaven.
at that very instant three men, 11
dispatch'd from Cesarea to me, were just arrived at the house, where I was. and the spirit 12
bid me make no difficulty of going with them. these six brethren accompany'd me, and we went together to the man's house. he told us how 13
he had seen an angel, who had presented himself to him, and had said, send to Joppa, to fetch Simon, surnam'd Peter: who will give you such 14
instructions, as will be the means of saving both you and all your family. and while I 15
was speaking to them, the holy spirit descended upon them, as it did on us, at the beginning. then I remember'd 16
*that * expression of the Lord, "John baptized with water, "but ye shall be baptized "with the holy spirit." if* 17
therefore God has bestow'd the same favour upon them, as on us, after we had believed on the Lord Jesus Christ, how could I make any opposition to the divine will?

Having heard this, they 18
were appeas'd, and glorified God, saying, God has then granted

* Acts i. 5.

τοις εθνεσι ὁ Θεος την μετανοιαν εδωκεν εις ζωην.

19 Οἱ μεν ουν διασπαρεντες απο της θλιψεως της γενομενης επι Στεφανῳ, διηλθον ἑως Φοινικης και Κυπρου και Αντιοκειας, μηδενι λαλουντες τον λογον ει μη μονον Ιουδαιοις. 20 ησαν δε τινες ἐξ αυτων ανδρες Κυπριοι και Κυρηναιοι, οἵτινες εισελθοντες εις Αντιοχειαν, ελαλουν προς τους Ελληνας, ευαγγελιζομενοι τον 21 Κυριον Ιησουν. και ην χειρ Κυριου μετ' αυτων, πολυς τε ὁ αριθμος πιστευσας επεστρεψεν επι τον Κυριον.

22 Ηκουσθη δε ὁ λογος εις τα ωτα της εκκλησιας της εν Ιεροσολυμοις περι αυτων, και εξαπεστειλαν Βαρναβαν ἑως 23 Αντιοχειας. ὁς παραγενομενος και ιδων την χαριν του Θεου, εχαρη, και παρεκαλει παντας τῃ προθεσει της καρδιας προσμενειν τῳ Κυριῳ, 24 ὁτι ην ανηρ αγαθος, και πληρης πνευματος ἁγιου και πιστεως. και προσετεθη οχλος 25 ἱκανος τῳ Κυριῳ. ἐξηλθε δε εις Ταρσον ὁ Βαρναβας αναζητησαι Σαυλον, και ἑυρων αυτον, ηγαγεν αυτον εις Αν- 26 τιοχειαν. εγενετο δε αυτους ενιαυτον ὁλον συναχθηναι εν τῃ εκκλησια, και διδαξαι οχλον

granted ſalvation likewiſe to the gentiles, on the terms of their repentance.

In the mean time they who 19 *were diſpers'd upon the perſecution that aroſe after Stephen's time, had travell'd as far as Phenicia, Cyprus and Antioch, without preaching the goſpel to any, but Jews only. ſome of them* 20 *were of Cyprus and Cyrene, and upon their arrival at Antioch they addreſs'd themſelves to the Greeks, and preach'd to them the Lord Jeſus. and as the divine aſ-* 21 *ſiſtance accompany'd them, a great number of perſons believed and became converts.*

Of this the church at Je- 22 *ruſalem being appriz'd, they order'd Barnabas to go to Antioch; who upon his arrival* 23 *there, was glad to ſee ſuch effects of the divine grace, and exhorted them all to remain firmly attach'd to the chriſtian profeſſion: for he was a good* 24 *man, and full of the holy ſpirit and of faith: ſo that many converts were added to the church. at length Barnabas* 25 *departed to Tarſus in queſt of Saul, and having found him, he conducted him to Antioch: where they reſided a whole* 26 *year with that church, and inſtructed abundance of diſciples,*

λον ἱκανον, χρηματισαι τε πρωτον εν Αντιοχειᾳ τους μαθητας Χριστιανους.

27 Εν ταυταις δε ταις ἡμεραις κατηλθον απο Ιεροσολυμων
28 προφηται εις Αντιοχειαν. αναστας δε εἰς εξ αυτων ονοματι Αγαβος, εσημανε δια του πνευματος, λιμον μεγαν μελλειν εσεσθαι εφ' ὁλην την οικουμενην, ὁστις και εγενετο
29 επι Κλαυδιου Καισαρος. των δε μαθητων, καθως τις προεῖτο, ὡρισαν ἑκαστος αυτων εις διακονιαν πεμψαι τοις κατοικουσιν εν τῃ Ιουδαιᾳ α-
30 δελφοις, ὁ και εποιησαν, αποστειλαντες προς τους πρεσβυτερους δια χειρος Βαρναβα και Σαυλου.

1 Κατ' εκεινον δε τον καιρον επεβαλεν Ηρωδης ὁ βασιλευς τας χειρας κακωσαι τινας των
2 απο της εκκλησιας. ανειλε δε Ιακωβον τον αδελφον Ι-
3 ωαννου μαχαιρᾳ. ἰδων δε ὁτι αρεστον εστι τοις Ιουδαιοις, προσεθετο συλλαβειν και Πετρον, ησαν δε αἱ ἡμεραι
4 των ἀζυμων, ὁν και πιασας εθετο εις φυλακην, παραδους τεσσαρσι τετραδιοις στρατιωτων φυλασσειν αυτον, βουλομενος κατα το πασχα αναγαγειν αυτον τῳ λα-
5 ῳ. ὁ μεν ουν Πετρος ετηρειτο εν τῃ φυλακῃ, προσευχη δε ην εκτενης γινομενη ὑπο της εκκλησιας προς τον Θεον ὑπερ

ples, and these disciples were the first that were denominated Christians.

About that time some pro- 2
phets came from Jerusalem to Antioch: and one of them 2
named Agabus foretold by the spirit, that there should be a great famine, thro' all the world: which accordingly happen'd in the reign of Claudius Cesar. then the disciples 2
determin'd to send, each of them answerably to his abilities, some relief to the brethren residing in Judea: which they actually perform'd, 3
and sent it by the hands of Saul and Barnabas to the presbyters at Jerusalem.

About that time, king Herod Agrippa began to persecute some of the church. he caus'd James the brother of John to be beheaded. and perceiving that the Jews were pleas'd with this, he proceeded to secure Peter during the feast of unleavened bread: having apprehended Peter, he put him into prison, appointing a detachment of sixteen soldiers to guard him, intending to have him brought to publick execution, after Easter. thus Peter was kept in prison, but the Church prayed to God, without ceas-

ing,

6 ὑπερ αυτου. ὁτε δε εμελλεν αυτον προαγειν ὁ Ηρωδης, τῃ νυκτι εκεινῃ ην ὁ Πετρος κοιμωμενος μεταξυ δυο στρατιωτων, δεδεμενος ἁλυσεσι δυσι, φυλακες τε προ της θυρας ετηρουν την φυλακην.
7 και ιδου, αγγελος Κυριου επεστη, και φως ελαμψεν εν τῳ οικηματι, παταξας δε την πλευραν του Πετρου, ηγειρεν αυτον, λεγων, αναστα εν ταχει· και εξεπεσον αυτου
8 αἱ ἁλυσεις εκ των χειρων. ειπε τε ὁ αγγελος προς αυτον, περιζωσαι, και ὑποδησαι τα σανδαλια σου: εποιησε δε ὁυτω, και λεγει αυτῳ, περιβαλου το ἱματιον σου, και ακολουθει
9 μοι. και εξελθων ηκολουθει αυτῳ. και ουκ ηδει ὁτι αληθες εστι το γινομενον δια του αγγελου,
10 εδοκει δε ὁραμα βλεπειν. διελθοντες δε πρωτην φυλακην και δευτεραν, ηλθον επι την πυλην την σιδηραν, την φερουσαν εις την πολιν, ἡτις αυτοματη ηνοιχθη αυτοις, και εξελθοντες προηλθον ῥυμην μιαν, και ευθεως απεστη ὁ αγγελος απ' αυτου.
11 Και ὁ Πετρος γενομενος εν ἑαυτῳ, ειπε, νυν οιδα αληθως ὁτι εξαπεστειλε Κυριος τον αγγελον αὐτου, και εξειλετο με εκ χειρος Ηρωδου, και πασης της προσδοκιας του
12 λαου των Ιουδαιων. συνιδων τε ηλθεν επι την οικιαν Μαριας της μητρος Ιωαννου, του

ing, for him. now the very night preceding the day which Herod deſign'd for his execution, Peter bound with two chains, was ſleeping between two ſoldiers, while the other guards ſecured the priſon door; when an angel of the Lord ſuddenly appear'd and fill'd the room with light, and touching Peter on the ſide, awak'd him, ſaying, riſe, be quick. and immediately his chains fell from his hands. put on your girdle, continu'd the angel, and bind on your ſandals: which he did. throw your cloak over you, ſaid the angel, and follow me. ſo he went out after the angel without knowing that what the angel had done, was real; but thinking it was all a viſion. when they had paſs'd the firſt and ſecond guard, they came to the iron-gate that leads to the city, which open'd to them of itſelf: ſo they went out and paſs'd together thro' one ſtreet: when all of a ſudden the angel quitted Peter.

Then coming to himſelf; now, ſaid he, I know for certain, that the Lord has ſent his angel, and has deliver'd me from the hands of Herod, and from what the Jews were in expectation of. then recollecting where he was, he went to the houſe of Mary the

του επικαλουμενου Μαρκου, ου ησαν ικανοι συνηθροισμε-
13 νοι και προσευχομενοι. κρουσαντος δε του Πετρου την θυραν του πυλωνος, προσηλθε παιδισκη υπακουσαι, ονο-
14 ματι Ροδη. και επιγνουσα την φωνην του Πετρου, απο της χαρας ουκ ηνοιξε τον πυλωνα, εισδραμουσα δε απηγγειλεν εσταναι τον Πετρον
15 προ του πυλωνος. οι δε προς αυτην ειπον, μαινη? η δε διισχυριζετο ουτως εχειν. οι δε ελεγον, ο αγγελος αυτου
16 εστιν. ο δε Πετρος επεμενε κρουων, ανοιξαντες δε ειδον
17 αυτον, και εξεστησαν. κατασεισας δε αυτοις τη χειρι σιγαν, διηγησατο αυτοις πως ο Κυριος αυτον εξηγαγεν εκ της φυλακης, ειπε δε, απαγγειλατε Ιακωβῳ και τοις αδελφοις ταυτα. και εξελθων επορευθη εις ετερον τοπον.

18 Γενομενης δε ημερας, ην ταραχος ουκ ολιγος εν τοις στρατιωταις, τι αρα ο Πε-
19 τρος εγενετο. Ηρωδης δε επιζητησας αυτον, και μη ευρων, ανακρινας τους φυλακας, εκελευσεν απαχθηναι, και κατελθων απο της Ιουδαιας εις την Καισαρειαν, διετριβεν.

mother of John, ſurnam'd Mark, where many were aſſembled at prayers. when he had knock'd at the door of the gate, a ſervant named Rhoda came to ask who was there. upon hearing Peter tell his name, inſtead of opening the gate, ſhe ran, out of joy, to tell them, that Peter was there. are you mad? ſaid they. but ſhe perſiſting that it was even ſo, they reply'd, it is then his angel. as Peter ſtill continued knocking, they let him in, and ſeeing it was he, they were extremely ſurpriz'd: but he made a ſign to them with his hand, to be ſilent: and related to them, how the Lord had brought him out of the priſon. go, ſaid he, and acquaint James and the other brethren with this affair. after which he departed and went to another place.

As ſoon as it was day, the ſoldiers were in a world of confuſion to know what was become of Peter. Herod having caus'd diligent ſearch to be made, without being able to find him, after examining the guards, he order'd them to execution. after which he departed from Judea, and went to Ceſarea, where he reſided.

Ην

Herod

20 Ην δε θυμομαχων Τυριοις και Σιδωνιοις, ομοθυμαδον δε παρησαν προς αυτον, και πεισαντες Βλαστον τον επι του κοιτωνος του βασιλεως, ητουντο ειρηνην, δια το τρεφεσθαι αυτων την χωραν απο της βασιλικης, 21 τακτη δε ημερα ο Ηρωδης ενδυσαμενος εσθητα βασιλικην, και καθισας επι του βηματος, εδημη- 22 γορει προς αυτους. ο δε δημος επεφωνει, Θεου φωνη, και 23 ουκ ανθρωπου. παραχρημα δε επαταξεν αυτον αγγελος Κυριου, ανθ' ων ουκ εδωκε την δοξαν τω Θεω, και γενομενος σκωληκοβρωτος, εξεψυξεν.

Herod was then making warlike preparations againſt the Tyrians, and Sidonians: but they unanimouſly ſent a deputation to court: where having gain'd Blaſtus the king's chamberlain, they brought matters to an accommodation: for their country was ſubſiſted by the king's territorys. one court-day, Herod array'd in his robes of ſtate, and ſeated upon the throne, made a publick oration: at which the people gave a ſhout, ſaying, it is the voice of a God, and not of a man. but at the inſtant an angel of the Lord ſmote him, becauſe he did not glorify God: ſo that he became a prey to worms and died.

24 Ο δε λογος του Θεου ηυξανε 25 και επληθυνετο. Βαρναβας δε και Σαυλος υπεστρεψαν εξ Ιερουσαλημ, πληρωσαντες την διακονιαν, συμπαραλαβοντες και Ιωαννην τον επικληθεντα Μαρκον.

In the mean time, the word of God made continual progreſs. and after Barnabas and Saul had executed their commiſſion, they return'd to Jeruſalem, and took with them John who was ſurnam'd Mark.

1 Ησαν δε εν Αντιοχεια κατα την ουσαν εκκλησιαν προφηται και διδασκαλοι, ο, τε Βαρναβας και Συμεων ο καλουμενος Νιγερ, και Λουκιος ο Κυρηναιος, Μαναην τε Ηρωδου του τετραρχου συν- 2 τροφος, και Σαυλος. λειτουργουντων δε αυτων τω Κυ-

Now there were ſeveral prophets and teachers in the church of Antioch, as Barnabas, Simeon ſurnam'd Niger, Lucius of Cyrene, Manaen who had been brought up with Herod the tetrarch, and Saul. as they were miniſtring to the Lord, and

Κυριῳ και νηστευοντων, ειπε το πνευμα το ἁγιον, αφορισατε δη μοι τον τε Βαρναβαν και τον Σαυλον εις το εργον ὁ προσκεκλημαι αυτους.
3 τοτε νηστευσαντες και προσευξαμενοι, και επιθεντες τας χειρας αυτοις, απελυσαν.
4 οὑτοι μεν ουν εκπεμφθεντες ὑπο του πνευματος του ἁγιου, κατηλθον εις την Σελευκειαν, εκειθεν τε απεπλευσαν
5 εις την Κυπρον. και γενομενοι εν Σαλαμινι, κατηγγελλον τον λογον του Θεου εν ταις συναγωγαις των Ιουδαιων, ειχον δε και Ιωαννην ὑπερετην.
6 Διελθοντες δε ὁλην την νησον αχρι Παφου, ἑυρον τινα μαγον ψευδοπροφητην Ιουδαιον, ᾧ ονομα Βαριησους,
7 ὁς ην συν τῳ ανθυπατῳ Σεργιῳ Παυλῳ, ανδρι συνετῳ, ὁυτος προσκαλεσαμενος Βαρναβαν και Σαυλον, επεζητησεν ακουσαι τον λογον του
8 Θεου. ανθιστατο δε αυτοις Ελυμας ὁ μαγος, ὁυτω γαρ μεθερμηνευεται το ονομα αυτου, ζητων διαστρεψαι τον ανθυπατον απο της πιστεως.
9 Σαυλος δε ὁ και Παυλος πλησθεις πνευματος ἁγιου,
10 και ατενισας εις αυτον, ειπεν, " ω πληρης παντος δο-
" λου και πασης ῥαδιουργιας,
" ὑιε διαβολου, εχθρε πασης
" δικαιοσυνης, ου παυσῃ
" διαστρεφων τας ὁδους Κυ-
" ριου

fasting, the holy spirit said to them, separate me Barnabas and Saul, for the work to which I have destin'd them.
accordingly, after having fasted and prayed they gave them imposition of hands, and dismiss'd them. being thus appointed missionarys by the holy spirit, they went to Seleucia, where they embark'd for Cyprus. when they were arrived at Salamis, they preach'd the word of God in the synagogues of the Jews, and had John for their assistant.
Having travers'd the isle as far as to Paphos, they found a Jew there nam'd Barjesus, who was a false prophet and magician: he was with the proconsul Sergius Paulus, a man of prudence: who sent for Barnabas and Saul, desiring to hear the word of God. but Elymas (a name which signifies Magus) opposed them, endeavouring to seduce the proconsul from the faith. then Saul, who was nam'd likewise Paul, full of the holy spirit, look'd fixedly upon him, and said, " thou heap*
" of imposture and mischief,
" offspring of the devil, and
" enemy to all justice, wilt
" thou not cease to pervert
" men

* *In the Arabic language.*

" ριου τας ευθειας? και νυν
11 " ιδου, χειρ του Κυριου επι
" σε, και εση τυφλος, μη
" βλεπων τον ηλιον αχρι
" καιρου." παραχρημα δε επεπεσεν επ' αυτον αχλυς και σκοτος, και περιαγων εζητει
12 χειραγωγους. τοτε ιδων ὁ ανθυπατος το γεγονος, επιστευσεν, εκπλησσομενος επι τη
13 διδαχη του Κυριου. αναχθεντες δε απο της Παφου οἱ περι τον Παυλον, ηλθον εις Περγην της Παμφυλιας, Ιωαννης δε αποχωρησας απ' αυτων, ὑπεστρεψεν εις Ιεροσολυμα.

" men from the right ways
" of the Lord? his hand 11
" is falling upon thee, thou
" shalt be blind, and not
" see the sun for some time."
immediately his eyes were covered with obscurity and darkness; so that he grop'd about for somebody to lead him by the hand. the pro- 12
consul seeing the fact, embraced the faith, being struck with admiration of the christian doctrine. after which 13
Paul and his company set out from Paphos to Perga in Pamphilia, where John quitted them in order to return to Jerusalem.

14 Αυτοι δε διελθοντες απο της Περγης, παρεγενοντο εις Αντιοχειαν της Πισιδιας, και εισελθοντες εις την συναγωγην τη ἡμερᾳ των σαββατων, ε-
15 καθισαν. μετα δε την αναγνωσιν του νομου και των προφητων, απεστειλαν οἱ αρχισυναγωγοι προς αυτους, λεγοντες, Ανδρες αδελφοι, ει τις εστι λογος εν ὑμιν παρακλησεως προς τον λαον, λε-
16 γετε. αναστας δε Παυλος, και κατασεισας τη χειρι, ειπεν, ανδρες Ισραηλιται, και οἱ φοβουμενοι τον Θεον, α-
17 κουσατε. ὁ Θεος του λαου τουτου (Ισραηλ) εξελεξατο τους πατερας ἡμων, και τον λαον ὑψωσεν εν τη παροικια εν γη Αιγυπτω, και μετα βρα-

From Perga they went to 14
Antioch in Pisidia, and going to the synagogue on the sabbath-day, they took their places, and after the lesson 15
out of the law and the prophets was finish'd, the heads of the synagogue sent this message to them; Men and brethren, if you have any instruction to offer to the people, deliver it. thereupon 16
Paul stood up, and having made sign with his hand for their attention, he said, men of Israel, and ye that fear God, give audience. the God 17
of Israel made choice of our fathers, and exalted the people when they sojourn'd in Egypt, from whence he con-

ducted

βραχιονος ὑψηλου εξηγαγεν
18 αυτους εξ αυτης. και ὡς τεσσαρακονταετη χρονον ετροφοφορησεν αυτους εν τῃ
19 ερημῳ. και καθελων εθνη επτα εν γῃ Κανααν, κατεκληρονομησεν αυτοις την γην αυ-
20 των. και μετα ταυτα, ὡς ετεσι τετρακοσιοις και πεντηκοντα, εδωκε κριτας ἑως
21 Σαμουηλ του προφητου. κἀκειθεν ἠτησαντο βασιλεα, και εδωκεν αυτοις ὁ Θεος τον Σαουλ υἱον Κις, ανδρα εκ φυλης Βενιαμιν, ετη τεσσαρα-
22 κοντα. και μεταστησας αυτον, ηγειρεν αυτοις τον Δαβιδ εις βασιλεα, ᾧ και ειπε μαρτυρησας, "ἑυρον Δαβιδ τον "του Ιεσσαι, ανδρα κατα "την καρδιαν μου, ὁς ποιη-"σει παντα τα θεληματα
23 "μου." τουτου ὁ Θεος απο του σπερματος κατ' επαγγελιαν ηγειρε τῳ Ισραηλ σωτη-
24 ρα Ιησουν, προκηρυξαντος Ιωαννου προ προσωπου της εισοδου αυτου βαπτισμα με-τανοιας παντι τῳ λαῳ Ισ-
25 ραηλ. ὡς δε επληρου ὁ Ιωαννης τον δρομον, ελεγε, τινα με ὑπονοειτε ειναι? "ουκ "ειμι εγω, αλλ' ἰδου, ερχε-"ται μετ' εμε, ου ουκ ειμι "ἀξιος το ὑποδημα των πο-"δων λυσαι."

ducted them by the terror of his arm. for forty years he 18
maintain'd them in the wilderness, after that he distri- 19
buted to them by lot the territorys of seven nations, which he destroyed in Canaan. af- 20
ter these transactions, which lasted about four hundred and fifty years, he gave them judges to the time of the prophet Samuel: when having 21
demanded a king, God gave them Saul the son of Cis, of the tribe of Benjamin: the government of both having lasted forty years, God 22
removed Saul, and rais'd up David to be their king, to whom he gave this testimonial, "*I have found David "the son of Jesse: he is a "man most acceptable to me, "and he will execute all my "orders." it is of his poste- 23
rity that God, pursuant to his promise, has rais'd up Jesus to be the saviour of Israel. before his appearance, John 24
had preach'd the baptism of repentance to all the people of Israel. and in the discharge of 25
his mission, he said, "who do "you think I am? I am not "the Messias, but there "comes another after me, "whose shoes I am not wor-"thy to untie."

26 Ανδρες αδελφοι, υἱοι γενους Αβρααμ, και ὁι εν ὑμιν φο-βουμενοι

It is to you, my brethren, 26
who are the children of Abra-
ham,

* 1 Sam. xiii. 14. Psal. lxxxix. 21.

βουμενοι τον Θεον, ὑμιν ὁ λογος της σωτηριας ταυτης απεσταλη. 27 οἱ γαρ κατοικουντες εν Ιερουσαλημ, και οἱ αρχοντες αυτων, τουτον αγνοησαντες, και τας φωνας των προφητων τας κατα παν σαββατον αναγινωσκομενας, 28 κριναντες, επληρωσαν. και μηδεμιαν αιτιαν θανατου ευροντες, ητησαντο Πιλατον 29 αναιρεθηναι αυτον. ὡς δε ετελεσαν παντα τα περι αυτου γεγραμμενα, καθελοντες απο του ξυλου, εθηκαν εις 30 μνημειον. ὁ δε Θεος ηγειρεν 31 αυτον εκ νεκρων. ὁς ωφθη επι ἡμερας πλειους τοις συναναβασιν αυτῳ απο της Γαλιλαιας εις Ιερουσαλημ, οἱτινες νυν εισι μαρτυρες αυτου προς 32 τον λαον. και ἡμεις ὑμας ευαγγελιζομεθα την προς τους πατερας επαγγελιαν γενομενην, ὁτι ταυτην ὁ Θεος εκπεπληρωκε τοις τεκνοις αυτων ἡμιν, αναστησας Ιη-33 σουν, ὡς και εν τῳ ψαλμῳ τῳ * πρωτῳ γεγραπται, "υἱος μου ει συ, εγω σημερον 34 γεγεννηκα σε." ὁτι δε ανεστησεν αυτον εκ νεκρων, μηκετι μελλοντα ὑποστρεφειν εις διαφθοραν, ουτως ειρηκεν, "ὁτι δωσω ὑμιν τα "ὁσια Λαβιδ τα πιστα."

ham, and to all who fear God among you, that this ſalutary news is ſent. as for 27
the inhabitants of Jeruſalem, and their ſenators, by their not knowing who he was, and by condemning him, they have accompliſhed the declarations of the prophets, which are read every ſabbath-day: al- 28
though they could not convict him of any thing capital, yet they demanded of Pilate, that he ſhould be put to death. af- 29
ter they had accompliſhed all that was written concerning him, he was taken down from the croſs, and laid in a ſepulchre: but God raiſed 30
him from the dead: and 31
for many days he was ſeen by thoſe, who had accompany'd him from Galilee to Jeruſalem: and they are now his witneſſes to the people. to 32
you therefore we declare, that the promiſe which God had made to the fathers, he has now perform'd to us, who are their children, by his having raiſed up Jeſus again. agreeable to what is written 33
in the firſt pſalm, "thou "art my ſon, this day have "I begotten thee." and to 34
ſhow that he rais'd him from the dead, never more to return to corruption, he ſaid thus *, "I will faithfully per-

διο

* See Dr. Mills.

* Eſa. lv. 3.

35 διο και εν ἑτερῳ λεγει, " ου
" δωσεις τον ὁσιον σου ιδειν
36 " διαφθοραν." Δαβιδ μεν
γαρ ιδια γενεᾳ ὑπηρετησας τῃ
του Θεου βουλῃ, εκοιμηθη,
και προσετεθη προς τους πα-
τερας αὐτου, και ειδε διαφθο-
37 ραν. ὁν δε ὁ Θεος ηγειρεν, ουκ
38 ειδε διαφθοραν. γνωστον ουν
εστω ὑμιν, ανδρες αδελφοι,
ὁτι δια τουτου ὑμιν αφεσις
39 ἁμαρτιων καταγγελλεται. και
απο παντων ὡν ουκ ηδυνηθη-
τε εν τῳ νομῳ Μωσεως δικαι-
ωθηναι, εν τουτῳ πας ὁ πισ-
40 τευων δικαιουται. βλεπετε
ουν μη επελθῃ εφ' ὑμας το ει-
ρημενον εν τοις προφηταις,
41 " ιδετε ὁι καταφρονηται, και
" θαυμασατε, και αφανισ-
" θητε, ὁτι εργον εγω εργαζο-
" μαι εν ταις ἡμεραις ὑμων, ὁ
" ου μη πιστευσητε, εαν τις
" εκδιηγηται ὑμιν."

" *perform the promiſes, which*
" *I made to David.*" *where-* 35
fore in another place he ſays,*
" *thou ſhalt not ſuffer thy*
" *holy one to ſee corruption.*"
for David, after he had ſerv'd 36
in his time the deſigns of pro-
vidence, died and was bury-
ed with his fathers, and was
ſubject to corruption. but 37
he, whom God hath raiſed,
was not ſubject to corruption.
know then, my brethren, it is by 38
him, that the remiſſion of ſins
is offer'd to you: by him, every 39
one who believes, is purged
from all that guilt, for which
the law of Moſes had made
no ſuch proviſion. take care 40
then, that what the prophets
predicted may not happen to
you †, " *conſider you deſpi-* 41
" *ſers, be ſurpriz'd and*
" *turn pale, for I ſhall*
" *perform a work in your*
" *days, which you will not*
" *believe, whoever ſhall de-*
" *clare it unto you.*"

42 Εξιοντων δε εκ της συνα-
γωγης των Ιουδαιων, παρε-
καλουν τα εθνη εις το μεταξυ
σαββατον λαληθηναι αὐτοις
43 τα ῥηματα ταυτα. λυθει-
σης δε της συναγωγης, ηκο-
λουθησαν πολλοι των Ιου-
δαιων και των σεβομενων

When Paul and Barnabas 42
were gone out of the Jewiſh
ſynagogue, the Gentiles de-
ſired them to entertain them
on the ſame ſubject, the fol-
lowing ſabbath. when the 43
aſſembly was ſeparated, many
Jews and religious proſelytes

προ-

fol-

* Pſal. xvi. 10. † Habac. i. 5.

προσηλυτων τω Παυλω και τω Βαρναβα, οιτινες προσλαλουντες αυτοις, επειθον αυτους επιμενειν τη χαριτι του Θεου.

44 Τω τε ερχομενω σαββατω σχεδον πασα η πολις συνηχθη ακουσαι τον λογον του
45 Θεου. ιδοντες δε οι Ιουδαιοι τους οχλους, επλησθησαν ζηλου, και αντελεγον τοις υπο του Παυλου λεγομενοις
46 βλασφημουντες. παρρησιασαμενοι δε ο Παυλος και ο Βαρναβας, ειπον, υμιν ην αναγκαιον πρωτον λαληθηναι τον λογον του Θεου, επειδη δε απωθεισθε αυτον, και ουκ αξιους κρινετε εαυτους της αιωνιου ζωης, ιδου, στρεφο-
47 μεθα εις τα εθνη. ουτω γαρ εντεταλται ημιν ο Κυριος, "τεθεικα σε εις φως εθνων, "του ειναι σε εις σωτηριαν "εως εσχατου της γης."
48 ακουοντα δε τα εθνη εχαιρον, και εδοξαζον τον λογον του Κυριου, και επιστευσαν οσοι ησαν τεταγμενοι εις ζωην
49 αιωνιον. διεφερετο δε ο λογος του Κυριου δι' ολης της χω-
50 ρας. οι δε Ιουδαιοι παρωτρυναν τας σεβομενας γυναικας και τας ευσχημονας, και τους πρωτους της πολεως, και επηγειραν διωγμον επι τον Παυλον και τον Βαρναβαν, και εξεβαλον αυτους απο των

οριων

followed after, to whom the apoſtles addreſs'd themſelves, and exhorted them to perſevere in the divine diſpenſation.

The next ſabbath-day almoſt the whole city aſſembled to hear the word of God. 44
when the Jews ſaw ſuch a crowd, they were fill'd with reſentment, and oppos'd what Paul had advanc'd, even to blaſphemy. 45
but Paul and Barnabas told them boldly, you indeed were the firſt, to whom the word of God was to be preach'd: but ſince you reject it, and judge your own ſelves unworthy of eternal life, be aſſur'd, we ſhall make the ſame offer to the Gentiles: 46
for thus has the Lord commanded us *, "I have ap- 47
"pointed you to be a light to "the Gentiles, that you ſhould "bring ſalvation to the re- "moteſt parts of the earth."
when the Gentiles heard this, they received the word with joy, glorifying the Lord: and as many as were diſpos'd to eternal life, believed. 48
and the word of the Lord ſpread through the whole country. 49
but the Jews having animated the women of quality of their religion, and the leading men of the city, raiſed a perſecution againſt Paul 50

* Eſa. xlix. 6.

51 ὁριων αὐτων. οἱ δε εκτιναξαμενοι τον κονιορτον των ποδων αὐτων επ' αυτους, πλ-
52 θον εις Ικονιον. οἱ δε μαθηται επληρουντο χαρας και πνευματος ἁγιου.

and Barnabas, and baniſh'd them from their territorys. so they ſhook off the duſt of 51
their feet againſt them, and went to Iconium. and the 52
diſciples were filled with joy, and with the holy ſpirit.

1 Εγενετο δε εν Ικονιῳ, κατα το αυτο εισελθειν αυτους εις την συναγωγην των Ιουδαιων και λαλησαι ουτως ὡστε πιστευσαι Ιουδαιων τε και
2 Ελληνων πολυ πληθος. οἱ δε απειθουντες Ιουδαιοι επηγειραν και εκακωσαν τας ψυχας των εθνων κατα των α-
3 δελφων. ικανον μεν ουν χρονον διετριψαν παρρησιαζομενοι επι τῳ Κυριῳ τῳ μαρτυρουντι τῳ λογῳ της χαριτος αὐτου, διδοντι σημεια και τερατα γινεσθαι δια των
4 χειρων αυτων. εσχισθη δε το πληθος της πολεως, και οἱ μεν ησαν συν τοις Ιουδαιοις, οἱ δε συν τοις αποστολοις.
5 ὡς δε εγενετο ὁρμη των εθνων τε και Ιουδαιων συν τοις αρχουσιν αὐτων, ὑβρισαι και
6 λιθοβολησαι αυτους, συνιδοντες κατεφυγον εις τας πολεις της Λυκαονιας, Λυστραν και Δερβην, και την περιχω-
7 ρον. κἀκει ησαν ευαγγελιζομενοι.

Being arriv'd at Iconium, 1
they went both together to the Jewiſh ſynagogue, where they diſcours'd in ſuch a manner, that a great number both of Jews and of Greeks believed. but the disbelieving Jews 2
practis'd upon the Gentiles, and inflam'd their minds againſt the brethren. however 3
the apoſtles ſtay'd there a conſiderable time, being inſpir'd with great reſolution by the Lord, who gave his atteſtation to the evangelical doctrine, by the prodigys and miracles, which he did by their hands. ſo that the 4
people of the city were divided, ſome ſiding with the Jews, and others with the apoſtles. upon this the Gen- 5
tiles and the Jews, ſupported by their magiſtrates, made an inſurrection in order to uſe violence againſt them, and even to ſtone them: of which 6
they were appriz'd, and fled to Lyſtra and Derbe, citys of Lycaonia, and to the adjacent country, where they 7
preach'd the goſpel.

Και

Now

8 Και τις ανηρ εν Λυστροις αδυνατος τοις ποσιν εκαθητο, χωλος εκ κοιλιας μητρος αυτου, ὃς ουδεποτε περιεπεπατηκει. 9 ουτος ηκουε του Παυλου λαλουντος, ὃς ατενισας αυτῳ, και ιδων ὁτι πιστιν 10 εχει του σωθηναι, ειπε μεγαλῃ τῃ φωνῃ, αναστηθι επι τους ποδας σου ορθος. και ἡλλετο, και περιεπατει.

11 Οἱ δε οχλοι ιδοντες ὁ εποιησεν ὁ Παυλος, επηραν την φωνην αυτων, Λυκαονιστι λεγοντες, οἱ θεοι ὁμοιωθεντες ανθρωποις κατεβησαν προς 12 ἡμας. εκαλουν τε τον μεν Βαρναβαν, δια, τον δε Παυλον, Ερμην, επειδη αυτος ην 13 ὁ ἡγουμενος του λογου. ὁ δε ιερευς του Διος του οντος προ της πολεως, ταυρους και στεμματα επι τους πυλωνας ενεγκας, συν τοις οχλοις ηθε- 14 λε θυειν. ακουσαντες δε οἱ αποστολοι Βαρναβας και Παυλος, διαῤῥηξαντες τα ἱματια αυτων, εισεπηδησαν 15 εις τον οχλον, κραζοντες, και λεγοντες, " ανδρες τι ταυτα " ποιειτε? και ἡμεις ὁμοιο- " παθεις εσμεν ὑμιν ανθρω- " ποι, ευαγγελιζομενοι ὑμας " απο τουτων των ματαιων " επιστρεφειν επι τον Θεον " τον ζωντα, ὃς εποιησε τον " ουρανον και την γην και " την θαλασσαν, και παν- 16 " τα τα εν αυτοις. ὃς εν " ταις

Now at Lystra there was 8
a man, who could not ſtand upon his feet, he was born a cripple, and had never walked about. one day he 9
heard Paul preach, who fixing his eyes upon him, and perceiving that he expected to be cured, he ſaid to him aloud, 10
riſe and ſtand right upon your feet: upon which he leap'd up and walk'd.

When the people ſaw what 11
Paul had done, they cry'd out in the Lycaonian tongue, the Gods have aſſum'd a human form, and are deſcended among us. Barnabas, they 12
ſtiled Jupiter; and Paul, Mercury, becauſe he was the chief ſpeaker. even the prieſt 13
of Jupiter, whoſe ſtatue was at the city-gates, brought oxen and garlands there, and together with the people, would have offer'd ſacrifice to the apoſtles. but Paul and 14
Barnabas being appriz'd of it, tore their clothes, and throwing themſelves among the crowd, cry'd out, " ſirs, 15
" what are you going to do?
" we are but men as well as
" you, and we exhort you to
" renounce theſe vanities,
" and turn to the living
" God, who made the hea-
" ven, the earth and the
" ſea, and all that they con-
" tain: who in paſt ages 16

" ταις παρωχημεναις γενεαις
" εασε παντα τα εθνη πο-
" ρευεσθαι ταις ὁδοις αὐτων.
17 " και τοι γε ουκ αμαρτυρον
" ἑαυτον αφηκεν, αγαθο-
" ποιων, ουρανοθεν ἡμιν ὑε-
" τους διδους και καιρους
" καρποφορους, εμπιπλων
" τροφης και ευφροσυνης τας
18 " καρδιας ἡμων." και ταυ-
τα λεγοντες, μολις κατεπαυ-
σαν τους οχλους του μη θυειν
αυτοις.

19 Επηλθον δε απο Αντιοχει-
ας και Ικονιου Ιουδαιοι, και
πεισαντες τους οχλους, και
λιθασαντες τον Παυλον, ε-
συρον ἐξω της πολεως, νομι-
20 σαντες αυτον τεθναναι. κυκ-
λωσαντων δε αυτον των μα-
θητων, αναστας εισηλθεν εις
την πολιν, και τη επαυριον
ἐξηλθε συν τω Βαρναβα εις
Δερβην.

21 Ευαγγελισαμενοι τε την πο-
λιν ἐκεινην, και μαθητευσαν-
τες ἱκανους, ὑπεστρεψαν εις
την Λυστραν και Ικονιον και
22 Αντιοχειαν, επιστηριζοντες
τας ψυχας των μαθητων,
παρακαλουντες εμμενειν τη
πιστει, και ὁτι δια πολλων
θλιψεων δει ἡμας εισελθειν εις
23 την βασιλειαν του Θεου. χει-
ροτονησαντες δε αυτοις πρεσ-
βυτερους κατ' εκκλησιαν,
προσευξαμενοι μετα νηστει-
ων, παρεθεντο αυτους τω Κυ-
ριω εις ὁν πεπιστευκεισαν.

και

" *has let all Nations proceed*
" *in their own ways.* ne-17
" *verthelefs he ſufficiently*
" *diſplay'd himſelf by his be-*
" *neficence to mankind, in*
" *giving us rain from hea-*
" *ven, and fruitful ſeaſons,*
" *repleniſhing our hearts*
" *with food and gladneſs.*"
but whatever they could ſay, 18
it was with difficulty that
they reſtrain'd the people
from ſacrificing to them.

Now ſome Jews being ar- 19
riv'd from Antioch and Ico-
nium, work'd ſo upon the peo-
ple, that they ſtoned Paul,
and dragg'd him out of the ci-
ty, ſuppoſing he had been
dead. but the diſciples being 20
gather'd about him, he roſe up
and went into the city, from
whence he departed the next
day with Barnabas to go to
Derbe.

After they had preach'd 21
the goſpel in that city, and
made many diſciples, they re-
took the road to Lyſtra, Ico-
nium and Antioch, encoura- 22
ging the diſciples, exhorting
them to perſevere in the faith,
repreſenting that it is thro'
much tribulation that we muſt
enter into the kingdom of God.
and after they had by prayers 23
and faſtings eſtabliſh'd Paſtors
for them in every church,
they recommended them to the
Lord in whom they had be-

lieved.

24 και διελθοντες την Πισιδιαν,
25 ηλθον εις Παμφυλιαν. και λαλησαντες εν Περγη τον λογον, κατεβησαν εις Αττα-
26 λειαν. κακειθεν απεπλευσαν εις Αντιοχειαν, ὁθεν ησαν παραδεδομενοι τῃ χαριτι του Θεου εις το εργον ὁ επληρω-
27 σαν. παραγενομενοι δε και συναγαγοντες την εκκλησιαν, ανηγγειλαν ὁσα εποιησεν ὁ Θεος μετ' αυτων, και ὁτι ηνοιξε τοις εθνεσι θυραν πισ-
28 τεως. διετριβον δε χρονον ουκ ολιγον συν τοις μαθηταις.

lieved. at length they paſs'd 24
thro' Piſidia, and came to
Pamphilia: and having 25
preach'd the word in Perga,
they went to Attalia: from 26
thence they ſailed to Antioch,
where they had been recom-
mended to the favour of God,
for the commiſſion, which they
had now diſcharg'd. when 27
they were arrived, and had
aſſembled the Church, they re-
lated what great things God
had wrought by them, and
how he had opened the door of
faith to the Gentiles: and they 28
reſided there a conſiderable
time with the diſciples.

1 Και τινες κατελθοντες απο της Ιουδαιας, εδιδασκον τους αδελφους, ὁτι εαν μη περιτεμνησθε τῳ εθει Μωυσεως, ου
2 δυνασθε σωθηναι. γενομενης ουν στασεως και ζητησεως ουκ ολιγης τῳ Παυλῳ και τῳ Βαρναβᾳ προς αυτους, εταξαν αναβαινειν Παυλον και Βαρναβαν και τινας αλλους εξ αυτων προς τους αποστολους και πρεσβυτερους εις Ιερουσαλημ, περι του ζητηματος
3 τουτου. οἱ μεν ουν προπεμφθεντες ὑπο της εκκλησιας, διηρχοντο την Φοινικην και Σαμαρειαν, εκδιηγουμενοι την επιστροφην των εθνων, και εποιουν χαραν μεγαλην πασι
4 τοις αδελφοις. παραγενομενοι δε εις Ιερουσαλημ, απεδεχθησαν ὑπο της εκκλησιας και

However ſome that arrived 1
from Judea, told the Gentile
converts, unleſs you are cir-
cumciſed agreeably to the law
of Moſes, you cannot be ſaved.
upon which Paul and Bar- 2
nabas having warmly con-
teſted the point with them, it
was reſolved, that Paul and
Barnabas and ſome others
ſhould go to Jeruſalem to con-
ſult the apoſtles upon this
queſtion. ſo they ſet out, ac- 3
companied part of the way
by the church, and paſs'd
thro' Phenicia and Samaria,
relating the converſion of the
Gentiles, which gave great
joy to all the brethren. and 4
being arrived at Jeruſalem,
they were receiv'd by the
church, by the apoſtles, and
presbyters,

και των αποστολων και των πρεσβυτερων, ανηγγειλαν τε ὁσα ὁ Θεος εποιησε μετ' αυτων. εξανεστησαν δε τινες των απο της αἱρεσεως των Φαρισαιων πεπιστευκοτες, λεγοντες, ὁτι δει περιτεμνειν αυτους, παραγγελλειν τε τηρειν τον νομον Μωυσεως.

presbyters, to whom they related all that God had done by them. but ſome of the ſect of the Phariſees who had embraced the faith, ſtarted up, pretending that the Gentiles ought to be circumciſed, and obſerve the law of Moſes.

Συνηχθησαν δε ὁι αποστολοι και ὁι πρεσβυτεροι ιδειν περι του λογου τουτου. πολλης δε συζητησεως γενομενης, αναστας Πετρος ειπε προς αυτους, ανδρες αδελφοι, ὑμεις επιστασθε ὁτι αφ' ἡμερων αρχαιων ὁ Θεος εν ἡμιν εξελεξατο δια του στοματος μου ακουσαι τα εθνη τον λογον του ευαγγελιου, και πιστευσαι. και ὁ καρδιογνωστης Θεος εμαρτυρησεν αυτοις, δους αυτοις το πνευμα το ἁγιον, καθως και ἡμιν, και ουδεν διεκρινε μεταξυ ἡμων τε και αυτων, τη πιστει καθαρισας τας καρδιας αυτων. νυν ουν τι πειραζετε τον Θεον, επιθειναι ζυγον επι τον τραχηλον των μαθητων, ὁν ουτε ὁι πατερες ἡμων, ουτε ἡμεις ισχυσαμεν βαστασαι ? αλλα δια της χαριτος Κυριου Ιησου (Χριστου) πιστευομεν σωθηναι, καθ' ὁν τροπον κἀκεινοι.

The apoſtles therefore, and the presbyters aſſembled to deliberate upon this affair. and after the queſtion had been much canvaſs'd, Peter roſe up, and ſaid, my brethren, you know that a conſiderable time ſince God choſe me from among you to preach the goſpel to the Gentiles, and bring them to the faith. God who knows their hearts has granted them a teſtimonial, by giving them the holy ſpirit, even as he did to us: making no difference between us and them, having purified their hearts by the faith. why therefore do you tempt God to put a yoke upon the neck of the diſciples, which neither we nor our forefathers were able to bear ? but we believe that it is by the favour of the Lord Jeſus Chriſt, that we are to be ſav'd, as well as they.

Εσιγησε δε παν το πληθος, και ηκουον Βαρναβα και Παυλου εξηγουμενων ὁσα εποιησεν

The whole aſſembly were very ſilent, whilſt Barnabas and Paul related what miracles and prodigies God had

ὁ Θεος σημεια και τερατα εν τοις εθνεσι δι' αυτων.

13 Μετα δε το σιγησαι αυτους, απεκριθη Ιακωβος, λεγων, ανδρες αδελφοι, ακουσατε μου. 14 Συμεων εξηγησατο καθως πρωτον ὁ Θεος επεσκεψατο λαβειν εξ εθνων λαον τῳ ονοματι αὐτου. 15 και τουτῳ συμφωνουσιν οἱ λογοι των προφητων, καθως γεγραπται, 16 "μετα ταυτα αναστρεψω, και ανοικοδομησω την σκηνην Δαβιδ την πεπτωκυιαν, και τα κατεσκαμμενα αυτης ανοικοδομησω, και ανορθωσω αυτην, 17 ὁπως αν εκζητησωσιν οἱ καταλοιποι των ανθρωπων τον Κυριον, και παντα τα εθνη εφ' ους επικεκληται το ονομα μου επ' αυτους, λεγει Κυριος ὁ ποιων ταυτα (παντα.)" 18 γνωστα απ' αιωνος εστι τῳ Θεῳ (παντα) τα εργα αυτου. 19 διο εγω κρινω μη παρενοχλειν τοις απο των εθνων επιστρεφουσιν επι τον Θεον, 20 αλλα επιστειλαι αυτοις του απεχεσθαι απο των αλισγηματων των ειδωλων, και της πορνειας, (και του πνικτου,) 21 και του αἱματος. Μωσης γαρ εκ γενεων αρχαιων κατα πολιν τους κηρυσσοντας αυτον εχει, εν ταις συναγωγαις κατα παν σαββατον αναγινωσκομενος.

wrought among the Gentiles by their miniſtry.

After they had done ſpeaking, James aſſum'd the diſcourſe, and ſaid, my brethren, give me your attention. Simon has related how God began to viſit the Gentiles, to chuſe from among them a people conſecrated to his name. and this is agreeable to the oracles of the prophets: as it is written, * *"after this I will return and build again the tabernacle of David, which is fallen down: I will repair its ruins, and raiſe it up: that the reſt of mankind, even all the nations, that profeſs my name, may ſeek the Lord. he that does all theſe things, is the Lord himſelf that has ſaid it."* *for the works of God are all known to him from the beginning of the world. wherefore my opinion is not to diſquiet the Gentile converts: but only to write to them, that they abſtain from the pollutions of idols, from fornication, from animals that are ſtrangled, and from their blood. for as to the law of Moſes, that has been publiſhed in every city a conſiderable time, being read in the ſynagogues every ſabbath-day.*

13 14 15 16 17 18 19 20 21

Τοτε

Then

* Amos ix. 11, 12.

22 Τοτε εδοξε τοις αποστολοις και τοις πρεσβυτεροις συν ὁλῃ τῃ εκκλησιᾳ, εκλεξαμενους ανδρας εξ αυτων πεμψαι εις Αντιοχειαν, συν τῳ Παυλῳ και Βαρναβᾳ, Ιουδαν τον επικαλουμενον Βαρσαβαν, και Σιλαν, ανδρας ἡγουμενους εν τοις αδελφοις,
23 γραψαντες δια χειρος αυτων ταδε.

Οι αποστολοι και οἱ πρεσβυτεροι * (και οἱ) αδελφοι, τοις κατα την Αντιοχειαν και Συριαν και Κιλικιαν αδελφοις τοις εξ εθνων, χαιρειν.
24 επειδη ηκουσαμεν ὁτι τινες εξ ἡμων εξελθοντες εταραξαν ὑμας λογοις, ανασκευαζοντες τας ψυχας ὑμων, (λεγοντες περιτεμνεσθαι, και τηρειν τον νομον,) οἱς ου διεστειλαμεθα,
25 εδοξεν ἡμιν γενομενοις ὁμοθυμαδον, εκλεξαμενους ανδρας πεμψαι προς ὑμας, συν τοις αγαπητοις ἡμων Βαρναβᾳ και
26 Παυλῳ, ανθρωποις παραδεδωκοσι τας ψυχας αὐτων ὑπερ του ονοματος του Κυριου ἡμων Ιησου Χριστου.
27 απεσταλκαμεν ουν Ιουδαν και Σιλαν, και αυτους δια λογου απαγγελλοντας τα αυ-
28 τα. εδοξε γαρ τῳ ἁγιῳ πνευματι και ἡμιν, μηδεν πλεον επιτιθεσθαι ὑμιν βαρος πλην

των

Then the apoſtles, the presbyters, and the whole church thought it proper to ſelect ſome out of their own body to accompany Paul and Barnabas to Antioch: ſuch as Judas ſurnam'd Barſabas, and Silas, leading men among the brethren, whom they charg'd with this letter. 22 23

The apoſtles, the presbyters, and the brethren, to the Gentile brethren at Antioch, in Syria, and Cilicia, ſend greeting. Whereas we have been appriz'd, that ſome who went from us, have embaraſs'd you with their diſcourſe, and unſettled your minds, maintaining, that you ought to be circumciſed, and to obſerve the law, though we gave them no ſuch injunction: after having been aſſembled, we unanimouſly judg'd it proper to ſend particular deputies to you, with our beloved Barnabas and Paul, men that have expoſed their lives for the name of our Lord Jeſus Chriſt. we therefore ſend Judas and Silas to inform you in perſon of this affair. for by the holy ſpirit it ſeemed good to us, to lay no greater burthen upon 24 25 26 27 28

you,

* V. 23. πρεσβυτεροι αδελφοι, Alex. Cant. Barb. 1. Colb. 6. Vulg. Irenæus, Pacian. Athenaſ. Dr. Mills thinks this the true reading, v. Prol. 1350.

29 των επαναγκες τουτων, απεχεσθαι ειδωλοθυτων, και αιματος (και πνικτου) και πορνειας, εξ ων διατηρουντες εαυτους, ευ πραξετε, ερρωσθε.

30 Οι μεν ουν απολυθεντες ηλθον εις Αντιοχειαν, και συναγαγοντες το πληθος, επε-
31 δωκαν την επιστολην. αναγνοντες δε, εχαρησαν επι
32 τη παρακλησει. Ιουδας δε και Σιλας, και αυτοι προφηται οντες, δια λογου πολλου παρεκαλεσαν τους αδελ-
33 φους, και επεστηριξαν. ποιησαντες δε χρονον απελυθησαν μετ' ειρηνης απο των αδελφων προς τους αποστο-
34 λους. [* εδοξε δε τω Σιλα
35 επιμειναι αυτου.] Παυλος δε και Βαρναβας διετριβον εν Αντιοχεια, διδασκοντες και ευαγγελιζομενοι, μετα και ετερων πολλων, τον λογον του Κυριου.

36 Μετα δε τινας ημερας ειπε Παυλος προς Βαρναβαν, επιστρεψαντες δη επισκεψωμεθα τους αδελφους κατα πασαν πολιν, εν αις κατηγγειλαμεν τον λογον του Κυριου, πως

you, than these necessary injunctions; that you abstain from what has been sacrificed to idols, from blood, from the flesh of strangled animals, and from fornication: you will do well to preserve your selves from these practices. farewel. 29

Being thus dispatch'd, they went to Antioch; where having assembled all the faithful, they deliver'd the letter: from the reading of which, they were affected with joy at the comfortable contents. as for Judas and Silas, they being also prophets, they consolated and confirm'd the brethren by several discourses. and after they had stay'd there some time, with the good wishes of the brethren, they had leave to go to the apostles. however Silas thought fit to stay at Antioch, where Paul and Barnabas continued, teaching and preaching the doctrine of the Lord, with many others. 30 31 32 33 34 35

Some time after, Paul said to Barnabas, let us return to visit all those cities, where we have preach'd the word of the Lord, to see what condition the brethren are in. 36

upon

* This Verse is not in the Alex. Laud. 3. Baroc. Cant. 2. Pet. 1. Hunt. 1. Sinah. Covel. 2, 3. Mont. Magdal. N. Col. 2. Leic. Baf. 2. Lu. Coptic, Syriac, Arabic versions: nor in many Latin MSS. Dr. Mills pleads it is an interpolation. see his argument a. h. l.

37 πως εχουσι. Βαρναβας δε ε-
βουλετο συμπαραλαβειν τον
Ιωαννην τον καλουμενον Μαρ-
38 κον. Παυλος δε ηξιου, τον
αποσταντα απ' αυτων απο
Παμφυλιας, και μη συνελ-
θοντα αυτοις εις το εργον, μη
39 συμπαραλαβειν τουτον. ε-
γενετο ουν παροξυσμος, ωστε
αποχωρισθηναι αυτους απ'
αλληλων, τον τε Βαρναβαν
παραλαβοντα τον Μαρκον,
40 εκπλευσαι εις Κυπρον. Παυ-
λος δε επιλεξαμενος Σιλαν,
εξηλθε παραδοθεις τη χαριτι
του Θεου υπο των αδελφων.
41 διηρχετο δε την Συριαν και
Κιλικιαν, επιστηριζων τας
εκκλησιας.

1 Κατηντησε δε εις Δερβην
και Λυστραν, και ιδου, μα-
θητης τις ην εκει, ονοματι
Τιμοθεος, υιος γυναικος Ιου-
δαιας πιστης, πατρος δε Ελ-
2 ληνος. ος εμαρτυρειτο υπο
των εν Λυστροις και Ικονιω
3 αδελφων. τουτον εθελησεν
ο Παυλος συν αυτω εξελθειν,
και λαβων περιετεμεν αυτον,
δια τους Ιουδαιους τους ον-
τας εν τοις τοποις εκεινοις,
ηδεισαν γαρ απαντες τον πα-
τερα αυτου οτι Ελλην υπηρ-
4 χεν. ως δε διεπορευοντο τας
πολεις, παρεδιδουν αυτοις φυ-
λασσειν τα δογματα τα κε-
κριμενα υπο των αποστολων
και των πρεσβυτερων των εν
5 Ιερουσαλημ. αι μεν ουν εκ-
κλεσιαι εστερεουντο τη πιστει,

upon which Barnabas pro- 37
pos'd to take John surnam'd
Mark, with them. but Paul 38
did not think it proper to take
one that had quitted them at
Pamphylia, refusing to ac-
company them in their mi-
nistry. and the contention was 39
so sharp between them, that
they separated: so Barnabas
took Mark, and sailed to Cy-
prus. but Paul chose Silas, 40
and having been recommended
by the brethren to the favour
of God, he departed, and 41
passing through Syria and Ci-
licia, he settled the churches
there.

Paul arrived then at Derbe 1
and Lystra, where there was
a disciple named Timothy,
whose mother was a Jewish
convert, but his father a
Greek. as the brethren of 2
Lystra and Iconium gave him
a good character, Paul had
a mind he should accompany
him. so he took him and had 3
him circumcised, out of re-
gard to the Jews of that
country, who all knew his
father was a Greek. as they 4
pass'd through the cities, they
recommended it to the faith-
ful to observe the decisions,
made by the apostles and pres-
byters at Jerusalem. thus 5
were the churches established
in the faith, and daily grew

more

τει, και επερισσευον τω αριθμω καθ' ημεραν. διηλθον δε την Φρυγιαν και την Γαλατικην χωραν, κωλυθεντες απο του αγιου πνευματος λαλησαι τον λογον εν τη Ασια, ελθοντες κατα την Μυσιαν, επειραζον εις την Βιθυνιαν πορευεσθαι, και ουκ ειασεν αυτους το πνευμα * Ιησου. παρελθοντες δε την Μυσιαν, κατεβησαν εις Τρωαδα. και ὁραμα δια της νυκτος ωφθη τω Παυλω, ανηρ τις ην Μακεδων ἑστως, παρακαλων αυτον, και λεγων, "διαβας εις "Μακεδονιαν, βοηθησον ημιν." ως δε το ὁραμα ειδεν, ευθεως εζητησαμεν. εξελθειν εις την Μακεδονιαν, συμβιβαζοντες ὁτι προσκεκληται ημας ὁ Κυριος ευαγγελισασθαι αυτους. αναχθεντες ουν απο Τρωαδος, ευθυδρομησαμεν εις Σαμοθρακην, τη τε επιουση εις Νεαπολιν, εκειθεν τε εις Φιλιππους, ητις εστι πρωτη της μεριδος της Μακεδονιας πολις, κολωνια. ημεν δε εν ταυτη τη πολει διατριβοντες ημερας τινας. τη τε ημερα των σαββατων εξηλθομεν ἐξω της πολεως παρα ποταμον, ὁυ ενομιζετο προσευχη ειναι, και καθισαντες ελαλουμεν ταις συνελθουσαις γυναιξι. και τις γυνη ονοματι Λυδια, πορφυροπωλις, πολεως Θυατειρων, σεβομενη τον Θεον, ηκουεν, ης

more numerous. but after they had travers'd Phrygia and Galatia, they were order'd by the holy ſpirit not to preach the goſpel in Aſia: being therefore arrived in Myſia, they eſſayed to go into Bithynia, but the ſpirit of Jeſus would not allow it: ſo they paſs'd by Myſia, and came to Troas. there Paul had a viſion in the night. a Macedonian appear'd to him, and thus addreſs'd him, "paſs "on to Macedonia, and come "to our relief." immediately after he had had this viſion, we endeavoured to go into Macedonia, concluding from thence, that the Lord had called us to publiſh the goſpel there. we embark'd therefore at Troas, and ſail'd directly to Samothracia, and the next day landed at Neapolis. from thence we march-ed to Philippi, the chief city of that part of Macedonia, and a colony. having ſtopp'd there ſome days, we went out of town on the ſabbath towards the river, where the Jews were allowed to have an oratory. ſo we took our places, and convers'd with the women, that came there. one of them was nam'd Lydia of Thyatira, a trader in purple, and a Jewiſh proſelyte.

* Ιησου. See Dr. Mills a. h. l. & Prol. 748.

ἡ ὁ Κυριος διηνοιξε την καρδιαν, προσεχειν τοις λαλουμενοις ὑπο του Παυλου. 15 ὡς δε εβαπτισθη, και ὁ οικος αυτης, παρεκαλεσε, λεγουσα, ει κεκρικατε με πιστην τῳ Κυριῳ ειναι, εισελθοντες εις τον οικον μου, μεινατε. και παρεβιασατο ἡμας.

16 Εγενετο δε πορευομενων ἡμων εις προσευχην, παιδισκην τινα εχουσαν πνευμα * Πυθωνα απαντησαι ἡμιν, ἡτις εργασιαν πολλην παρειχε τοις κυριοις αυτης, μαντευομενη. 17 αὑτη κατακολουθησασα τῳ Παυλῳ και ἡμιν, εκραζε λεγουσα, οὑτοι οἱ ανθρωποι, δουλοι του Θεου του ὑψισ-

lyte. *she heard us: and the Lord inclin'd her heart to attend to what Paul said.* 15 *so that having been baptized with her family, she made us this request, if you think me sincere in my profession, pray come and lodge at my house; and she prevail'd upon us.*

16 *One day as we went to the oratory, we happen'd to meet a slave, who had the spirit Python, and was very gainful to her masters by telling of fortunes.* 17 *as she followed Paul and the rest of us, she cried out, these men are the servants of the most high God, who show you the way to*

* Πυθωνα. Plutarch in his discourse de Oracul. defectu, says, εγγαστριμυθους Ευρυκλεας παλαι, νυνι Πυθωνας προσαγορευομενους, "they who "were formerly call'd Euryclites, are now call'd Pythons." Pytho was a city of the Delphi, and they who delivered the responses were call'd Pythons, or Belly-speakers; who having the art of speaking with the mouth shut, the sound thereby seemed to come from the Belly. so Galen in his glossary to Hippocrates explains it εγγαστριμυθοι οἱ κεκλεισμενου του στοματος φθεγγομενοι, δια το δοκειν εκ της γαστρος φθεγγεσθαι· and the chorus in Aristophanes's Vespæ complain of the ill usage the author had met with from some of his brother poets, who ow'd their compositions to his influence, having enter'd as it were into 'em, and there vented his comical effusions, just like the spirit of divination in Eurycles.

——επικουρων κρυβδην ετεροισι ποιηταις
Μιμησαμενος την Ευρυκλεους μαντειαν και διανοιαν,
Εις αλλοτριας γαστερας ενδυς κωμῳδικα πολλα χεασθαι.

Upon which the scholiast observes, "this Belly-speaker Eurycles was "said to have propheſy'd by means of a dæmon, that was in him: so "that prophets ever after were call'd Belly-speakers and Euryclites, from "Eurycles, who was the first practitioner in that way." in which the scholiast was greatly mistaken. for the woman *that had a familiar spirit*, 1 Samuel xxviii. 7. is call'd by the LXX. εγγαστριμυθος, *a Belly-speaker*. and they always render the Hebrew word Auboth, (which comes from Aub, that is, the Belly) by εγγαστριμυθοι, i. e. Belly-speakers.

ὑψιστου εισιν, ἀτινες καταγγελλουσιν ἡμιν ὁδον σω-
18 τηριας. τουτο δε εποιει επι πολλας ἡμερας: διαπονηθεις δε ὁ Παυλος, και επιστρεψας, τῳ πνευματι ειπε, παραγγελλω σοι εν τῳ ονοματι Ιησου Χριστου, εξελθειν απ' αυτης. και εξηλθεν αυτῃ τῃ
19 ὡρᾳ. ιδοντες δε οἱ κυριοι αυτης ὁτι εξηλθεν ἡ ελπις της εργασιας αὐτων, επιλαβομενοι τον Παυλον και τον Σιλαν, εἱλκυσαν εις την ἀγοραν
20 επι τους αρχοντας. και προσαγαγοντες αυτους τοις στρατηγοις, ειπον, ὁυτοι οἱ ανθρωποι εκταρασσουσιν ἡμων την πολιν, Ιουδαιοι ὑπαρ-
21 χοντες, και καταγγελλουσιν εθη ἀ ουκ εξεστιν ἡμιν παραδεχεσθαι, ουδε ποιειν, Ρω-
22 μαιοις ουσι. και συνεπεστη ὁ οχλος κατ' αυτων, και οἱ στρατηγοι περιρρηξαντες αυτων τα ἱματια, εκελευον ῥαβ-
23 δἱζειν, πολλας τε επιθεντες αυτοις πληγας, εβαλον εις φυλακην, παραγγειλαντες τῳ δεσμοφὐλακι ασφαλως τηρειν
24 αυτους. ὁς παραγγελιαν τοιαυτην ειληφως, εβαλεν αυτους εις την εσωτεραν φυλακην, και τους ποδας αυτων ησφαλισατο εις το ξυλον.

to *ſalvation.* this *ſhe did* 18
for ſeveral days, till Paul
tir'd with it turn'd about,
and ſaid to the ſpirit, in
the name of Jeſus Chriſt
I command you to quit her;
and inſtantly he came out.
her maſters finding they had 19
loſt ſuch a proſpect of gain,
ſeized upon Paul and Silas,
and hawl'd them to the pub-
lick place before the magi-
ſtrates. having preſented them 20
to the Officers, they ſaid, theſe
men, who are Jews, raiſe
great diſorders in our city,
and preach ſuch maxims, as 21
it is not lawful for Romans,
as we are, to admit or prac-
tiſe. upon this the populace 22
roſe upon them, and the Offi-
cers order'd them to be ſtript
and ſcourg'd. after they had 23
been ſeverely laſh'd, they
were thrown into priſon, the
jayler being charg'd to keep
them ſafe. in conſequence of 24
this order he thruſt them
into the inner priſon, and
made their feet faſt in the
ſtocks.

25 Κατα δε το μεσονυκτιον Παυλος και Σιλας προσευχομενοι ὑμνων τον Θεον, επηκροωντο δε αὐτων οἱ δεσμοι.
26 αφνω δε σεισμος εγενετο μεγας,

At midnight Paul and Si- 25
las went to prayers, and ſang
praiſes to God, which the o-
ther priſoners heard: when 26
all of a ſudden there was
ſuch

γας, ὥστε σαλευθηναι τα θεμελια του δεσμωτηριου, ανεῳχθησαν τε παραχρημα αι θυραι πασαι, και παντων τα δεσμα ανεθη. 27 εξυπνος δε γενομενος ὁ δεσμοφυλαξ, και ιδων ανεῳγμενας τας θυρας της φυλακης, σπασαμενος μαχαιραν, εμελλεν ἑαυτον αναιρειν, νομιζων εκπεφευγεναι 28 τους δεσμιους. ἐφωνησε δε φωνῃ μεγαλῃ ὁ Παυλος, λεγων, μηδεν πραξῃς σεαυτῳ κακον, απαντες γαρ εσμεν ενθαδε. 29 αιτησας δε φωτα εισεπηδησε, και εντρομος γενομενος προσεπεσε τῳ Παυλῳ και 30 τῳ Σιλᾳ. και προαγαγων αυτους ἐξω ἐφη, κυριοι, τι με 31 δει ποιειν ἱνα σωθω? ὁι δε ειπον, πιστευσον επι τον Κυριον Ιησουν (Χριστον) και σωθησῃ συ και ὁ οικος σου· 32 και ελαλησαν αυτῳ τον λογον του Κυριου, συν πασι 33 τοις εν τῃ οικιᾳ αυτου. και παραλαβων αυτους εν ἐκεινῃ τῃ ὡρᾳ της νυκτος, ἐλουσεν απο των πληγων, και εβαπτισθη αυτος και ὁι αυτου 34 παντες παραχρημα. αναγαγων τε αυτους εις τον οικον αὐτου, παρεθηκε τραπεζαν, και ηγαλλιασατο πανοικι πεπιστευκως τῳ Θεῳ.

35 Ημερας δε γενομενης απεστειλαν ὁι στρατηγοι τους ῥαβδουχους, λεγοντες, απολυσον τους ανθρωπους εκει- 36 νους. απηγγειλε δε ὁ δεσμοφυλαξ

such a great earthquake, that the foundations of the prison were shaken: immediately all the doors opened, and the fetters dropp'd from the prisoners. the jayler waking, and 27 *seeing the prison-doors open, drew his sword, designing to dispatch himself from the apprehension that the prisoners had escaped. but Paul call'd* 28 *to him aloud, and said, do thy self no harm, for we are all here. then having called* 29 *for a light, he ran in, and with trembling fell down before Paul and Silas; and* 30 *bringing them out, he said, sirs, what must I do to be saved? believe, said they,* 31 *on the Lord Jesus, and you shall be saved, you, and your family. then they declared* 32 *the word of the Lord to him, and to all his family. at the* 33 *same time of night he washed their stripes, and immediately he was baptized, he, and all that belong'd to him. then* 34 *he conducted them to his house, and gave them an entertainment; and he and his family were affected with joy, for having believed in God.*

When it was day the officers sent their serjeants to bid 35 *the jayler let the men go. so* 36 *the jayler told Paul, the magistrates had order'd them to*

φυλαξ

be

φυλαξ τους λογους τουτους προς τον Παυλον, ὁτι απεσταλκασιν οἱ στρατηγοι, ἱνα απολυθητε, νυν ουν εξελθοντες, πορευεσθε εν ειρηνη. 37 ὁ δε Παυλος εφη προς αυτους, δειραντες ἡμας δημοσια, ακατακριτους, ανθρωπους Ρωμαιους ὑπαρχοντας, εβαλον εις φυλακην, και νυν λαθρα ἡμας εκβαλλουσιν? ου γαρ, αλλα ελθοντες αυτοι ἡμας 38 εξαγαγετωσαν. ανηγγειλαν δε τοις στρατηγοις οἱ ραβδουχοι τα ῥηματα ταυτα, και εφοβηθησαν ακουσαντες ὁτι Ρω- 39 μαιοι εισι. και ελθοντες παρεκαλεσαν αυτους, και εξαγαγοντες ηρωτων εξελθειν της 40 πολεως. εξελθοντες δε εκ της φυλακης εισηλθον προς την Λυδιαν, και ιδοντες τους αδελφους, παρεκαλεσαν αυτους, και εξηλθον.

be discharg'd. depart then, said he, and go in peace. but 37 Paul replied, they have publickly scourg'd us, who are Romans, without any trial, they have thrown us into jayl, and now do they give us a private discharge? no, let them come themselves and release us. the serjeants having 38 reported what he said, to their officers, they began to be apprehensive upon hearing they were Romans. so they 39 came, and by persuasions brought them out, and desired them to leave the city. then they quitted the prison, 40 and went to Lydia's house, where finding the brethren, they gave them an exhortation, and departed.

1 Διοδευσαντες δε την Αμφιπολιν και Απολλωνιαν, ηλθον εις Θεσσαλονικην, ὁπου ην ἡ συναγωγη των Ιουδαιων. 2 κατα δε το ειωθος τῳ Παυλῳ εισηλθε προς αυτους, και επι σαββατα τρια διελεγετο αυ- 3 τοις απο των γραφων, διανοιγων και παρατιθεμενος ὁτι τον Χριστον εδει παθειν και αναστηναι εκ νεκρων, και ὁτι ουτος εστιν ὁ Χριστος Ιησους, ὁν εγω καταγγελλω ὑμιν.

Having pass'd thro' Amphipolis and Apollonia, they arriv'd at Thessalonica, where there was a synagogue. Paul, 2 as was his custom, us'd to go there, and for three sabbath-days discours'd to the Jews from the scriptures, explain- 3 ing them, and setting it to view, that the Messiah was to suffer and rise again from the dead: and that Jesus, whom he denounc'd to them, was that very Messiah.

4 Και τινες εξ αυτων επεισθησαν, και προσεκληρωθησαν

Some of them believed, and 4 join'd themselves to Paul and Silas,

σαν τῷ Παυλῳ και τῷ Σιλᾳ, των τε σεβομενων Ελληνων πολυ πληθος, γυναικων τε των πρωτων ουκ ολιγαι. ζηλωσαντες δε οἱ απειθουντες Ιουδαιοι, και προσλαβομενοι των αγοραιων τινας ανδρας πονηρους, και οχλοποιησαντες, εθορυβουν την πολιν, επισταντες τε τῃ οικιᾳ Ιασονος, εζητουν αυτους απαγειν εις τον δημον. μη ευροντες δε αυτους, εσυρον τον Ιασονα και τινας αδελφους επι τους πολιταρχας, βοωντες, ὁτι οἱ την οικουμενην αναστατωσαντες, ουτοι και ενθαδε παρεισιν, ους ὑποδεδεκται Ιασων, και ουτοι παντες απεναντι των δογματων Καισαρος πραττουσι, βασιλεα λεγοντες ἑτερον ειναι, Ιησουν. εταραξαν δε τον οχλον και τους πολιταρχας ακουοντας ταυτα. και λαβοντες το ικανον παρα του Ιασονος και των λοιπων, απελυσαν αυτους.

Οἱ δε αδελφοι ευθεως δια της νυκτος εξεπεμψαν τον τε Παυλον και τον Σιλαν εις Βεροιαν, οἵτινες παραγενομενοι, εις την συναγωγην των Ιουδαιων απῃεσαν. ουτοι δε ησαν ευγενεστεροι των εν Θεσσαλονικῃ, οἵτινες εδεξαντο τον λογον μετα πασης προθυμιας, καθ' ἡμεραν ανακρινοντες τας γραφας, ει εχοι ταυτα ουτως. πολλοι μεν ουν

Silas, beſides a great number of Greek proſelytes, and ſeveral women of diſtinction. but the unbelieving Jews thro' envy, by the aſſiſtance of ſome looſe ſtrolers, rais'd a mob, ſet the whole city in an uproar, and attack'd Jaſon's houſe, thinking to find them there, and deliver them up to the populace. but not finding them, they dragg'd Jaſon and ſome of the brethren to the magiſtrates, crying out, theſe that have been every where the diſturbers of the publick peace, are come hither alſo, and have been entertain'd by Jaſon. they all act in defiance of the edicts of Ceſar, pretending there is another king, one Jeſus. the people, and the magiſtrates upon hearing this were allarm'd: however having oblig'd Jaſon and the reſt to give ſecurity, they let them go.

Immediately the brethren ſent away Paul and Silas by night to Berea, where being arriv'd, they went into the ſynagogue. the Jews there were of a more generous temper than thoſe of Theſſalonica: for they very readily embrac'd their doctrine, and daily examin'd, whether it was conformable to the ſcriptures. ſo that many of them

ουν εξ αυτων επιστευσαν, και των Ελληνιδων γυναικων των ευσχημονων, και ανδρων ουκ
13 ολιγοι. ως δε εγνωσαν οι απο της Θεσσαλονικης Ιουδαιοι, οτι και εν τη Βεροια κατηγγελη υπο του Παυλου ο λογος του Θεου, ηλθον κακει, σαλευοντες τους οχλους.
14 Ευθεως δε τοτε τον Παυλον εξαπεστειλαν οι αδελφοι πορευεσθαι εως επι την θαλασσαν, υπεμενον δε ο, τε
15 Σιλας και ο Τιμοθεος εκει. οι δε καθιστωντες τον Παυλον, ηγαγον αυτον εως Αθηνων, και λαβοντες εντολην προς τον Σιλαν και Τιμοθεον, ινα ως ταχιστα ελθωσι προς αυτον, εξηεσαν.
16 Εν δε ταις Αθηναις εκδεχομενου αυτους του Παυλου, παρωξυνετο το πνευμα αυτου εν αυτω, θεωρουντι κατειδωλον ουσαν την πολιν.
17 διελεγετο μεν ουν εν τη συναγωγη τοις Ιουδαιοις και τοις σεβομενοις, και εν τη αγορα κατα πασαν ημεραν προς
18 τους παρατυγχανοντας. τινες δε των Επικουρειων και των Στωικων φιλοσοφων συνεβαλλον αυτω, και τινες ελεγον, "τι αν θελοι ο σπερ-"μολογος ουτος λεγειν?" οι δε, "ξενων δαιμονιων δο-"κει καταγγελευς ειναι," οτι τον Ιησουν και την αναστασιν αυτοις ευηγγελιζετο.

believed, beſides a conſiderble number of women of diſtinction, and of men, that were Greeks. but when the 13
Jews of Theſſalonica were inform'd that Paul had preached the word of God at Berea, they went thither to ſtir up the populace.

Upon this the brethren im- 14
mediately ſent Paul away to the ſea-coaſt, but Silas and Timothy ſtaid there. how- 15
ever Paul's guides attended him to Athens: where they left him, after having received his orders for Silas and Timothy to come to him with all ſpeed.

While Paul was expecting 16
them at Athens, he was grieved to the ſoul to ſee the whole city o'er-ſpread with idols.
he diſputed therefore in the 17
ſynagogue with the Jews, and the proſelyted Greeks: and in the publick place daily with
thoſe he met. there certain 18
Epicurean and Stoick philoſophers encountred him:
"what does this mounte-
"bank mean?" ſaid ſome:
"he ſeems to proclaim ſome
"ſtrange deitys," ſaid others: becauſe he talk'd to them of Jeſus and the reſurrection.

19 Επιλαβομενοι τε αυτου, επι τον Αρειον παγον ηγαγον, λεγοντες, δυναμεθα γνωναι τις ἡ καινη αὑτη ἡ ὑπο σου λα-
20 λουμενη διδαχη? ξενιζοντα γαρ τινα εισφερεις εις τας ακοας ἡμων, βουλομεθα ουν γνωναι τι αν θελοι ταυτα ει-
21 ναι. Αθηναιοι δε παντες και οἱ επιδημουντες ξενοι εις ουδεν ἑτερον ευκαιρουν, ἡ λεγειν τι και ακουειν καινοτερον.

22 Σταθεις δε ὁ Παυλος εν μεσῳ του Αρειου παγου, εφη, "ανδρες Αθηναιοι, κατα "παντα ὡς δεισιδαιμονεσ-
23 "τερους ὑμας θεωρω. διερχο- "μενος γαρ και αναθεωρων τα "σεβασματα ὑμων, ευρον "και βωμον εν ᾧ επεγεγραπ- "το, αγνωστῳ Θεῳ. ὁν ουν "αγνοουντες ευσεβειτε, του- "τον εγω καταγγελλω ὑμιν.
24 "ὁ Θεος ὁ ποιησας τον κοσ- "μον και παντα τα εν αυ- "τῳ, ὁυτος ουρανου και γης "Κυριος ὑπαρχων, ουκ εν "χειροποιητοις ναοις κατοι-
25 "κει, ουδε ὑπο χειρων ανθρω- "πινων θεραπευεται, προσ- "δεομενος τινος, αυτος δι- "δους πασι ζωην και πνοην
26 "και τα παντα. εποιησε "τε ἐξ ἑνος (αἱματος) παν "εθνος ανθρωπων κατοικειν "επι παν το προσωπον της

One day they conducted him to the * Areopagus, and said to him, may we know what this new doctrine is, which you publish? for what you say sounds so very strange, we should be glad to know what it means. now the Athenians, and the foreigners residing at Athens generally amus'd themselves about nothing, but hearing and spreading of news. 19 20 21

Then Paul being plac'd in the middle of the Areopagus, said thus, "I observe, O "Athenians, that you are "in a manner too devout. "for considering, as I pass'd "along, the deitys, which "you adore, I met with an "altar that had this inscrip- "tion, TO THE UN- "KNOWN GOD. now "that GOD whom you "worship without know- "ing him, is the same that "I denounce to you. the "GOD who made the "world and every thing "therein, and is the Lord "of heaven and earth, does "not dwell in temples erect- "ed by men: he receives "no service from their offi- "ciousness: he is self-suffi- "cient: it is he that gives to "all their life and breath and "every thing they have. he 22 23 24 25 26

"ης, "has

* The place where the senate us'd to meet.

" γης, ὁρισας προστεταγμε-
" νους καιρους, και τας ὁρο-
" θεσιας της κατοικιας αυ-
27 " των, ζητειν τον Θεον ει
" αρα γε ψηλαφησειαν αυ-
" τον και ευροιεν, καιτοιγε
" ου μακραν απο ενος εκασ-
28 " του ἡμων ὑπαρχοντα. εν
" αυτῳ γαρ ζωμεν, και κι-
" νουμεθα, και εσμεν, ὡς και
" τινες των καθ' ὑμας ποιη-
" των ειρηκασι, ΤΟΥ ΓΑΡ
" ΚΑΙ ΓΕΝΟΣ ΕΣΜΕΝ.
29 " γενος ουν ὑπαρχοντες του
" Θεου, ουκ οφειλομεν νομι-
" ζειν χρυσῳ ἡ αργυρῳ ἡ λι-
" θῳ, χαραγματι τεχνης και
" ενθυμησεως ανθρωπου, το
30 " θειον ειναι ὁμοιον. τους
" μεν ουν χρονους της αγνοι-
" ας ὑπεριδων ὁ Θεος τανυν
" παραγγελλει τοις ανθρω-
" ποις πασι πανταχου με-

" τανοειν.

" he has deduced all man-
" kind from one parent, to
" inhabit the ſurface of the
" whole earth, having pre-
" eſtabliſh'd the appointed
" periods, and the boundarys
" of their dominions: by 27
" which they might enquire,
" and by due reflection in-
" veſtigate the ſupreme be-
" ing, although he be not
" far from every one of us:
" for in him we live, are 28
" moved, and do exiſt: even
" as ſome of your own *
" poets have ſaid, WE
" ARE EVEN HIS OFF-
" SPRING. ſince then we 29
" are the offſpring of God,
" we ſhould not imagine that
" the Deity bears any reſem-
" blance to the form which
" Gold, or Silver, or Stone
" has receiv'd from human
" art and induſtry. God has 30
" been

* Aratus, who flouriſh'd about the year 280 before Jeſus Chriſt, begins his *Phenomina* thus:

Εκ ΔΙΟΣ αρχωμεσθα, τον ουδεποτ' ανδρες εωμεν
Αρρητον. μεσται δε ΔΙΟΣ πασαι μεν αγυιαι,
Πασαι δ' ανθρωπων αγοραι: μεστη δε θαλασσα,
Και λιμενες: παντη δε ΔΙΟΣ κεχρημεθα παντες.
ΤΟΥ ΓΑΡ ΚΑΙ ΓΕΝΟΣ ΕΣΜΕΝ. ὁ δ' ηπιος ανθρωποισι
Δεξια σημαινει.

From JOVE begin: 'tis HE demands our ſong,
For every town and every crowd of men
Of JOVE are full: both ſea and land are full.
Where e'er we move, of JOVE we ſtand poſſeſs'd,
FOR WE HIS OFFSPRING ARE. benevolent
HE points out GOOD to ALL.

31 " τανοειν. διοτι εστησεν η-
" μεραν εν ᾗ μελλει κρινειν
" την οικουμενην εν δικαιο-
" συνῃ, εν ανδρι ᾧ ωρισε,
" πιστιν παρασχων πασιν,
" αναστησας αυτον εκ νε-
" κρων."

" been pleas'd to over-look
" this ſtate of ignorance: but
" now he enjoins all men e-
" very where to repent: be- 31
" cauſe he has fix'd the day,
" when he will judge in e-
" quity, by that man, whom
" he has appointed thereto:
" of which he has given full
" proof to all the world, by
" having raiſed him from
" the dead."

32 Ακουσαντες δε αναστασιν νεκρων, οἱ μεν εχλευαζον: οἱ δε ειπον, ακουσομεθα σου 33 παλιν περι τουτου. και ουτως ὁ Παυλος εξηλθεν εκ με- 34 σου αυτων. τινες δε ανδρες κολληθεντες αυτῳ, επιστευ- σαν, εν οἷς και Διονυσιος ὁ Αρεοπαγιτης, και γυνη ονο- ματι Δαμαρις, και ἑτεροι συν αυτοις.

When they heard of the 32 *reſurrection of the dead, ſome made it a matter of ridicule: others ſaid, we will hear you again upon this ſubject;* 33 *upon which Paul left the aſ-* 34 *ſembly. however, there were ſome who adher'd to him, as Denis the * Areopagite, a woman named Damaris, and others with them.*

1 Μετα δε ταυτα χωρισθεις ὁ Παυλος εκ των Αθηνων, η- 2 λθεν εις Κορινθον. και ευρων τινα Ιουδαιον ονοματι Ακυ- λαν, Ποντικον τῳ γενει, προσ- φατως εληλυθοτα απο της Ιταλιας, και Πρισκιλλαν γυ- ναικα αυτου, δια το διατε- ταχεναι Κλαυδιον χωριζεσ- θαι παντας τους Ιουδαιους α- πο της Ρωμης, προσηλθεν 3 αυτοις, και δια το ομοτεχνον ειναι, εμενε παρ' αυτοις, και ειργαζετο, ησαν γαρ σκηνο- 4 ποιοι τῃ τεχνῃ. διελεγετο δε εν τῃ συναγωγῃ κατα παν σαββατον, επειθε τε Ιουδαι-

After this Paul left Athens 1 *and arriv'd at Corinth: where* 2 *having found a Jew nam'd Aquila, a native of Pontus, who lately came from Italy, with his wife Priſcilla, becauſe Claudius had order'd all the Jews to quit Rome; he went to them: and being* 3 *of the ſame trade, he liv'd with them, and follow'd the buſineſs of tent-making. every ſabbath he diſputed in the ſy-* 4 *nagogue, and try'd to gain upon the Jews and the Greek*

ους pro-

* A member of the ſenate of Athens.

5 ους και Ελληνας. ὡς δε κατηλθον απο της Μακεδονιας ὁ, τε Σιλας και ὁ Τιμοθεος, συνειχετο τῳ πνευματι ὁ Παυλος, διαμαρτυρομενος τοις Ιουδαιοις τον Χριστον Ιησουν.
6 αντιτασσομενων δε αυτων και βλασφημουντων, εκτιναξαμενος τα ἱματια, ειπε προς αυτους, "το αἱμα ὑμων επι "την κεφαλην ὑμων, καθα- "ρος εγω, απο του νυν εις "τα εθνη πορευσομαι."
7 Και μεταβας εκειθεν, ηλθεν εις οικιαν τινος ονοματι * Ιουστου, σεβομενου τον Θεον, ου ἡ οικια ην συνομορουσα τῃ
8 συναγωγῃ. Κρισπος δε ὁ αρχισυναγωγος επιστευσε τῳ Κυριῳ συν ὁλῳ τῳ οικῳ αὐτου, και πολλοι των Κορινθιων ακουοντες επιστευον, και
9 εβαπτιζοντο. ειπε δε ὁ Κυριος δι' ὁραματος εν νυκτι τῳ Παυλῳ, "μη φοβου, αλλα "λαλει, και μη σιωπησης,
10 "διοτι εγω ειμι μετα σου, "και ουδεις επιθησεται σοι "του κακωσαι σε, διοτι λα- "ος εστι μοι πολυς εν τῃ
11 "πολει ταυτῃ." εκαθισε τε ενιαυτον και μηνας ἑξ, διδασκων εν αυτοις τον λογον του Θεου.

12 Γαλλιωνος δε ανθυπατου οντος της Αχαιας, κατεπεστησαν

proſelytes: and when Silas and Timothy were arriv'd from ‖Macedonia, Paul with great concern remonſtrated to the Jews, that Jeſus was the Meſſiah: but as they oppos'd him with invectives, he ſhook † his garment, and ſaid, "you your ſelves be anſwer- "able for your own deſtruc- "tion, I am clear: and for "the future I ſhall addreſs "my ſelf to the Gentiles."

When he had left them, he went to the houſe of one Juſtus a proſelyte to Judaiſm, who lived near the ſynagogue: however Criſpus, the chief ruler of the ſynagogue, believed on the Lord with all his family, as well as many of the Corinthians, who heard Paul, and were baptized. then the Lord ſaid to Paul in a viſion by night, "be "not afraid, but ſpeak, and "be not ſilenc'd: (ſince I "am with thee, and no "man ſhall lift up his hand "ſo as to hurt thee:) for "my people in this city are "numerous." ſo he continued there a year and a half preaching the word of God among them.

When ‡ Gallio was proconſul of Achaia, the Jews made

* Al. Τιτου. ſee Dr. Mills.

‖ 1 Theſ. iii. 1. † Acts xiii. 51. Mat. x. 14.
‡ The elder brother of Seneca the philoſopher.

τησαν ὁμοθυμαδον οἱ Ἰουδαιοι τῳ Παυλῳ, και ηγαγον
13 αυτον επι το βημα. λεγοντες, ὁτι παρα τον νομον ὁυτος αναπειθει τους ανθρωπους
14 σεβεσθαι τον θεον. μελλοντος δε του Παυλου ανοιγειν το στομα, ειπεν ὁ Γαλλιων προς τους Ἰουδαιους, "ει μεν ην α-
"δικημα τι η ῥαδιουργημα
"πονηρον, ὡ Ἰουδαιοι, κατα
"λογον αν ηνεσχομην ὑμων.
15 "ει δε ζητηματα εστι περι
"λογου και ονοματων και
"νομου του καθ' ὑμας, ὁψ-
"εσθε αυτοι, κριτης γαρ εγω
"τουτων ου βουλομαι ει-
16 "ναι." και απηλασεν αυ-
17 τους απο του βηματος. επιλαβομενοι δε παντες (οἱ Ελληνες) Σωσθενην τον αρχισυναγωγον, ετυπτον εμπροσθεν του βηματος, και ουδεν τουτων τῳ Γαλλιωνι εμελεν.

made a general insurrection against Paul, and carry'd him to his tribunal. this fellow, said they, would persuade us to set up a way of worship inconsistent with our law. and when Paul was going to speak, Gallio said to the Jews, "if it were a "matter of some injustice "or something immoral, O "Jews, it would be rea-"sonable to hear you out. "but since it is about dis-"putable matters, about "names, and your own law, "you may decide that among "yourselves: for I won't "take cognizance of such af-"fairs." upon which he order'd them to withdraw. but the Greeks in a body fell upon Sosthenes the chief ruler of the synagogue, and beat him before the tribunal: whilst Gallio was unconcern'd about the matter.

13 14 15 16 17

18 Ο δε Παυλος ετι προσμειναις ἡμερας ἱκανας, τοις αδελφοις αποταξαμενος, εξεπλει εις την Συριαν, και συν αυτῳ Πρισκιλλα και Ακυλας, κειραμενος την κεφαλην εν Κεγχρεαις, ειχε γαρ ευχην.
19 κατηντησε δε εις Εφεσον, κἀκεινους κατελιπεν αυτου, αυτος δε εισελθων εις την συναγωγην, διελεχθη τοις Ἰουδαι-
20 οις. ερωτωντων δε αὐτων επι πλειονα χρονον μειναι παρ' αυ-

Paul still continued a considerable time at Corinth, and then taking his leave of the brethren, he set sail for Syria, with Priscilla and Aquila, who had his head shav'd in Cenchrea upon account of a vow. being arriv'd at Ephesus, he left them there, and went himself to the synagogue, where he disputed with the Jews, who desired him to stay longer with them, but

18 19 20

αὐτοις, ουκ επενευσεν, αλλ' 21
-απεταξατο αυτοις, ειπων, *
δει με παντως την εορτην
την ερχομενην ποιησαι εις Ιε-
ροσολυμα) παλιν ανακαμψω
προς ὑμας, του Θεου θελον-
τος. και ανηχθη απο της Ε-
φεσου. και κατελθων εις 22
Καισαρειαν, αναβας, και ασ-
πασαμενος την εκκλησιαν,
κατεβη εις Αντιοχειαν. και 23
ποιησας χρονον τινα, εξηλθε,
διερχομενος καθεξης την Γα-
λατικην χωραν και Φρυγιαν,
επιστηριζων παντας τους μα-
θητας.

Ιουδαιος δε τις Απολλως 24
ονοματι, Αλεξανδρευς τω γε-
νει, ανηρ λογιος, κατηντησεν
εις Εφεσον, δυνατος ων εν ταις
γραφαις. ουτος ην κατηχημε- 25
νος την ὁδον του Κυριου και
ζεων τω πνευματι, ελαλει και
εδιδασκεν ακριβως τα περι
του Ιησου επισταμενος μονον
το βαπτισμα Ιωαννου. ουτος τε ηρξατο παρρησιαζεσ- 26
θαι εν τη συναγωγη. ακου-
σαντες δε αυτου Ακυλας και
Πρισκιλλα, προσελαβοντο
αυτον, και ακριβεστερον αυ-
τω εξεθεντο την του Θεου
ὁδον. βουλομενου δε αυτου 27
διελθειν εις την Αχαιαν, προ-
τρεψαμενοι οι αδελφοι ε-
γραψαν τοις μαθηταις απο-
δεξασθαι αυτον, ος παραγε-
νομενος

he would not consent to it: for, said he, in taking his leave, I must necessarily keep the approaching feast at Jerusalem: after which I will return to you if God permit. having sail'd from Ephesus, he went ashore at Cesarea, where he saluted the church, and then proceeded to Antioch. after he had stay'd there some time, he departed and pass'd through all Galatia and Phrygia, where he encourag'd the disciples. 21 22 23

In the mean time a Jew, nam'd Apollos, born at Alexandria, a man of letters, and vers'd in the scriptures, arriv'd at Ephesus. he had been instructed in the doctrine of the gospel, and being full of zeal, he harangued with great assiduity about what related to Jesus, though he had been only instituted in the baptism of John. having talk'd with great freedom in the synagogue, Aquila and Priscilla, who had heard him, invited him home, and gave him a more distinct view of the gospel. and being determin'd to pass into Achaia, the brethren who advis'd him to it, writ to the disciples to re- 24 25 26 27

* Dr. Mills thinks all from δει to Ιεροσολυμα to be an interpolation, it not being in the Alexand. Laud. 3. N. Col. 1. Barb. 1. Colbert. 6. Vel. nor in the Coptic, Vulgate, Æthiopic versions. see Prol. 1202.

νομενος συνεβαλετο πολυ τοις πεπιστευκοσι (δια της χα-
28 ριτος.) ευτονως γαρ τοις Ιουδαιοις διακατηλεγχετο δημοσια, επειδεικνυς δια των γραφων, ειναι τον Χριστον Ιησουν.

1 Εγενετο δε εν τω τον Απολλω ειναι εν Κορινθω, Παυλον διελθοντα τα ανωτερικα μερη, ελθειν εις Εφεσον, και ευ-
2 ρων τινας μαθητας, ειπε προς αυτους, ει πνευμα αγιον ελαβετε πιστευσαντες? οι δε ειπον (προς αυτον) αλλ' ουδε ει πνευμα αγιον εστιν, ηκου-
3 σαμεν. ειπε τε προς αυτους, εις τι ουν εβαπτισθητε? οι δε ειπον, εις το Ιωαννου βαπ-
4 τισμα. ειπε δε Παυλος Ιωαννης μεν εβαπτισε βαπτισμα μετανοιας, τω λαω λεγων, εις τον ερχομενον μετ' αυτον ινα πιστευσωσι, τουτεστιν, εις τον (Χριστον) Ιησουν.
5 ακουσαντες δε εβαπτισθησαν εις το ονομα του Κυριου Ιη-
6 σου. και επιθεντος αυτοις του Παυλου τας χειρας, ηλθε το πνευμα το αγιον επ' αυτους, ελαλουν τε γλωσσαις,
7 και προεφητευον. ησαν δε οι παντες ανδρες ωσει δωδεκα.

receive him. when he was arrived, he was, by the divine favour, very ufeful to thoſe, who had receiv'd the faith. for he ſtrenuouſly dif-28 puted with the Jews in publick, proving from the ſcriptures that Jeſus was the Meſſiah.

*Whilſt Apollos was at Co-*1 *rinth, Paul, having paſs'd through the upper provinces of Aſia, arrived at Epheſus, where finding ſome diſciples, he ſaid to them, did you receive the holy ſpirit, when you made profeſſion of your faith? they anſwer'd, we have not ſo much as heard of a holy ſpirit. what baptiſm then, ſaid he, did you receive? they replied, the baptiſm of John. upon which Paul ſaid, John indeed adminiſter'd the baptiſm of repentance, but with this admonition, that they ſhould believe in him, who was to come after, that is, in Jeſus the Meſſias. when they heard this, they were initiated by baptiſm into the chriſtian profeſſion. and Paul having given them impoſition of hands, the holy ſpirit came upon them, and they ſpoke foreign languages, and propheſied: the number of them being about twelve.*

Ει-

At

8 Εισελθων δε εις την συναγωγην, επαρρησιαζετο, επι μηνας τρεις διαλεγομενος, και πειθων τα περι της βασιλειας
9 του Θεου. ως δε τινες εσκληρυνοντο και επειθουν, κακολογουντες την οδον ενωπιον του πληθους, αποστας απ' αυτων, αφωρισε τους μαθητας, καθ' ημεραν διαλεγομενος εν τη σχολη Τυραννου τι-
10 νος. τουτο δε εγενετο επι ετη δυο, ωστε παντας τους κατοικουντας την Ασιαν ακουσαι τον λογον του Κυριου Ιουδαιας τε και Ελληνας.
11 δυναμεις τε ου τας τυχουσας εποιει ο Θεος δια των χειρων
12 Παυλου, ωστε και επι τους ασθενουντας επιφερεσθαι απο του χρωτος αυτου σουδαρια η σιμικινθια, και απαλλασσεσθαι απ' αυτων τας νοσους, τα τε πνευματα τα πονηρα εκπορευεσθαι.

13 Επεχειρησαν δε τινες απο των περιερχομενων Ιουδαιων εξορκιστων ονομαζειν επι τους εχοντας τα πνευματα τα πονηρα το ονομα του Κυριου Ιησου, λεγοντες, " ορκιζω " υμας τον Ιησουν, ον ο " Παυλος

At length Paul went to 8
the ſynagogue, where he ſpoke with great freedom, and for three months he conferr'd with them to perſuade them of the truth of the evangelical kingdom. but ſome of them 9
being ſuch obdurate infidels as to inveigh againſt the inſtitution before the populace, he retired, and taking the diſciples with him, he inſtructed them daily in the ſchool of one * *Tyrannus. this he conti-* 10
nued for two years; ſo that the Jews and proſelytes of that part of Aſia heard the doctrine of the Lord Jeſus. the mi- 11
racles which God wrought by the miniſtry of Paul being of ſuch an extraordinary nature, that by applying the handker- 12
chiefs, or aprons that had touch'd his skin, to the diſtemper'd, they were cured, and the evil ſpirits came out of the poſſeſſed.

Upon this, certain vaga- 13
bond Jews, who were † *exorciſts, pretended to cure demoniacs by pronouncing the name of the Lord Jeſus: their form being this, " I adjure you " by Jeſus whom Paul " preaches."*

* The Syriac has Turnus, a common name among the Jews.

† They were mountebanks, who pretended to cure diſeaſes, and diſpoſſeſs demons, in the name of the God of Abraham, by pronouncing certain gibberiſh words, and making uſe of certain ſpecifics, which, as they ſaid, Solomon invented. Joſeph. Antiq. Jud. Lib. VIII. c. 2.

14 " Παυλος κηρυσσει." ησαν δε τινες υἱοι Σκευα Ιουδαιου αρχιερεως ἑπτα, οἱ τουτο ποι-
15 ουντες. αποκριθεν δε το πνευμα το πονηρον, ειπε, " τον Ι-
" ησουν γινωσκω, και τον
" Παυλον επισταμαι, ὑμεις δε
16 " τινες εστε?" και εφαλλομενος επ' αυτους ὁ ανθρωπος εν ᾧ ην το πνευμα το πονηρον, και κατακυριευσαν αυτων, ισχυσε κατ' αυτω, ὡστε γυμνους και τετραυματισμενους εκφυ-
17 γειν εκ του οικου εκεινου. τουτο δε εγενετο γνωστον πασιν Ιουδαιοις τε και Ελλησι τοις κατοικουσι την Εφεσον, και επεπεσε φοβος επι παντας αυτους, και εμεγαλυνετο το ο-
18 νομα του Κυριου Ιησου. πολλοι τε των πεπιστευκοτων ηρχοντο, ἐξομολογουμενοι και αναγγελλοντες τας πραξεις
19 αὐτων. ἱκανοι δε των τα περιεργα πραξαντων, συνενεγκαντες τας βιβλους, κατεκαιον ενωπιον παντων, και συνεψηφισαν τας τιμας αυτων, και ἑυρον αργυριου μυ-
20 ριαδας πεντε. ὁυτω κατα κρατος ὁ λογος του Κυριου
21 ηὐξανε και ισχυεν. ὡς δε επληρωθη ταυτα, εθετο ὁ Παυλος εν τῳ πνευματι, διελθων την Μακεδονιαν και Αχαιαν, πορευεσθαι εις Ιερουσαλημ: ειπων, ὁτι μετα το γενεσθαι με εκει, δει με και
22 Ρωμην ἰδειν. αποστειλας δε εις

" *preaches.*" *theſe practi-* 14
tioners were ſeven in number,
the ſons of Sceva a Jew, one
of the chief prieſts. but the 15
evil ſpirit ſaid to them, " *Je-*
" *ſus I know, and Paul I*
" *know; but who are ye?*"
the man who was poſſeſs'd 16
immediately leapt upon them,
got the better, and uſed them
ſo roughly, they were forc'd
to fly out of the houſe, co-
ver'd with nothing but their
wounds. this was known to 17
all the Jews and Greeks, that
liv'd at Epheſus, who were
all ſeiz'd with fear, and the
name of the Lord Jeſus was
exalted. many that believed 18
came to confeſs, and give an
account of their paſt actions.
many that had practis'd ma- 19
gical arts, brought the books
and publickly threw them in-
to the fire: the value by
computation amounting to *
fifty thouſand pieces of ſilver.
thus the chriſtian doctrine 20
flouriſh'd and prevail'd. af- 21
ter this, Paul had a deſign
to paſs thro' Macedonia
and Achaia in his way to
Jeruſalem: purpoſing when
he had been there to make a
viſit to Rome. he ſent there- 22
fore Timothy and Eraſtus,
two of his aſſiſtants in the
miniſtry, before to Macedo-

nia;

* About ſix thouſand two hundred and fifty pounds ſterling, the Jewiſh ſhekel weighing half an ounce.

εις την Μακεδονιαν δυο των διακονουντων αυτῳ, Τιμοθεον και Εραστον, αυτος επεσχε χρονον εις την Ασιαν.

23 Εγενετο δε κατα τον καιρον εκεινον ταραχος ουκ ολιγος περι της ὁδου. 24 Δημητριος γαρ τις ονοματι, αργυροκοπος, ποιων ναους αργυρους Αρτεμιδος, παρειχετο τοις τεχνιταις εργασιαν ουκ ολιγην. 25 ους συνθροισας, και τους περι τα τοιαυτα εργατας, ειπεν, "ανδρες επιστασθε ὁτι εκ ταυτης της εργασιας ἡ ευπορια ἡμων εστι. 26 και θεωρειτε και ακουετε ὁτι ου μονον Εφεσου, αλλα σχεδον πασης της Ασιας ὁ Παυλος ὁυτος πεισας μετεστησεν ικανον οχλον, λεγων ὁτι ουκ εισι ὁι δια χειρων γινομενοι. 27 ου μονον δε τουτο κινδυνευει ἡμιν το μερος εις απελεγμον ελθειν, αλλα και το της μεγαλης θεας Αρτεμιδος ἱερον εις ουδεν λογισθηναι, μελλειν δε και καθαιρεισθαι την μεγαλειοτητα αυτης, ἡν ὁλη ἡ Ασια και ἡ οικουμενη σεβεται." 28 ακουσαντες δε, και γενομενοι πληρεις θυμου, εκραζον λεγοντες, "μεγαλη ἡ Αρτεμις Εφεσιων." 29 και επλησθη ἡ πολις ὁλη συγχυσεως, ὡρμησαν τε ὁμοθυμαδον εις το θεατρον, συναρπασαντες

nia; but ſtay'd himſelf in Aſia for ſome time.

It was then a tumult happen'd at Epheſus upon account of the chriſtian ſect. 23 *for one Demetrius, a ſilver-ſmith, who made little models of Diana's temple, and ſo furniſh'd a deal of employment to the workmen in that trade,* 24 *ſummon'd the company, and thus addreſs'd them,* 25 "*tho' you know, ſirs, it is by this craft that we are in ſuch plight, yet your own eyes and ears have inform'd you, that not only at Epheſus, but almoſt throughout all Aſia, this Paul by his perſuaſions has turn'd the heads of a world of people, aſſerting, that theſe are Gods of our own making, and not really ſuch.* 26 "*ſo that not only our profeſſion runs the risk of being vilified; but the temple of the great goddeſs Diana will be depreciated, and her majeſty, ſo rever'd thro' all Aſia, and the whole world, will be diſcarded.*" 27 *at theſe words, they were fir'd with indignation, and cry'd out,* "*great is Diana of the Epheſians.*" 28 *and the whole city was fill'd with confuſion: all crouded in a body to the thea-*

πασαντες Γαιον και Αριστ-
αρχον Μακεδονας, συνεκδη-
30 μους του Παυλου. του δε
Παυλου βουλομενου εισελθειν
εις τον δημον, ουκ ειων αυ-
31 τον οι μαθηται. τινες δε
και των Ασιαρχων οντες
αυτω φιλοι, πεμψαντες προς
αυτον, παρεκαλουν μη δου-
ναι εαυτον εις το θεατρον.
32 αλλοι μεν ουν αλλο τι εκρα-
ζον, ην γαρ η εκκλησια συγ-
κεχυμενη, και οι πλειους ουκ
ηδεισαν τινος ενεκεν συνελη-
33 λυθεισαν. εκ δε του οχλου
προεβιβασαν Αλεξανδρον, προ-
βαλοντων αυτον των Ιου-
δαιων, ο δε Αλεξανδρος κα-
τασεισας την χειρα, ηθελεν
34 απολογεισθαι τω δημω. ε-
πιγνοντες δε ὁτι Ιουδαιος εστι,
φωνη εγενετο μια εκ παντων,
ως επι ωρας δυο κραζοντων,
" μεγαλη η Αρτεμις Εφεσι-
35 " ων." καταστειλας δε ο
γραμματευς τον οχλον, φη-
σιν, " ανδρες Εφεσιοι, τις
" γαρ εστιν ανθρωπος ος ου
" γινωσκει την Εφεσιων πο-
" λιν νεωκορον ουσαν της με-
" γαλης Αρτεμιδος, και του
36 " Διοπετους ? αναντιρρη-
" των ουν οντων τουτων,
" δεον εστιν υμας κατεσταλ-
" μενους υπαρχειν, και μηδεν
37 " προπετες πραττειν. ηγα-
" γετε γαρ τους ανδρας του-

theatre, dragging with them Gaius and Ariſtarchus, both of Macedonia, who had travell'd with Paul. upon this 30
Paul was bent upon going to the populace, but was pre- 31
vented by his diſciples, and by the primates of Aſia, who were his friends, and ſent to deſire he would not venture to the theatre: there the mob 32
were in the utmoſt riot, ſome bawling out in one cry, ſome in another, and the greateſt part at a loſs to know why they were met. at laſt Alex- 33
ander was diſengag'd from the croud, and accus'd by the Jews. then he waved his hand, deſiring to make his defence before them all. but 34
when they knew he was a Jew, they cry'd out one and all for the ſpace of two hours, "great
" is Diana of the Epheſians,"
at length the town-clerk ap- 35
peaſed the people, and thus began, " who is there, O
" Epheſians, that does not
" know, that the city of E-
" pheſus is the guardian of
" the temple of the great Dia-
" na, and of her ſtatue, which
" fell from heaven: ſince this 36
" is inconteſtible, it behoves
" you to be eaſy, and free
" from any raſh conduct: for 37
" the men you have brought
" here, have neither plun-

" τους " der'd

* Θεας is not in the Alexand. Cantab. Laud. 3. ſix of Barbarini. Petav. 3. N. Col. 1. Colbert. 6. nor in the Vulgate, Syriac, Euthalius.

" τους ουτε ιεροσυλους, ουτε
" βλασφημουντας την Θεον
" υμων. ει μεν ουν Δημη-
" τριος και οι συν αυτω τεχ-
" νιται προς τινα λογον ε-
" χουσιν, αγοραιοι αγονται,
" και ανθυπατοι εισιν, εγκα-
" λειτωσαν αλληλοις, ει δε
" τι περι ετερων επιζητειτε,
" εν τη εννομω εκκλησια ε-
" πιλυθησεται. και γαρ κιν-
" δυνευομεν εγκαλεισθαι στα-
" σεως περι της σημερον, μη-
" δενος αιτιου υπαρχοντος
" περι ου δυνησομεθα απο-
" δουναι λογον της συστρο-
" φης ταυτης." και ταυτα
ειπων, απελυσε την εκκλη-
σιαν.

" der'd your temples, nor in-
" veigh'd againſt your god-
" deſs. if Demetrius and the
" other artiſts, that are with
" him, can lay their action
" againſt any man, the law
" is open, and the procon-
" ſul is near; let them be-
" gin their proceſs. but if
" the conteſt be about other
" matters, it may be decided
" in a regular aſſembly. for
" we run the risk of being an-
" ſwerable for this day's ſedi-
" tion: there being no juſtifi-
" able occaſion for ſuch a com-
" motion." having thus ha-
rangued them, he broke up the
aſſembly.

1 Μετα δε το παυσασθαι
τον θορυβον, προσκαλεσαμε-
νος ο Παυλος τους μαθητας,
και ασπασαμενος, εξηλθε πο-
ρευθηναι εις την Μακεδονιαν.
2 διελθων δε τα μερη εκεινα, και
παρακαλεσας αυτους λογω
πολλω, ηλθεν εις την Ελλα-
3 δα. ποιησας τε μηνας τρεις,
γενομενης αυτω επιβουλης υπο
των Ιουδαιων μελλοντι ανα-
γεσθαι εις την Συριαν, εγενετο
γνωμη του υποστρεφειν δια
4 Μακεδονιας. συνειπετο δε αυ-
τω αχρι της Ασιας Σωπα-
τρος Βεροιαιος, Θεσσαλονι-
κεων δε, Αριστarχος, και
Σεκουνδος, και Γαιος Δερβαι-
ος, και Τιμοθεος, Ασιανοι δε,
5 Τυχικος και Τροφιμος, ου-
τοι προελθοντες εμενον ημας εν
6 Τρωαδι. ημεις δε εξεπλευσα-
μην

This diſturbance being o-
ver, Paul ſent for the diſci-
ples, took his leave and de-
parted for Macedonia. after
having viſited the faithful in
thoſe parts, and given them
many exhortations, he went to
Greece. there he ſtay'd three
months; and then the Jews
conſpiring to ſurprize him at his
embarkation for Syria, it was
thought adviſeable he ſhould
return thro' Macedonia. So-
pater of Berea, Ariſtarchus
and Secundus of Theſſalonica,
Gaius of Derby and
Timothy, Tychicus and Tro-
phimus both Aſiatics, all
accompanied him to Aſia,
and then advanc'd before and
waited for us at Troas. after
the feaſt of unleaven'd bread

we

μεν μετα τας ημερας των Αζυμων απο Φιλιππων, και ηλθομεν προς αυτους εις την Τρωαδα αχρις ημερων πεντε, ου διετριψαμεν ημερας επτα.
7 εν δε τη μια των σαββατων, συνηγμενων ημων του κλασαι αρτον, ο Παυλος διελεγετο αυτοις, μελλων εξιεναι τη επαυριον, παρετεινε τε τον
8 λογον μεχρι μεσονυκτιου. ησαν δε λαμπαδες ικαναι εν τω υπερωω ου ημεν συνηγμενοι.
9 καθημενος δε τις νεανιας ονοματι Ευτυχος επι της θυριδος, καταφερομενος υπνω βαθει, διαλεγομενου του Παυλου επι πλειον, κατενεχθεις απο του υπνου, επεσεν απο του τριστεγου κατω, και ηρθη νε-
10 κρος. καταβας δε ο Παυλος επεπεσεν αυτω, και συμπεριλαβων ειπε, μη θορυβεισθε. η γαρ ψυχη αυτου εν αυτω
11 εστιν. αναβας δε, και κλασας αρτον και γευσαμενος, εφ ικανον τε ομιλησας αχρι
12 αυγης, ουτως εξηλθεν. ηγαγον δε τον παιδα ζωντα, και παρεκληθησαν ου μετριως.

we sail'd from Philippi, and in five days we join'd them at Troas, where we stay'd seven. on the first day of the 7 *week we assembled to break bread, when Paul, who was to depart on the morrow, gave them a sermon, which lasted till midnight. in the* 8 *upper chamber where we were assembled, * several lamps were burning: and as* 9 *Paul continued his discourse a great while, a young man, named Eutychus, who was sitting in the window, was seiz'd with a deep sleep, which quite o'er-came him; so that he fell down from the third story, and was taken up dead. so Paul went down,* 10 *and stooping over him, he embraced him, and said, don't trouble your selves; for his life is in him. then Paul* 11 *went up again, and having broken bread and eaten, he reassumed his discourse till break of day, and then departed. but the young man was* 12 *brought in alive and well, to the joy of the whole assembly.*

Ημεις δε προελθοντες επι το
13 πλοιον, ανηχθημεν εις την Ασσον, εκειθεν μελλοντες αναλαμβανειν τον Παυλον, ουτω γαρ ην διατεταγμενος,
14 μελλων αυτος πεζευειν. ως δε

As for us, we embark'd, and sail'd to Assos, where by 13 *appointment Paul was to be taken aboard, designing himself to go thither by land. meeting with him at Assos,* 14 *we*

* By this circumstance it is insinuated the casements were open.

δε συνεβαλεν ημιν εις την Ασσον, αναλαβοντες αυτον ηλθομεν εις Μιτυληνην· κακειθεν αποπλευσαντες, τη επιουση κατηντησαμεν αντικρυ Χιου, τη δε ετερα παρεβαλομεν εις Σαμον, (και μειναντες εν Τρωγυλλιω) τη εχομενη ηλθομεν εις Μιλητον. εκρινε γαρ ο Παυλος παραπλευσαι την Εφεσον, οπως μη γενηται αυτω χρονοτριβησαι εν τη Ασια, εσπευδε γαρ, ει δυνατον ην αυτω, την ημεραν της Πεντηκοστης γενεσθαι εις Ιεροσολυμα.

we took him in and arriv'd at Mitylene: from thence we bore away: the next day we came off Chios, and the day after we paſs'd by Samos, landing at Trogyllium, and arrived at Miletus the next day. for Paul had determined not to go aſhore at Epheſus, to avoid loſing time in Aſia: becauſe he was eager to get to Jeruſalem, if poſſible, by the day of pentecoſt.

Απο δε της Μιλητου πεμψας εις Εφεσον, μετεκαλεσατο τους πρεσβυτερους της εκκλησιας. ως δε παρεγενοντο προς αυτον, ειπεν αυτοις, υμεις επιστασθε, απο πρωτης ημερας αφ' ης επεβην εις την Ασιαν, πως μεθ' υμων τον παντα χρονον εγενομην, δουλευων τω Κυριω μετα πασης ταπεινοφροσυνης, και δακρυων και πειρασμων, των συμβαντων μοι εν ταις επιβουλαις των Ιουδαιων. ως ουδεν υπεστειλαμην των συμφεροντων, του μη αναγγειλαι υμιν και διδαξαι υμας δημοσια και κατ' οικους, διαμαρτυρομενος Ιουδαιοις τε και Ελλησι την εις τον Θεον μετανοιαν, και πιστιν την εις τον Κυριον ημων Ιησουν Χριστον. και νυν ιδου, εγω δεδεμενος τω πνευματι πορευομαι εις Ιε-

At Miletus he ſent a meſſage to the paſtors of the church at Epheſus, to come to him: and when they were arriv'd he told them, you know how I have always behav'd towards you from the firſt day of my arrival in Aſia: how I have ſerv'd the Lord with all reſignation, with tears, and trials occaſion'd by the inſidious practices of the Jews: that I have conceal'd nothing that might be uſeful to you, but have inform'd you of it, and inſtructed you therein, both in publick and in private: remonſtrating both to Jews and Gentiles the advantages of a ſincere repentance, and of believing in our Lord Jeſus Chriſt. but now I am fix'd in my reſolution to go to Jeruſalem,

Ιερουσαλημ, τα εν αυτη συναντησοντα μοι μη ειδως,
23 πλην ὁτι το πνευμα το ἁγιον κατα πολιν διαμαρτυρεται μοι, λεγον, "ὁτι δεσμα με και
24 "θλιψεις μενουσιν." αλλ' ουδενος λογον ποιουμαι, ουδε εχω την ψυχην μου τιμιαν εμαυτῳ, ὡς τελειωσαι τον δρομον μου, και την διακονιαν ἡν ελαβον παρα του Κυριου Ιησου, διαμαρτυρασθαι το ευαγγελιον της χαριτος του Θε-
25 ου. και νυν ιδου, εγω οιδα ὁτι ουκ ετι οψεσθε το προσωπον μου ὑμεις παντες, εν ὁις διηλθον κηρυσσων την βα-
26 σιλειαν του Θεου. διο μαρτυρομαι ὑμιν εν τῃ σημερον ἡμερᾳ, ὁτι καθαρος εγω απο
27 του ἁιματος παντων. ου γαρ ὑπεστειλαμην του μη αναγγειλαι ὑμιν πασαν την βου-
28 λην του Θεου. προσεχετε ουν ἑαυτοις, και παντι τῳ ποιμνιῳ, εν ᾧ ὑμας το πνευμα το ἁγιον εθετο επισκοπους, ποιμαινειν την εκκλησιαν του Θεου, ἡν περιεποιησατο δια
29 του ιδιου ἁιματος. εγω γαρ οιδα ὁτι εισελευσονται μετα την αφιξιν μου λυκοι βαρεις εις ὑμας, μη φειδομενοι του
30 ποιμνιου. και εξ ὑμων αυτων αναστησονται ανδρες λαλουντες διεστραμμενα, του αποσπαν τους μαθητας οπι-
31 σω ἁυτων. διο γρηγορειτε, μνη-

rusalem, without any apprehension of what may befal me there: save what the holy spirit in every city declares, 23
"that bonds and afflictions
"wait for me." things that 24
little affect me, nor is life so much my concern, as to finish my course, and the charge I received from the Lord Jesus, to attest the declaration of the divine favour. and 25
now * I am persuaded you will none of you see my face any more: whilst I have been among you, I have proclaim'd the kingdom of the Messias: I therefore declare 26
to you at this present time, that I am not responsible for the ruin of any: for I have 27
acquainted you with the whole dispensation of God without reserve. be therefore upon 28
your guard to secure your selves, and the whole flock over which the holy spirit has made you overseers, to feed the church of God, which he has purchased with his own blood. for I know when 29
I am gone, you will be oppress'd by wolves, that will not spare the flock. nay, a- 30
mong your own body some will start up to vent their intricate conceits, and draw a number of followers. be then 31
upon

* Considering the malicious temper of the Jews, Paul had reason to be apprehensive: but providence frustrated their designs, and favour'd Paul's return to Asia. see 2 Tim. iv. 13——20.

μνημονευοντες ὁτι τριετιαν νυκτα και ἡμεραν ουκ επαυσαμην μετα δακρυων νουθε-
32 των ἑνα ἑκαστον. και τανυν παρατιθεμαι ὑμας, (αδελφοι) τῳ Θεῳ και τῳ λογῳ της χαριτος αυτου, τῳ δυναμενῳ εποικοδομησαι, και δουναι ὑμιν κληρονομιαν εν
33 τοις ἡγιασμενοις πασιν. αργυριου ἡ χρυσιου ἡ ἱματισμου
34 ουδενος επεθυμησα. αυτοι δε γινωσκετε ὁτι ταις χρειαις μου και τοις ουσι μετ' εμου ὑπηρετησαν αἱ χειρες
35 αὑται. παντα ὑπεδειξα ὑμιν, ὁτι ὁυτω κοπιωντας δει αντιλαμβανεσθαι των ασθενουντων, μνημονευειν τε των λογων του Κυριου Ιησου, ὁτι αυτος ειπε, "μακαριον εστι "διδοναι μαλλον ἡ λαμβα-"νειν."

upon the watch, and remember, that for three years I have not ceaſed by night, or by day to warn every ſoul of you, even with tears. and 32
now, my brethren, I recommend you to God, and to his gracious diſpenſation, which is able to improve you, and ſecure to you the inheritance with thoſe who are ſanctify'd.
I have not deſir'd to get from 33
any one either ſilver, or gold, or apparel. you yourſelves can 34
witneſs, that what was neceſſary for myſelf and thoſe who were with me, theſe very hands have ſupply'd. my 35
conſtant example has ſhown you that the diſabled ſhould be aſſiſted by your labours, remembring the words of the Lord Jeſus, who ſaid, "it "is a greater happineſs to "give than to receive."

36 Και ταυτα ειπων, θεις τα γονατα αὐτου, συν πασιν
37 αυτοις προσηυξατο. ἱκανος δε εγενετο κλαυθμος παντων, και επιπεσοντες επι τον τραχηλον του Παυλου, κατεφι-
38 λουν αυτον, ὁδυνωμενοι μαλιστα επι τῳ λογῳ ᾧ ειρηκει, ὁτι ουκετι μελλουσι το προσωπον αυτου θεωρειν, προεπεμπον δε αυτον εις το πλοιον.

After this diſcourſe, he 36
kneeled down, and prayed with them all. then melted 37
into tears, they fell upon his neck and kiſſed him, being 38
more particularly afflicted at his having ſaid, "they ſhould "ſee his face no more." and then they conducted him to the ſhip.

1 Ως δε εγενετο αναχθηναι ἡμας αποσπασθεντας απ' αυτων, ευθυδρομησαντες ηλθομεν εις την Κων, τῃ δε ἑξης εις την

After we were parted from 1
them, and clear of land, we made directly for Cos, the

την Ροδον, κ᾽ἀκειθεν εις Πα-
2 ταρα. και ευροντες πλοιον
διαπερων εις Φοινικην, επι-
3 βαντες ανηχθημεν. αναφα-
νεντες δε την Κυπρον, και
καταλιποντες αυτην ευωνυ-
μον, επλεομεν εις Συριαν, και
κατηχθημεν εις Τυρον, εκεισε
γαρ ην το πλοιον αποφορτι-
4 ζομενον τον γομον. και α-
νευροντες τους μαθητας, επε-
μειναμεν αυτου ἡμερας ἑπτα,
οἱτινες τῳ Παυλῳ ελεγον δια
του πνευματος, μη αναβαι-
5 νειν εις Ιερουσαλημ. ὁτε δε
εγενετο ἡμας εξαρτισαι τας
ἡμερας, εξελθοντες εποριευομε-
θα, προπεμποντων ἡμας παν-
των συν γυναιξι και τεκνοις,
ἑως εξω της πολεως, και θεν-
τες τα γονατα επι τον αιγια-
6 λον, προσηυξαμεθα. και ασ-
πασαμενοι αλληλους, επεβη-
μεν εις το πλοιον, εκεινοι δε
ὑπεστρεψαν εις τα ιδια.

7 Ημεις δε τον πλουν διανυ-
σαντες, απο Τυρου κατην-
τησαμεν εις Πτολεμαιδα, και
ασπασαμενοι τους αδελφους,
εμειναμεν ἡμεραν μιαν παρ᾽
8 αυτοις. τῃ δε επαυριον εξελ-
θοντες ηλθομεν εις Καισαρειαν,
και εισελθοντες εις τον οικον
Φιλιππου του ευαγγελιστου,
του οντος εκ των ἑπτα, εμει-
9 ναμεν παρ᾽ αυτῳ. τουτῳ δε
ησαν θυγατερες παρθενοι τεσ-
10 σαρες προφητευουσαι. επι-
μενοντων δε ἡμων ἡμερας
πλειους, κατηλθε τις απο της
Ιου-

next day to Rhodes, and from thence to Patara: where finding a veſſel bound to Phœnicia, we went aboard, and put off. having made Cyprus, leaving it to the North, we took our courſe to Syria, and landed at Tyre, where the ſhip was to unlade her cargo. we ſtaid ſeven days with the diſciples we met there: who told Paul from the holy ſpirit, that he ſhould not go to Jeruſalem. that time being ended, we departed, being conducted by them in a body with the women and children quite out of the city, where we kneeled down on the ſhore, and prayed. then having taken our leave of one another, we embark'd and they went home.

2 3 4 5 6

From Tyre we ſail'd to Ptolemais, which ended our voyage. we ſaluted the brethren there, and ſtaid a day with them. on the morrow we ſet out, and arriv'd at Ceſarea, and went to the houſe of Philip the evangeliſt, with whom we lodg'd: he was one of the ſeven deacons, and had four daughters all virgins, propheteſſes. after we had been there ſeveral days, a prophet arriv'd from Judea, one Agabus,

7 8 9 10

who

Ιουδαιας προφητης ονοματι
11 Αγαβος, και ελθων προς ημας, και αρας την ζωνην του Παυλου, δησας εαυτου τας χειρας και τους ποδας, ειπε, " ταδε λεγει το πνευμα το " αγιον, τον ανδρα, ου εστ- " ιν η ζωνη αυτη, ουτω " δησουσιν εν Ιερουσαλημ οι " Ιουδαιοι, και παραδωσου-
12 " σιν εις χειρας εθνων." ως δε ηκουσαμεν ταυτα, παρεκαλουμεν ημεις τε και οι εντοπιοι, του μη αναβαινειν αυτον
13 εις Ιερουσαλημ. απεκριθη δε ο Παυλος, τι ποιειτε, κλαιοντες και συνθρυπτοντες μου την καρδιαν? εγω γαρ ου μονον δεθηναι, αλλα και αποθανειν εις Ιερουσαλημ ετοιμως εχω υπερ του ονοματος του
14 Κυριου Ιησου. μη πειθομενου δε αυτου, ησυχασαμεν, ειποντες, το θελημα του Κυ-
15 ριου γινεσθω. μετα δε τας ημερας ταυτας επισκευασαμενοι ανεβαινομεν εις Ιερου-
16 σαλημ. συνηλθον δε και των μαθητων απο Καισαρειας συν ημιν, αγοντες παρ' ω ξενισθωμεν, Μνασωνι τινι Κυπριω, αρχαιω μαθητη.

17 Γενομενων δε ημων εις Ιεροσολυμα, ασμενως εδεξαντο
18 ημας οι αδελφοι. τη δε επιουση εισηει ο Παυλος συν ημιν προς Ιακωβον, παντες τε παρεγενοντο οι πρεσβυτεροι.
19 και ασπασαμενος αυτους εξηγειτο καθ' εν εκαστον ων εποι-

who made us a visit. when taking Paul's girdle, he bound his own feet and hands, and said, " thus saith the " holy spirit, so shall the " Jews at Jerusalem bind " the man, that owns this " girdle, and deliver him " into the hands of the Gen- " tiles." upon hearing this, we and some of the city intreated him not to go to Jerusalem. but Paul replied, what do you mean by afflicting me thus with your tears? I am not only ready to meet my chains, but even to die at Jerusalem, for the name of the Lord Jesus. he being then inflexible, we desisted, saying, the will of the Lord be done. after this we prepar'd for our journey to Jerusalem. some of the disciples of Cesarea accompany'd us, bringing with them one Mnason of Cyprus, an old disciple, at whose house we were to lodge.

When we were arriv'd at Jerusalem, the brethren receiv'd us with joy. the next day Paul went with us to James, where all the pastors assembled. after having saluted them, he gave a particular account of what God

εποιησεν ὁ Θεος εν τοις εθνεσι δια της διακονιας αυ-
20 του. οἱ δε ακουσαντες εδοξαζον τον Θεον ειπον τε αυτῳ, Θεωρεις αδελφε, ποσαι μυριαδες εισιν Ιουδαιων των πεπιστευκοτων, και παντες ζηλωται του νομου ὑπαρ-
21 χουσι. κατηχηθησαν δε περι σου, ὁτι αποστασιαν διδασκεις απο Μωσεως τους κατα τα εθνη (παντας) Ιουδαιους, λεγων μη περιτεμνειν αυτους τα τεκνα, μηδε τοις
22 εθεσι περιπατειν. τι ουν εστι? παντως δει πληθος συνελθειν, ακουσονται γαρ ὁτι
23 εληλυθας. τουτο ουν ποιησον ὁ σοι λεγομεν, εισιν ἡμιν ανδρες τεσσαρες ευχην εχοντες
24 εφ' ἑαυτων. τουτους παραλαβων, ἁγνισθητι συν αυτοις, και δαπανησον επ' αυτοις, ἱνα ξυρησωνται την κεφαλην, και γνωσονται παντες ὁτι ὡν κατηχηνται περι σου ουδεν εστιν, αλλα στοιχεις και αυ-
25 τος τον νομον φυλασσων. περι δε των πεπιστευκοτων εθνων ἡμεις επεστειλαμεν, κριναντες (μηδεν τοιουτον τηρειν αυτους) " ει μη φυλασ-
" σεσθαι αυτους το, τε ει-
" δωλοθυτον, και το αἱμα,
" και πνικτον, και πορνει-
26 " αν." τοτε ὁ Παυλος παραλαβων τους ανδρας, τῃ εχο-

had wrought by his miniſtry among the Gentiles. upon 20
hearing this, they gave glory to God: and thus addreſs'd Paul, you ſee, brother, how many thouſand believing Jews there are, all however zealous for the law. now they 21
have heard that you inſtruct the Jews that are among the Gentiles to abandon Moſes, by telling them they muſt not circumciſe their children, nor obſerve the eſtabliſh'd rites. what then is to be done? 22
they will neceſſarily be all aſſembled, for they can't but hear, you are come. yield 23
then to our advice: there are four men here, who have made a vow: theſe take, 24
and perform the rites * of purification with them, contributing to the expence of having their heads ſhav'd: this will convince them, what has been reported of you, is all groundleſs, and that you ſtick to the obſervances of the law. as for the believing 25
Gentiles, we have given them by letter this deciſion,
" they need only take care
" to abſtain from meats of-
" fered to idols, from blood,
" from the fleſh of animals
" ſtrangled, and from forni-
" cation." accordingly Paul 26
went to the men, and the

μενῃ next

* Numb. vi. 13—— 15.

μενη ἡμερᾳ συν αυτοις ἁγνισθεις εισηει εις το ἱερον, διαγγελλων την εκπληρωσιν των ἡμερων του ἁγνισμου, ἑως οὐ προσηνεχθη ὑπερ ἑνος ἑκαστου αυτων ἡ προσφορα.

27 Ως δε εμελλον αἱ ἑπτα ἡμεραι συντελεισθαι, οἱ απο της Ασιας Ιουδαιοι θεασαμενοι αυτον εν τῳ ἱερῳ, συνεχεον παντα τον οχλον, και επεβαλον τας χειρας ἐπ' αυ-
28 τον, κραζοντες, "ανδρες Ισ-
" ραηλιται, βοηθειτε, οὑτος
" εστιν ὁ ανθρωπος ὁ κατα
" του λαου και του νομου
" και του τοπου τουτου
" παντας πανταχου διδασ-
" κων, ετι τε και Ελληνας
" εισηγαγεν εις το ἱεραν, και
" κεκοινωκε τον ἁγιον τοπον
29 " τουτον." ησαν γαρ προεωρακοτες Τροφιμον τον Εφεσιον εν τῃ πολει συν αυτῳ, ὀν ενομιζον ὁτι εις το ἱερον ει-
30 σηγαγεν ὁ Παυλος. εκινηθη τε ἡ πολις ὁλη, και εγενετο συνδρομη του λαου, και επιλαβομενοι του Παυλου, ἑιλκον αυτον ἐξω του ἱερου, και ευθεως εκλεισθησαν αἱ θυραι.
31 ζητουντων δε αυτον αποκτειναι, ανεβη φασις τῳ χιλιαρχῳ της σπειρης, ὁτι ὁλη
32 συγκεχυται Ιερουσαλημ. ὁς ἐξαυτης παραλαβων στρατιωτας καὶ ἑκατονταρχας, κατεδραμεν ἐπ' αυτους. οἱ δε ἰδοντες

*next day was purified with them; then entring into the temple, he declar'd how long * the time of the purification was to last, and when the offering was to be made for each of them.*

The ſeven days being almoſt expir'd, the Aſiatic Jews ſeeing him in the temple, rais'd a tumult, and fell upon him, bawling out, "men of Iſrael, help: this is the "man that every where in-"veighs upon all occaſions "againſt the people, againſt "the law, and againſt this "place, where they have "brought Greeks too to pro-"fane this holy place." (for having ſeen Trophimus an Epheſian with him in the city, they imagin'd Paul had conducted him into the temple.) the whole city was in an uproar, the people crouded together: they ſeized Paul, dragg'd him out of the temple, and then ſhut the gates. as they were buſy upon his execution, news came to the commander of the cohort, that the whole city was in an uproar, immediately he headed a detachment, with his centurions, and march'd briskly to them; who, upon ſeeing the officer and his men, left

27 28 29 30 31 32

off

* Numb. vi. 13——15.

ιδοντες τον χιλιαρχον και τους στρατιωτας, επαυσαντο τυπτοντες τον Παυλον.

33 τοτε εγγισας ὁ χιλιαρχος επελαβετο αυτου, και εκελευσε δεθηναι ἁλυσεσι δυσι, και επυνθανετο τις αν ειη, και τι

34 εστι πεποιηκως. αλλοι δε αλλο τι εβοων εν τῳ οχλῳ, μη δυναμενος δε γνωναι το ασφαλες δια τον θορυβον, εκελευσεν ἀγεσθαι αυτον εις

35 την παρεμβολην. ὁτε δε εγενετο επι τους αναβαθμους, συνεβη βασταζεσθαι αυτον ὑπο των στρατιωτων δια

36 την βιαν του οχλου. ηκολουθει γαρ το πληθος του λαου, κραζον, "αιρε αυ-

37 "τον." μελλων τε εισαγεσθαι εις την παρεμβολην ὁ Παυλος, λεγει τῳ χιλιαρχῳ, ει ἐξεστι μοι ειπειν τι προς σε? ὁ δε εφη, Ελληνιστι γινωσ-

38 κεις? ουκ αρα συ ει ὁ Αιγυπτιος ὁ προ τουτων των ἡμερων αναστατωσας και ἐξαγαγων εις την ερημον τους τετρακισχιλιους ανδρας των σι-

39 καιριων? ειπε δε ὁ Παυλος, εγω ανθρωπος μεν ειμι Ιουδαιος Ταρσευς, της Κιλικιας ουκ ασημου πολεως πολιτης, δεομαι δε σου, επιτρεψον μοι

40 λαλησαι προς τον λαον. επιτρεψαντος δε αυτου, ὁ Παυλος ἑστως επι των αναβαθμων κατεσεισε τῃ χειρι τῳ λαῳ, πολλης δε σιγης γενομενης, προσεφωνησε τῃ Εβραιδι διαλεκτῳ, λεγων: Αγ-

off beating Paul. the commander advanc'd, seiz'd him, and order'd to load him with two chains: then demanded who he was, and what he had done. in the hubbub some cry'd one thing, some another: so that not being able to get any information for the tumult, he order'd him to be carried to the castle. as he was mounting the stairs, the soldiers bore him up thro' the violence of the people, who were all pressing after, roaring out, "away with "him." just as he was entring into the castle, Paul said to the officer, may I be favour'd with a word? you can speak Greek then, said he? are not you the Egyptian, who lately made an insurrection at the head of four thousand banditti in the desart? Paul replied, I am a Jew of Tarsus in Cilicia, a citizen of that famous city: and I beg you would give me leave to speak to the people: which being granted, Paul then standing upon the stairs made a sign with his hand to the people, who being very silent, he rais'd his voice, and thus address'd them in the Hebrew tongue:

33 34 35 36 37 38 39 40

My

Ανδρες αδελφοι και πατερες, ακουσατε μου της προς υμας νυν απολογιας. ακουσαντες δε ὁτι τη Εβραιδι διαλεκτῳ προσεφωνει αυτοις, μαλλον παρεσχον ἡσυχιαν. και φησιν, εγω ειμι ανηρ Ιουδαιος, γεγεννημενος εν Ταρσῳ της Κιλικιας, ανατεθραμμενος δε εν τη πολει ταυτη, παρα τους ποδας Γαμαλιηλ πεπαιδευμενος κατα ακριβειαν του πατρωου νομου, ζηλωτης ὑπαρχων του Θεου, καθως παντες ὑμεις εστε σημερον, ὁς ταυτην την ὁδον εδιωξα αχρι θανατου, δεσμευων και παραδιδους εις φυλακας ανδρας τε και γυναικας. ὡς και ὁ αρχιερευς μαρτυρει μοι, και παν το πρεσβυτεριον, παρ' ὡν και επιστολας δεξαμενος προς τους αδελφους, εις Δαμασκον επορευομην, αξων και τους εκεισε οντας, δεδεμενους εις Ιερουσαλημ, ἱνα τιμωρηθωσιν. εγενετο δε μοι πορευομενῳ και εγγιζοντι τη Δαμασκῳ περι μεσημβριαν, εξαιφνης εκ του ουρανου περιαστραψαι φως ἱκανον περι εμε. επεσον τε εις το εδαφος, και ηκουσα φωνης λεγουσης μοι, "Σαουλ, Σαουλ, τι "με διωκεις?" εγω δε απεκριθην, τις ει Κυριε? ειπε τε προς με, "εγω ειμι Ιησους ὁ "Ναζωραιος, ὁν συ διωκεις." ὁι δε συν εμοι οντες το μεν φως εθεασαντο, την δε φωνην ουκ ηκουσαν

My brethren, and fathers, 1
pray hear what I have to
ſay for my ſelf. when they 2
perceiv'd he talk'd Hebrew,
they were the more ſilent.
then he ſaid, I am a Jew, 3
a native of Tarſus in Cilicia,
but had my education in this
city: at the feet of Gamaliel
I was inſtructed in the law,
and in the exact deciſions of
our fathers, and was as re-
ligiouſly zealous as you are
at this time. for I perſecuted 4
this ſect even to death, throw-
ing them into chains and pri-
ſons both men and women:
this the high-prieſt and the 5
ſenate know too well: from
them I receiv'd my warrant
directed to the Jews of Da-
maſcus, where I went, to
bring the converts there in
chains to Jeruſalem, in order
to be puniſhed. as I was up- 6
on the road, advanc'd near
Damaſcus, about mid-day,
all of a ſudden a great light
from heaven broke all around
me. I fell to the ground, and 7
heard a voice pronounce theſe
words, "Saul, Saul, why
"perſecuteſt thou me?" I 8
anſwered, who art thou,
Lord? it anſwered, "I am
"Jeſus the Nazarene whom
"thou doſt perſecute." the 9
company actually ſaw the
light, but did not hear the voice

of

ηκουσαν του λαλουντος μοι.
10 ειπον δε, τι ποιησω, Κυριε? ὁ δε Κυριος ειπε προς με, αναστας πορευου εις Δαμασκον, κἀκει σοι λαληθησεται περι παντων ὡν τετακται
11 σοι ποιησαι. ὡς δε ουκ ενεβλεπον, απο της δοξης του φωτος εκεινου, χειραγωγουμενος ὑπο των συνοντων μοι, 12 ηλθον εις Δαμασκον. Ανανιας δε τις, ανηρ ευσεβης κατα τον νομον, μαρτυρουμενος ὑπο παντων των κατοικουν-
13 των Ιουδαιων, ελθων προς με, και επιστας ειπε μοι, Σαουλ αδελφε, αναβλεψον. κἀγω αυτῃ τῃ ὡρᾳ ανεβλεψα
14 εις αυτον. ὁ δε ειπεν, ὁ Θεος των πατερων ἡμων προεχειρισατο σε γνωναι το θελημα αὐτου, και ιδειν τον δικαιον, και ακουσαι φωνην εκ του
15 στοματος αυτου. ὁτι εσῃ μαρτυς αυτῳ προς παντας ανθρωπους, ὡν εωρακας και
16 ηκουσας. και νυν τι μελλεις? αναστας βαπτισαι, και απολουσαι τας ἁμαρτιας σου, επικαλεσαμενος το ονομα του
17 Κυριου. εγενετο δε μοι ὑποστρεψαντι εις Ιερουσαλημ, και προσευχομενου μου εν τῳ ἱερῳ, γενεσθαι με εν εκστασει,
18 και ιδειν αυτον λεγοντα μοι, "σπευσον, και εξελθε εν "ταχει εξ Ιερουσαλημ, δι- "οτι ου παραδεξονται σου "την μαρτυριαν περι εμου."

κἀγω

of him that ſpoke to me. then 10
I ſaid, Lord, what muſt I
do? and the Lord anſwer'd,
ariſe, go to Damaſcus; there
you will be inform'd what
you are to do. but as I had 11
loſt the uſe of my eyes by the
ſplendor of that light, I was
led by the hand to Damaſ-
cus, by thoſe who were with
me. there one Ananias a re- 12
ligious obſerver of the law,
who had the good word of
all the Jews in that place,
came to ſee me, and being 13
introduc'd, he ſaid, brother
Saul, receive thy ſight. and
inſtantly I ſaw him. then he 14
ſaid, the God of our fathers
has ſingled you out to be ac-
quainted with his will, to
ſee the juſt one, and to hear
the words of his mouth:
that you might teſtify to all 15
men, what you have ſeen and
heard. why ſhould you now 16
delay? ariſe, be baptized,
and cleanſed from your ſins,
by invoking the name of the
Lord. at length being re- 17
turn'd to Jeruſalem, one day
as I was praying in the tem-
ple, I fell into a trance. then 18
I ſaw JESUS, who ſaid
to me, "make haſte, and
"go out of Jeruſalem im-
"mediately: for they will
"not receive the atteſtations
"you would give of me."

Lord,

19 κἀγω ειπον, Κυριε, αυτοι επιστανται ὁτι εγω ημην φυλακιζων και δερων κατα τας συναγωγας τους πιστευοντας
20 επι σε. και ὁτε εξεχειτο το αἱμα Στεφανου του μαρτυρος σου, και αυτος ημην εφεστως, και συνευδοκων (τῃ αναιρεσει αυτου) και φυλασσων τα ἱματια των αναιρουντων αυ-
21 τον. και ειπε προς με, "πορευου, ὁτι εγω εις εθνη μακραν εξαποστελω σε."

19 *Lord, ſaid I, * they know it is I that impriſon'd thoſe who believed on thee, and caus'd them to be ſcourg'd in the aſſemblies: that I was* 20 *preſent, when the blood of thy martyr Stephen was ſhed, that I abetted the ſlaughter, and watch'd the clothes of thoſe who ſlew him. but the* 21 *Lord ſaid to me, "be gone, "for I will ſend you far "hence, even to the Gen-"tiles."*

22 Ηκουον δε αυτου αχρι τουτου του λογου, και επηραν την φωνην αὐτων, λεγοντες, "αιρε απο της γης τον τοι-"ουτον, ου γαρ καθηκεν αυ-
23 "τον ζην." κραυγαζοντων δε αυτων, και ῥιπτουντων τα ἱματια, και κονιορτον βαλ-
24 λοντων εις τον αερα, εκελευσεν αυτον ὁ χιλιαρχος εισαγεσθαι εις την παρεμβολην, ειπων μαστιξιν ανεταζεσθαι αυτον, ἱνα επιγνῳ δι' ἡν αιτιαν ὁυτως επεφωνουν αυ-
25 τῳ. ὡς δε προετεινεν αυτον τοις ἱμασιν, ειπε προς τον ἑστωτα ἑκατονταρχον ὁ Παυλος, ει ανθρωπον Ρωμαιον και ακατακριτον εξεστιν
26 ὑμιν μαστιζειν? ακουσας δε ὁ ἑκατονταρχος, προσελθων απηγγειλε τῳ χιλιαρχῳ, λεγων,

Till that word, the Jews 22 *had given their attention, but then they broke out into a full cry, "out of the "world with ſuch a fellow: "for it is not fit he ſhould "live." thus they roar'd,* 23 *and threw off their cloaks, and ſcatter'd duſt in the air: when the commanding officer* 24 *order'd him to be brought into the caſtle, and put to the queſtion by the laſh, in order to find out the reaſon of their exclamations againſt him. as they were tying him* 25 *with thongs, Paul ſaid to the centurion, does the law allow to ſcourge a Roman citizen, and without any trial? upon* 26 *hearing that, the centurion went to acquaint the head officer,*

* St. Paul inſinuates, the Jews would credit what he ſhould ſay in favour of the Chriſtians the more readily, for his having ſo lately been a perſecutor of them.

γων, ὁρᾶ τι μελλεις ποιειν, ὁ γαρ ἀνθρωπος ὁυτος Ρωμαιος
27 ἐστι. προσελθων δε ὁ χιλιαρχος ειπεν αὐτῳ, λεγε μοι, σὺ Ρωμαιος ει? ὁ δε ἐφη, ναι.
28 ἀπεκριθη τε ὁ χιλιαρχος, ἐγω πολλου κεφαλαιου την πολιτειαν ταυτην ἐκτησαμην. ὁ δε Παυλος ἐφη, ἐγω δε και
29 γεγεννημαι. ευθεως ουν ἀπεστησαν ἀπ' αὐτου οἱ μελλοντες αὐτον ἀνεταζειν, και ὁ χιλιαρχος δε ἐφοβηθη, ἐπιγνους ὁτι Ρωμαιος ἐστι, και
30 ὁτι ην αὐτον δεδεκως. τῃ δε ἐπαυριον βουλομενος γνωναι το ἀσφαλες, το, τι κατηγορειται παρὰ των Ἰουδαιων, ἐλυσεν αὐτον, και ἐκελευσεν συνελθειν τους ἀρχιερεις, και ὁλον το συνεδριον, και καταγαγων τον Παυλον, ἐστησεν εις αὐτους.

officer, take care, ſaid he, what you do; for this man is a Roman. then the head 27
officer came to him, and ſaid, tell me, are you a Roman? he anſwer'd, yes. the officer 28
rejoin'd, my freedom coſt me a conſiderable ſum. but I had it, ſaid Paul, by right of birth. immediately thoſe 29
who were going to put him to the queſtion, withdrew: the commander himſelf being under ſome apprehenſion for having order'd him to be bound. as he was reſolv'd to 30
know for certain, the next day, what the Jews laid to his charge, he took off his chains, and ſummon'd the chief prieſts, and the council to appear, when Paul was brought, and preſented before them.

1 Ἀτενισας δε ὁ Παυλος τῳ συνεδριῳ, ειπεν, "ἀνδρες ἀ-
"δελφοι, ἐγω πασῃ συνει-
"δησει ἀγαθῃ πεπολιτευ-
"μαι τῳ Θεῳ ἀχρι ταυτης
2 "της ἡμερας." ὁ δε ἀρχιερευς Ἀνανιας ἐπεταξε τοις παρεστωσιν αὐτῳ, τυπτειν
3 αὐτου το στομα. τοτε ὁ Παυλος προς αὐτον ειπε,
"τυπτειν σε μελλει ὁ Θεος,
"τοιχε κεκονιαμενε, και συ
"καθῃ κρινων με κατα τον
"νομον, και παρανομων κε-
"λευεις με τυπτεσθαι?"
4 οἱ δε παρεστωτες ειπον, τον ἀρ-

Then Paul directing him- 1
ſelf to the council, thus ſaid,
"hitherto I have liv'd ſtrict-
"ly conſcientious, as God
"knows." at which the 2
high prieſt Ananias order'd thoſe that were near him to
ſtrike him on the face: which 3
made Paul ſay, "may God
"ſtrike thee, thou plaiſter'd
"wall: you ſit to judge me
"according to law, and in
"defiance of the law you
"order me to be ſtruck!"
what, ſaid the ſtanders-by, 4
do you revile the high prieſt

of

αρχιερεα του Θεου λοιδορεις?
5 εφη τε ὁ Παυλος, ουκ ηδειν, αδελφοι, ὁτι εστιν αρχιερευς, γεγραπται γαρ, " αρχοντα " του λαου σου ουκ ερεις κα- " κως."
6 Γνους δε ὁ Παυλος ὁτι το ἑν μερος εστι Σαδδουκαιων, το δε ἑτερον Φαρισαιων, ε- κραξεν εν τῳ συνεδριῳ, " αν- " δρες αδελφοι, εγω Φαρι- " σαιος ειμι, υἱος Φαρισαι- " ου, περι ελπιδος και α- " ναστασεως νεκρων εγω κρι-
7 " νομαι." τουτο δε αυτου λαλησαντος, εγενετο στασις των Φαρισαιων και των Σαδ- δουκαιων, και εσχισθη το
8 πληθος. Σαδδουκαιοι μεν γαρ λεγουσι μη ειναι αναστασιν, μηδε αγγελον, μητε πνευμα, Φαρισαιοι δε ὁμολογουσι τα
9 αμφοτερα. εγενετο δε κραυ- γη μεγαλη. και ανασταντες οἱ Γραμματεις του μερους των Φαρισαιων διεμαχοντο, λε- γοντες, " ουδεν κακον ἑυρισ- " κομεν εν τῳ ανθρωπῳ του- " τῳ, ει δε πνευμα ελαλησεν
10 " αυτῳ, η αγγελος." πολ- λης δε γενομενης στασεως, ευ- λαβηθεις ὁ χιλιαρχος μη δια- σπασθη ὁ Παυλος ὑπ' αυ- των, εκελευσε το στρατευμα καταβαν ἁρπασαι αυτον εκ μεσου αυτων, αγειν τε εις την παρεμβολην.
11 Τῃ δε επιουσῃ νυκτι επι- στας αυτῳ ὁ Κυριος ειπε, Θαρ- σει

of God? Paul replied, I 5
did not consider, brethren, that he was the high priest. it is indeed written *, " thou " shalt not speak evil of the " ruler of thy people."

But as Paul knew that 6
one part of the Sanhedrim were Sadducees, and the o- ther Pharisees, he cried out, my brethren, " I am a Pha- " risee, the son of a Pha- " risee, and I am now pro- " secuted for believing the " resurrection of the dead." at these words the Pharisees 7
and the Sadducees were all in confusion, the whole as- sembly being divided: for 8
the Sadducees maintain, there is neither resurrection, nor angel, or spirit, whereas the Pharisees acknowledge both: the clamour was great, and 9
the Scribes taking part with the Pharisees, grew warm in the debate, and said, " we " find no harm in this man; " perhaps a spirit or an " angel has spoke to him." but the tumult growing worse, 10
the tribune apprehensive that Paul might be torn to pieces among them, order'd a detach- ment to secure him by force of arms, and bring him to the castle.

The night following, the 11
Lord appear'd to him, and

* Exod. xxii. 28.

σει (Παυλε) ὡς γαρ διεμαρτυρω τα περι εμου εις Ιερουσαλημ, ουτω σε δει και εις
12 Ρωμην μαρτυρησαι. γενομενης δε ἡμερας, ποιησαντες οἱ Ιουδαιοι συστροφην, ανεθεματισαν ἑαυτους λεγοντες, μητε φαγειν, μητε πιειν ἑως ου αποκτεινωσι τον Παυλον.
πσαν δε πλειους τεσσαρακον-
13 τα οἱ ταυτην την συνωμο-
14 σιαν πεποιηκοτες. οἱτινες προσελθοντες τοις αρχιερευσι και τοις πρεσβυτεροις, ειπον,
" αναθεματι ανεθεματισαμεν
" ἑαυτους, μηδενος γευσασ-
" θαι ἑως ου αποκτεινωμεν
15 " τον Παυλον. νυν ουν ὑ-
" μεις εμφανισατε τῳ χιλι-
" αρχῳ συν τῳ συνεδριῳ, ὁ-
" πως (αυριον) αυτον κα-
" ταγαγῃ προς ὑμας, ὡς μελ-
" λοντας διαγινωσκειν ακρι-
" βεστερον τα περι αυτου,
" ἡμεις δε, προ του εγγισαι
" αυτον, ἑτοιμοι εσμεν του
" ανελειν αυτον."
16 Ακουσας δε ὁ υἱος της αδελφης Παυλου το ενεδρον, παραγενομενος και εισελθων εις την παρεμβολην, απηγγειλε
17 τῳ Παυλῳ. προσκαλεσαμενος δε ὁ Παυλος ἑνα των ἑκατονταρχων, εφη, τον νεανιαν τουτον απαγαγε προς τον χιλιαρχον, εχει γαρ τι απαγ-
18 γειλαι αυτῳ. ὁ μεν ουν παραλαβων αυτον ηγαγε προς τον χιλιαρχον, και φησιν, ὁ δεσμιος Παυλος προσκαλεσαμενος

said, Paul, take courage; for the same remonstrances that you have made concerning me at Jerusalem, you must likewise make at Rome.
when it was day, some Jews, 12 that had form'd a conspiracy, engag'd themselves by an oath, not to eat, or drink, till they had kill'd Paul. the conspi- 13 rators, who were above forty in number, went to the chief 14 priests and senators, and said,
" we have bound our selves
" by oath not to eat till we
" have slain Paul. if you 15
" will move it then to the
" tribune in the name of the
" Sanhedrim, to send him
" here to-morrow, under co-
" lour of examining his af-
" fair with more solemnity,
" we shall take care to dis-
" patch him, and make a
" short end of his journey."

Paul's sister's son hearing 16 of the ambuscade, went to the castle, and being admitted, told Paul; who having 17 sent for one of the centurions, said, introduce this young man to the tribune, for he has something to communicate to him. accordingly he 18 went along with him, and having introduc'd him to the tribune, he said, Paul,

who

νος με, πρωτησε τουτον τον νεανιαν αγαγειν προς σε, ε-
19 χοντα τι λαλησαι σοι. επι-
λαβομενος δε της χειρος αυ-
του ὁ χιλιαρχος, και αναχω-
ρησας κατ' ιδιαν, επυνθανετο
τι εστιν ὁ εχεις απαγγειλαι
20 μοι? ειπε δε, ὁτι οἱ Ιουδαιοι
συνεθεντο του ερωτησαι σε
ὁπως αυριον εις το συνεδριον
καταγαγης τον Παυλον, ὡς
μελλοντες τι ακριβεστερον
21 πυνθανεσθαι περι αυτου. συ
ουν μη πεισθης αυτοις, ενε-
δρευουσι γαρ αυτον εξ αυτων
ανδρες πλειους τεσσαρακον-
τα, οἵτινες ανεθεματισαν ἑ-
αυτους μητε φαγειν, μητε
πιειν ἑως ὁυ ανελωσιν αυτον,
και νυν ἑτοιμοι εισι, προσδε-
χομενοι την ἀπο σου επαγγε-
22 λιαν. ὁ μεν ουν χιλιαρχος
απελυσε τον νεανιαν, πα-
ραγγειλας μηδενι εκλαλησαι
ὁτι ταυτα ενεφανισας προς
23 με. και προσκαλεσαμενος δυο
τινας των ἑκατονταρχων, ει-
πεν, ετοιμασατε στρατιω-
τας διακοσιους, ὁπως πορευ-
θωσιν ἑως Καισαρειας, και
ἱππεις ἑβδομηκοντα, και δεξι-
ολαβους διακοσιους, απο τρι-
24 της ὡρας της νυκτος. κτηνη
τε παραστησαι, ἱνα επιβι-
βασαντες τον Παυλον δια-
σωσωσι προς Φηλικα τον η-
25 γεμονα. γραψας επιστολην
περιεχουσαν τον τυπον του-
τον.

who is in cuſtody ſent for me, and deſired me to introduce this young man, who has ſomething to tell you. then 19
the tribune taking him by the hand, retir'd with him in private, and ask'd, what he had to ſay. the Jews, ſaid 20
he, have agreed to deſire you would ſend Paul down to-morrow to the council, under the pretext of examining him more ſtrictly. but don't 21
believe them: for above forty of them lie in ambuſh, having bound themſelves by oath not to eat or drink till they have kill'd him: they are already prepar'd, and only wait your anſwer. then the 22
tribune diſmiſs'd the youth with this charge, don't tell any one, that you have given me this information. then cal- 23
ling two of his centurions, draw out, ſaid he, two hundred foot, ſeventy horſe, and two hundred archers, ready to march to Ceſarea by * the third hour of the night: let 24
them take care to ſee Paul mounted, and convoy him ſafe to governour Felix. at the 25
ſame time he writ a letter to Felix to this purport.

Κλαυ-

CLAU-

* Nine a-clock at night.

26 Κλαυδιος Λυσιας τῳ κρατιστῳ ἡγεμονι Φηλικι χαιρειν.

27 Τον ανδρα τουτον, συλληφθεντα ὑπο των Ιουδαιων, και μελλοντα αναιρεισθαι ὑπ' αυτων, επιστας συν τῳ στρατευματι εξειλομην αυτον, μαθων ὁτι Ρωμαιος εστι. 28 βουλομενος δε γνωναι την αιτιαν δι' ἣν ενεκαλουν αυτῳ, κατηγαγον τον εις το συνεδριον αυτων. 29 ὁν ευρον εγκαλουμενον περι ζητηματων του νομου αυτων, μηδεν δε αξιον θανατου ἡ δεσμων εγκλημα εχοντα. 30 μηνυθεισης δε μοι επιβουλης εις τον ανδρα μελλειν εσεσθαι (ὑπο των Ιουδαιων) εξαυτης επεμψα προς σε παραγγειλας και τοις κατηγοροις λεγειν τα προς αυτον επι σου. ἐρρωσο.

31 Οἱ μεν ουν στρατιωται κατα το διατεταγμενον αυτοις, αναλαβοντες τον Παυλον, ηγαγον δια της νυκτος εις την Αντιπατριδα. 32 τῃ δε επαυριον εασαντες τους ἱππεις πορευεσθαι συν αυτῳ, ὑπεστρεψαν εις την παρεμβολην. 33 οἱτινες εισελθοντες εις την Καισαρειαν, και αναδοντες την επιστολην τῳ ἡγεμονι, παρεστησαν και τον Παυλον αυτῳ.

34 Αναγνους δε (ὁ ἡγεμων) και επερωτησας εκ ποιας επαρχιας εστι, και πυθομενος ὁτι

CLAUDIUS LYSIAS to 26
the most excellent governour
FELIX wishes health.

The Jews having seiz'd 27
this man, were just upon the
point to dispatch him, when
I march'd with a body to his
rescue; having been inform- 28
ed he was a Roman, I had
him brought before their San-
hedrim, to hear what crime
they laid to his charge. but 29
I found their accusation turn-
ed upon certain topics of their
law, and contain'd nothing
that was capital, or that de-
serv'd imprisonment: and 30
having intelligence that the
Jews had form'd a conspira-
cy against him, I immediate-
ly sent him to you, directing
his accusers to lay their charge
before you. farewel.

The soldiers pursuant to 31
order took Paul, and con-
ducted him by night to Anti-
patris. on the morrow they 32
march'd back to the castle,
having left him to the cus-
tody of the horse: who upon 33
their arrival at Cesarea, de-
livered the letter to the go-
vernour, and presented Paul
to him.

The governour having read 34
the letter, ask'd Paul of what
province he was, and being
inform'd he was of Cilicia,

απο you

35 απο Κιλικιας. διακουσομαι
σου, εφη, ὁταν και οἱ κατη-
γοροι σου παραγενωνται. εκε-
λευσε τε αυτον εν τῳ πραι-
τωριῳ του Ηρωδου φυλασ-
σεσθαι.

1 Μετα δε πεντε ἡμερας κα-
τεβη ὁ αρχιερευς Ανανιας με-
τα των πρεσβυτερων, και
ῥητορος Τερτυλλου τινος οἱ
τινες ενεφανισαν τῳ ἡγεμονι
2 κατα του Παυλου. κληθεν-
τος δε αυτου, ἠρξατο κατη-
γορειν ὁ Τερτυλλος, λεγων.
3 " Πολλης ειρηνης τυγχα-
" νοντες δια σου, και κα-
" τορθωματων γινομενων τῳ
" εθνει τουτῳ δια της σης
" προνοιας, παντη τε και
" πανταχου αποδεχομεθα,
" κρατιστε Φηλιξ, μετα πα-
4 " σης ευχαριστιας. ἱνα δε
" μη επι πλειον σε εγκοπτω,
" παρακαλω ακουσαι σε ἡ-
" μων συντομως τῃ σῃ επι-
5 " εικειᾳ. ευροντες γαρ τον
" ανδρα τουτον λοιμον, και
" κινουντα στασεις πασι τοις
" Ιουδαιοις τοις κατα την οι-
" κουμενην, πρωτοστατην
" τε της των Ναζωραιων αἱ-
6 " ρεσεως, ὁς και το ἱερον ε-
" πειρασε βεβηλωσαι, ὁν και
" εκρατησαμεν, και (κατα
" τον ἡμετερον νομον ηθελη-
7 " σαμεν κρινειν. παρελθων
" δε Λυσιας ὁ χιλιαρχος, με-
" τα πολλης βιας εκ των
8 " χειρων ἡμων απηγαγε, κε-
" λευσας τους κατηγορους
" αυ-

35 *you ſhall be heard, ſaid he,*
when your accuſers are come:
and then order'd him to the
guard-room at Herod's pa-
lace.

Five days after the ſove- 1
reign pontiff Ananias arriv'd
and ſome of the ſenators, who
with one Tertullus a pleader,
appear'd before the governour
as plaintiffs againſt Paul. ſo 2
Paul was call'd, and Tertul-
lus thus open'd the charge.

" *The happineſs our na-* 3
" *tion enjoys, moſt noble Fe-*
" *lix, by the wiſdom of your*
" *adminiſtration, affects us*
" *too ſenſibly not to be ac-*
" *knowledg'd every where,*
" *and upon all occaſions, with*
" *the utmoſt gratitude. but* 4
" *not to treſpaſs upon you too*
" *far, be pleas'd to hear*
" *what I have to ſay in brief,*
" *with your uſual indulgence.*
" *this man is known to be a* 5
" *pernicious fellow that goes*
" *about the world to raiſe ſe-*
" *ditions among the Jews:*
" *he is the ringleader of the*
" *ſect of the Nazarenes, and* 6
" *has attempted to prophane*
" *the temple: we ſecur'd*
" *him, and would have*
" *try'd him by our law: but* 7
" *general Lyſias interpos'd,*
" *and with open force took*
" *him out of our hands, or-* 8
" *dering his accuſers to ap-*
" *pear*

" αυτου ερχεσθαι επι σε)
" παρ' ου δυνηση αυτος α-
" νακρινας περι παντων του-
" των επιγνωναι, ων ημεις κα-
" τηγορουμεν αυτου." συνε-
9 πεθεντο δε και οι Ιουδαιοι, φασκοντες ταυτα ουτως εχειν.

" pear before you. if you
" pleaſe to interrogate him
" yourſelf, you will find the
" whole charge to be truly
" laid." this the Jews con- 9
firm'd by declaring it was all fact.

10 Απεκριθη δε ο Παυλος, νευσαντος αυτω του ηγεμονος λεγειν, Εκ πολλων ετων οντα σε κριτην τω εθνει τουτω επισταμενος, ευθυμως τα περι 11 εμαυτου απολογουμαι, δυναμενου σου γνωναι οτι ου πλειους εισι μοι ημεραι η δεκαδυο, αφ' ης ανεβην προσκυνησων εν Ιερουσαλημ. και 12 ουτε εν τω ιερω ευρον με προς τινα διαλεγομενον, η επισυστασιν ποιουντα οχλου, ουτε εν ταις συναγωγαις, ουτε κατα την πολιν: ουτε 13 παραστησαι δυνανται περι ων νυν κατηγορουσι μου. 14 ομολογω δε τουτο σοι, οτι κατα την οδον ην λεγουσιν αιρεσιν, ουτω λατρευω τω πατρωω Θεω, πιστευων πασι τοις κατα τον νομον και τοις προφηταις γεγραμμενοις. 15 ελπιδα εχων εις τον Θεον, ην και αυτοι ουτοι προσδεχονται, αναστασιν μελλειν εσεσθαι (νεκρων) δικαιων τε 16 και αδικων. εν τουτω δε αυτος ασκω, απροσκοπον συνειδησιν εχειν προς τον Θεον και τους ανθρωπους διαπαντος. 17 δι' ετων δε πλειονων πα-

Then the governour ſign'd 10
to Paul to reply; who ſaid,
I enter upon my defence with
the greater confidence, by
conſidering you have govern'd
this nation ſeveral years: poſ- 11
ſibly you are appriz'd, that
it is not above twelve days
ſince, that I went to Jeru-
ſalem to worſhip. they nei- 12
ther found me in conference
with any one in the temple,
nor working up the people ei-
ther in the aſſemblies or in the
ſtreets: ſo far are they from 13
proving what they lay to my
charge. I do indeed own, 14
that I ſerve the God of our
nation according to the diſci-
pline they call ſect: and be-
lieve whatever is written in
the law and in the prophets.
I have the ſame expectations 15
from the DEITY, *which they*
themſelves entertain, that of
the reſurrection both of the
juſt and of the unjuſt. and'tis 16
my endeavour to preſerve a
conſcience free from reproach
both with reſpect to God, and
with reſpect to men. after 17
ſeveral years abſence I came

to

παρεγενομην ελεημοσυνας ποιησων εις το εθνος μου, και
18 προσφορας. εν οις ευρον με ηγνισμενον εν τῳ ιερῳ, ου μετα οχλου, ουδε μετα θορυ-
19 βου (τινες δε απο της Ασιας Ιουδαιοι) ους εδει επι σου παρειναι, και κατηγορειν
20 τι εχοιεν προς με. ἡ αυτοι ουτοι ειπατωσαν ει τι ευρον εν εμοι αδικημα, σταντος μου
21 επι του συνεδριου, η περι μιας ταυτης φωνης, ης εκραξα εστως εν αυτοις, "οτι περι "αναστασεως νεκρων εγω "κρινομαι σημερον ὑφ' ὑ-"μων."

22 Ο δε Φηλιξ ανεβαλετο αυτους, ακριβεστερον ειδως τα περι της ὁδου, ειπων, ὁταν Λυσιας ὁ χιλιαρχος καταβῃ, διαγνωσομαι τα καθ' ὑμας.

23 Διαταξαμενος τε τῳ ἑκατονταρχῃ τηρεισθαι αυτον, εχειν τε ανεσιν, και μηδενα κωλυειν των ιδιων αυ-
24 του ὑπηρετειν αυτῳ. μετα δε ἡμερας τινας παραγενομενος ὁ Φηλιξ συν Δρουσιλλῃ τῃ ιδιᾳ γυναικι ἀυτου ουσῃ Ιουδαιᾳ, μετεπεμψατο τον Παυλον, και ηκουσεν αυτου περι
25 της εις Χριστον πιστεως. διαλεγομενου δε αυτου περι δικαιοσυνης και εγκρατειας και του κριματος του μελλοντος εσεσθαι,

*to Jeruſalem, * with contributions for my brethren, and oblations for the temple: there* 18
religiouſly employ'd ſome Aſiatic Jews found me, without crowd or tumult: and 19
here they ought to have appear'd, if they had any thing to object againſt me. or let 20
theſe now declare, if they could convict me of any miſdemeanor, when I was brought before the Sanhedrim: unleſs 21
it be, that I did indeed break out into this expreſſion, † it "is for the reſurrection of the "dead, that I am now call'd "into queſtion."

Then Felix adjourn'd them, 22
ſaying, I ſhall inform myſelf more particularly of this ſect, and when general Lyſias comes, I will give you a full hearing.

Felix then order'd a centu- 23
rion to take Paul into his cuſtody, without confining him ſo as to hinder his friends from waiting upon him. ſome time 24
after he came to Ceſarea with his wife Druſilla, a Jeweſs, when ſending for Paul, he heard him diſcourſe about the Chriſtian faith. but as he was treating of juſ- 25
tice, temperance, and a future judgment, Felix greatly alarm'd, ſaid, "withdraw

* Rom. xv. 25. † Ch. xxiii. 6.

θαι, ἐμφοβος γενομενος ὁ Φηλιξ απεκριθη, "το νυν εχον
"πορευου, καιρον δε μετα-
"λαβων μετακαλεσομαισε."
26 ἁμα και ελπιζων ὁτι χρηματα δοθησεται αυτῳ ὑπο του Παυλου, (ὁπως λυσῃ αυτον,) διο και πυκνοτερον αυτον μεταπεμπομενος, ὡμιλει αυτῳ.
27 διετιας δε πληρωθεισης ελαβε διαδοχον ὁ Φηλιξ Πορκιον Φηστον, θελων τε χαριν καταθεσθαι τοις Ιουδαιοις ὁ Φηλιξ, κατελιπε τον Παυλον δεδεμενον.

"for the preſent; and when
"I am at leiſure, I will
"ſend for you." this he fre- 26
quently did, and convers'd with him upon the preſumption that Paul would have offer'd him mony in order 27
to obtain his diſcharge. but two years after he was ſucceeded by Porcius Feſtus, who to oblige the Jews left Paul under confinement.

1 Φηστος ουν επιβας τῃ επαρχιᾳ, μετα τρεις ἡμερας ανεβη εις Ιεροσολυμα απο
2 Καισαρειας. ενεφανισαν δε αυτῳ ὁ αρχιερευς και ὁι πρωτοι των Ιουδαιων κατα του Παυλου, και παρεκαλουν αυτον, "αιτουμενοι χαριν κατ'
3 "αυτου, ὁπως μεταπεμψηται αυτον εις Ιερουσα-
"λημ," ενεδραν ποιουντες ανελειν αυτον κατα την ὁδον.
4 ὁ μεν ουν Φηστος απεκριθη τηρεισθαι τον Παυλον εν Καισαρειᾳ, ἑαυτον δε μελ-
5 λειν εν ταχει εκπορευεσθαι. ὁι ουν δυνατοι εν ὑμιν, φησι, συγκαταβαντες, ει τι εστιν εν τῳ ανδρι τουτῳ, κατηγορειτωσαν αυτου.
6 Διατριψας δε εν αυτοις ἡμερας πλειους οκτῳ ἡ δεκα, καταβας εις Καισαρειαν, τῃ επαυριον καθισας επι του βηματος, εκελευσε τον Παυλον ἀχ-

Three days after his arri- 1
val in the province, Feſtus went from Ceſarea to Jeruſalem: when the high prieſt 2
and the chief of the Jews waited upon him with an information againſt Paul, "de- 3
"ſiring the favour he might
"be ſent for to Jeruſalem."
they having prepar'd meaſures to aſſaſſinate him upon the road. Feſtus anſwer'd, 4
that Paul was in cuſtody at Ceſarea, where he deſign'd to be himſelf e'er long: the 5
moſt conſiderable, ſaid he, among you may go with me, and if he has committed any crime, let 'em begin the proceſs.

Having ſtaid above eight, 6
nay ten days, he went to Ceſarea, and on the morrow mounting the tribunal, he order'd Paul to be brought be-

fore

7 αχθηναι. παραγενομενου δε αυτου, περιεστησαν οι απο Ιεροσολυμων καταβεβηκοτες Ιουδαιοι, πολλα και βαρεα αιτιωματα καταφεροντες, α ουκ ισχυον αποδειξαι, απο-
8 λογουμενου αυτου, "οτι ουτε εις τον νομον των Ι-"ουδαιων, ουτε εις το ιερον, "ουτε εις Καισαρα τι ημαρ-
9 "τον." ο Φηστος δε τοις Ιουδαιοις θελων χαριν καταθεσθαι, αποκριθεις τω Παυλω ειπε, θελεις εις Ιεροσολυμα αναβας, εκει περι τουτων
10 κρινεσθαι επ' εμου? ειπε δε ο Παυλος, "επι του βηματος Καισαρος εστως ειμι, "ου με δει κρινεσθαι, Ιου-"δαιους ουδεν ηδικησα, ως "και συ καλλιον επιγινωσ-
11 "κεις. ει μεν γαρ αδικω, και "αξιον θανατου πεπραχα "τι, ου παραιτουμαι το α-"ποθανειν, ει δε ουδεν εστιν "ων ουτοι κατηγορουσι μου, "ουδεις με δυναται αυτοις "χαρισασθαι, Καισαρα ε-
12 "πικαλουμαι." τοτε ο Φηστος συλλαλησας μετα του συμβουλιου, απεκριθη, "Καισαρα επικεκλησαι, ε-"πι Καισαρα πορευση."

13 Ημερων δε διαγενομενων τινων, Αγριππας ο βασιλευς και Βερνικη κατηντησαν εις Καισαρειαν, ασπασομενοι τον
14 Φηστον. ως δε πλειους ημερας διετριβον εκει, ο Φηστος τω

fore him. when he appear'd, 7
the Jews, who were come from Jeruſalem preſented themſelves before Feſtus, and loaded Paul with abundance of accuſations, which they were not able to prove. to 8
this he anſwer'd, "I have "not been guilty of any miſ-"demeanour, either againſt "the law, or againſt the "temple, or againſt Ceſar."
but Feſtus willing to oblige the 9
Jews ask'd him, will you conſent to go to Jeruſalem, and take your trial before me there? "I ſtand, ſaid 10
"Paul, to the tribunal of "Ceſar, where I ought to "be judged. to the Jews I "have done no wrong, as you "yourſelf very well know. if 11
"I am guilty of any capital "crime, I am contented to "die. but ſince their accu-"ſations are all groundleſs, "that I may not be ſacrificed "to their humour, I appeal "to Ceſar." upon this, 12
Feſtus having deliberated with his council, anſwer'd, "ſince you have appeal'd to "Ceſar, to Ceſar you ſhall "go."

Some days after, king A- 13
grippa and Bernice came to Ceſarea to make Feſtus a viſit.
as they continued there for 14
ſome time, Feſtus repreſented Paul's caſe to the king: Fe-

τῳ βασιλει ἀνεθετο τα κατα
τον Παυλον, λεγων, ἀνηρ τις
εστι καταλελειμμενος ὑπο
15 Φηλικος, δεσμιος, περι οὑ, γενο-
μενου μου εις Ιεροσολυμα, ε-
νεφανισαν οἱ αρχιερεις και οἱ
πρεσβυτεροι των Ιουδαιων,
αιτουμενοι κατ' αυτου δικην.
16 προς οὑς απεκριθην, ὁτι ουκ
εστιν εθος Ρωμαιοις χαριζεσ-
θαι τινα ἀνθρωπον πριν ἡ ὁ
κατηγορουμενος κατα προσω-
πον εχοι τους κατηγορους, το-
που τε απολογιας λαβοι περι
17 του εγκληματος. συνελθον-
των ουν αυτων ενθαδε, ανα-
βολην μηδεμιαν ποιησαμενος,
τῃ ἑξης καθισας επι του βη-
ματος, εκελευσα αχθηναι τον
18 ἀνδρα. περι οὑ σταθεντες οἱ
κατηγοροι ουδεμιαν αιτιαν ε-
19 πεφερον ὡν ὑπενοουν εγω, ζη-
τηματα δε τινα περι της ι-
διας δεισιδαιμονιας ειχον προς
αυτον, και περι τινος Ιησου
τεθνηκοτος, ὁν εφασκεν ὁ
20 Παυλος ζῃν. απορουμενος δε
εγω εις την περι τουτουν ζη-
τησιν, ελεγον ει βουλοιτο πο-
ρευεσθαι εις Ιερουσαλημ, κἀ-
κει κρινεσθαι περι τουτων.
21 του δε Παυλου επικαλεσαμε-
νου τηρηθηναι ἀυτον, εις την
του Σεβαστου διαγνωσιν, ε-
κελευσα τηρεισθαι αυτον, ἑως
οὑ πεμψω αυτον προς Και-
22 σαρα. Αγριππας δε προς τον
Φηστον εφη, εβουλομην και
αυτος του ἀνθρωπου ακου-
σαι. ὁ δε, αυριον, φησιν, α-
κουσῃ αυτου.

Τῃ

lix, ſaid he, had left here a
certain priſoner; and when I 15
was at Jeruſalem, the chief
prieſts and ſenators of the
Jews made their appearance,
and demanded to have juſtice
againſt him. I told them, it 16
was not the cuſtom of the Ro-
mans to deliver up any man,
till he was accus'd and con-
fronted by his accuſers, and
had an opportunity of plead-
ing to the charge. the next 17
day after they were com', to
avoid delay, I mounted the
tribunal, and order'd the man
to be brought. when his ac- 18
cuſers appear'd, they did not
charge him with any ſuch
crimes as I imagined they
would. they objected certain 19
articles that related only to
their ſuperſtition, and to one
Jeſus that was dead, but
Paul aſſerted he was alive.
being at a loſs how to deter- 20
mine ſuch an affair, I ask'd
him if he would go to Jeru-
ſalem, and take his tryal
there. but Paul having 21
made his appeal, inſiſting to
have his cauſe refer'd to the
cognizance of the emperor, I
order'd him into cuſtody, till
I could ſend him to Ceſar.
thereupon Agrippa told Feſ- 22
tus, he himſelf ſhould be glad
to hear the man. to-morrow,
ſaid Feſtus, you ſhall hear
him.

On

23 Τη ουν επαυριον ελθοντος του Αγριππα και της Βερνικης μετα πολλης φαντασιας, και εισελθοντων εις το ακροατηριον συν τε τοις χιλιαρχοις, και ανδρασι τοις κατ' εξοχην ουσι της πολεως, και κελευσαντος του Φηστου, ηχθη ὁ
24 Παυλος, και φησιν ὁ Φηστος, "Αγριππα βασιλευ, "και παντες οἱ συμπαροντες ἡμιν ανδρες, θεωρειτε "τουτον περι ὁυ παν το "πληθος των Ιουδαιων ενετυχον μοι εν τε Ιεροσολυ"μοις και ενθαδε, επιβοωντες μη δειν ζην αυτον μη"
25 "κετι. εγω δε καταλαβομενος, μηδεν αξιον θανατου "αυτον πεπραχεναι, και "αυτου δε τουτου επικαλεσαμενου τον Σεβαστον, ε"
26 "κρινα πεμπειν αυτον. περι "ὁυ ασφαλες τι γραψαι τῳ "Κυριῳ ουκ εχω. διο προ"ηγαγον αυτον εφ' ὑμων, και "μαλιστα επι σου, βασι"λευ Αγριππα, ὁπως της α"νακρισεως γενομενης, σχω
27 "τι γραψαι. αλογον γαρ "μοι δοκει, πεμποντα δεσ"μιον, μη και τας κατ' αυ"του αιτιας σημαναι."

On the morrow Agrippa 23
and Bernice came in great
ſtate, and being introduc'd
into the court attended by
the officers and the principal
men of the city, Feſtus gave
the word, and Paul was
brought to the Bar. then 24
Feſtus ſaid, "King Agrippa,
"and you that are here pre-
"ſent, you ſee the man, a-
"gainſt whom a numerous
"body of the Jews have been
"practiſing with me both at
"Jeruſalem, and in this ci-
"ty, urging with vehe-
"mence, that he ſhould not
"be ſuffer'd to live. but 25
"finding he had done no-
"thing that deſerv'd death,
"I have reſolved to ſend
"him to the emperor, to
"whom he had appealed.
"as I have no certain ac- 26
"count to communicate to
"the emperor my maſter, I
"caus'd him to appear be-
"fore this aſſembly, and be-
"fore you, king Agrippa, in
"particular, that after he is
"examin'd, I may know
"how to repreſent the affair;
"for it ſeems to me abſurd to 27
"ſend a priſoner without ex-
"preſſing the crimes laid to
"his charge."

1 Αγριππας δε προς τον Παυλον εφη, επιτρεπεται σοι ὑπερ σεαυτου λεγειν. τοτε ὁ Παυλος απελογειτο, εκτεινας την

Then Agrippa ſaid to Paul, 1
you are at liberty to make
your defence. upon which
Paul diſengaging his hand
from

2 την χειρα, Περι παντων ων
εγκαλουμαι υπο Ιουδαιων,
βασιλευ Αγριππα, ηγημαι ε-
μαυτον μακαριον, μελλων α-
πολογεισθαι επι σου σημερον,
3 μαλιστα γνωστην οντα σε
παντων των κατα Ιουδαιους
εθων τε και ζητηματων. διο
δεομαι σου, μακροθυμως α-
4 κουσαι μου. την μεν ουν βι-
ωσιν μου την εκ νεοτητος,
την απ' αρχης γενομενην εν
τω εθνει μου εν Ιεροσολυμοις,
ισασι παντες οι Ιουδαιοι.
5 προγινωσκοντες με ανωθεν, ε-
αν θελωσι μαρτυρειν, οτι κα-
τα την ακριβεστατην αιρεσιν
της ημετερας θρησκειας εζησα
6 Φαρισαιος. και νυν επ' ελ-
πιδι της προς τους πατερας
ημων επαγγελιας γενομενης υ-
πο του Θεου, εστηκα κριν-
7 ομενος. εις ην το δωδεκαφυ-
λον ημων εν εκτενεια νυκτα
και ημεραν λατρευον ελπιζει
καταντησαι, περι ης ελπιδος
εγκαλουμαι, βασιλευ (Α-
γριππα) υπο των Ιουδαιων.
8 τι απιστον κρινεται παρ' υ-
μιν, ει ο Θεος νεκρους εγειρει;
9 εγω μεν ουν εδοξα εμαυτω προς
το ονομα Ιησου του Ναζω-
ραιου δειν πολλα εναντια
10 πραξαι. ο και εποιησα εν Ιε-
ροσολυμοις και πολλους των
αγιων εγω φυλακαις κατεκλει-
σα, την παρα των αρχιερε-
ων εξουσιαν λαβων, αναιρου-
μενων τε αυτων κατηνεγκα
ψηφον.

from his cloak, thus made his plea. I think myself happy, king Agrippa, in having this opportunity of vindicating myself in your presence, from every thing the Jews have laid to my charge: for I know you are fully acquainted with the Jewish customs and controversies: and therefore I beg the indulgence of your attention. what course of life I led at Jerusalem, where I was brought up from my youth among those of my own nation, is known to all the Jews. they can testify, if they will, that I early profess'd myself a Pharisee, a member of the most rigorous sect of our religion: and now I stand arraign'd for expecting the accomplishment of the divine promise made to our fathers, which our twelve tribes by their continual services, night and day, hope themselves to obtain: yet for that hope, king Agrippa, do the Jews now accuse me. you may think it something incredible that God should raise the dead: I myself too once thought myself oblig'd strenuously to oppose the professors of Jesus the Nazarene, as I actually did at Jerusalem, where numbers of converts I threw into jail, by warrant from the high priests: and when they were put

11 ψηφον. και κατα πασας τας συναγωγας πολλακις τιμωρων αυτους, εναγκαζον βλασφημειν: περισσως τε εμμαινομενος αυτοις εδιωκον εως και εις τας εξω πολεις.
12 εν οις και πορευομενος εις την Δαμασκον μετ' εξουσιας και επιτροπης (της παρα) των
13 αρχιερεων, ημερας μεσης, κατα την οδον ειδον, βασιλευ, ουρανοθεν υπερ την λαμπροτητα του ηλιου, περιλαμψαν με φως και τους συν εμοι πο-
14 ρευομενους. παντων τε καταπεσοντων ημων εις την γην, ηκουσα φωνην λαλουσαν προς με, και λεγουσαν τη Εβραιδι διαλεκτω, "Σαουλ, Σαουλ,
" τι με διωκεις? σκληρον σοι
" προς κεντρα λακτιζειν."
15 εγω δε ειπον, τις ει Κυριε? ὁ
" δε ειπεν, εγω ειμι Ιησους ὁν
16 " συ διωκεις. αλλα αναστηθι, και στηθι επι τους
" ποδας σου, εις τουτο γαρ
" ωφθην σοι, προχειρισασθαι σε ὑπηρετην και μαρτυρα ὡν τε ειδες, ὡν τε
17 " οφθησομαι σοι, εξαιρουμε-
" νος σε εκ του λαου και των
" εθνων, εις ὁυς νυν σε απο-
18 " στελλω, ανοιξαι οφθαλμους αυτων, του επιστρεψαι απο σκοτους εις φως,
" και της εξουσιας του Σατανα επι τον Θεον, του
" λαβειν αυτους αφεσιν ἁμαρτιων, και κληρον εν
" τοις

put to death, I myſelf was an accomplice. it was I that per- 11
ſecuted them from ſynagogue to ſynagogue, and tortured them even to blaſpheme: and in the tranſport of my rage I purſued them to foreign cities. with ſuch views, authorized 12
by commiſſion from the high prieſts, I was on the road to Damaſcus: when at mid-day, 13
O king, a light from heaven exceeding the ſplendor of the ſun, broke all around me, and thoſe that accompanied me. we were all ſtruck down: 14
when I heard a voice directed to me pronounce theſe words in the Hebrew tongue, " Saul,
" Saul, why doſt thou perſe-
" cute me? it is dangerous for
*" thee to kick * againſt the*
" goad." I anſwer'd, who art 15
thou, Lord? he ſaid, " I am
" Jeſus, whom thou perſe-
" cuteſt. but riſe upright upon 16
" thy feet: for I have ap-
" pear'd to thee in order to eſta-
" bliſh you my miniſter in
" teſtifying both what you
" have ſeen, and what I ſhall
" hereafter ſhow to you, by de- 17
" livering you from this peo-
" ple, and from the Gentiles
" to whom I now ſend thee,
" to open their eyes, and to 18
" turn them from darkneſs to
" light, and from the power
" of Satan unto God, that
they

* A ſharp ſtick with which they urg'd the oxen at the plough.

" τοις ἡγιασμενοις, πιστει
19 " τῃ εις εμε." οθεν, βασι-
λευ Αγριππα, ουκ εγενομην α-
πειθης τῃ ουρανιῳ οπτασιᾳ,
20 αλλα τοις εν Δαμασκῳ πρω-
τον και Ιεροσολυμοις, εις πα-
σαν τε την χωραν της Ιου-
δαιας, και τοις εθνεσιν, α-
παγγελλον μετανοειν, και ε-
πιστρεφειν επι τον Θεον, αξια
της μετανοιας εργα πρασσον-
21 τας. ἑνεκα τουτων με οἱ Ι-
ουδαιοι συλλαβομενοι εν τῳ
ἱερῳ, επειρωντο διαχειρισασ-
22 θαι. επικουριας ουν τυχων
της παρα του Θεου, αχρι της
ἡμερας ταυτης ἑστηκα, μαρ-
τυρουμενος μικρῳ τε και με-
γαλῳ, ουδεν εκτος λεγων ὡν
τε οἱ προφηται ελαλησαν
μελλοντων γινεσθαι, και Μω-
23 σης, " ει παθητος ὁ Χριστος,
" ει πρωτος ἐξ αναστασεως
" νεκρων φως μελλει καταγ-
" γελλειν τῳ λαῳ και τοις
" εθνεσι."

24 Ταυτα δε αυτου απολο-
γουμενου, ὁ Φηστος μεγαλῃ
τῃ φωνῃ εφη, " μαινῃ Παυ-
" λε, τα πολλα σε γραμ-
" ματα εις μανιαν περιτρε-
25 " πει." ὁ δε, ου μαινομαι,
φησι, κρατιστε Φηστε, αλλ'
αληθειας και σωφροσυνης ῥη-
26 ματα αποφθεγγομαι. επισ-
ταται γαρ περι τουτων ὁ βα-
σιλευς, προς ὃν και παρρησι-
αζομενος λαλω, λανθανειν
γαρ αυτον τι τουτων ου πει-
θομαι ουδεν, ου γαρ εστιν εν
γωνιᾳ

" *they may receive forgive-*
" *neſs of ſins, and partake of*
" *the inheritance of the ſaints,*
" *by believing on me.*" this 19
heavenly viſion, king Agrip-
pa, I preſently obey'd: firſt I 20
warn'd the people of Damaſ-
cus, of Jeruſalem, of all Ju-
dea, and then the Gentiles, to
repent, and turn to God, by
acting ſuitably to their repen-
tance. for ſuch a conduct the 21
Jews ſeiz'd upon me in the
temple, deſigning to aſſaſſinate
me; but by the divine favour 22
I am ſtill preſerv'd alive,
teſtifying to the ſmall and to
the great nothing but what
Moſes and the prophets have
predicted ſhould happen:
" *that Chriſt ſhould ſuffer:* 23
" *that he ſhould be the firſt*
" *that was to riſe from the*
" *dead: and that he ſhould*
" *enlighten both the Jews*
" *and the Gentiles:*"

As he was thus making his 24
defence, Feſtus broke out into
this exclamation, " *Paul, you*
" *are mad: much ſtudy has*
" *turn'd your brain.*" I am 25
not mad, ſaid he, moſt noble
Feſtus, but what I ſay, is
very ſound truth. the king is 26
inform'd of theſe things, to
whom I addreſs myſelf with
the greater confidence, being
perſuaded he is fully appri-
zed of theſe matters, that
were far from being tranſacted

in

γωνια πεπραγμενον τουτο.
27 πιστευεις βασιλευ Αγριππα
τοις προφηταις? οιδα ὁτι
28 πιστευεις. ὁ δε Αγριππας
προς τον Παυλον εφη, εν ολι-
γῳ με πειθεις Χριστιανον γε-
29 νεσθαι. ὁ δε Παυλος ειπεν,
ευξαιμην αν τῳ Θεῳ, και εν
ολιγῳ και εν πολλῳ ου μονον
σε, αλλα και παντας τους
ακουοντας μου σημερον, γε-
νεσθαι τοιουτους ὁποιος κἀγω
ειμι, παρεκτος των δεσμων
τουτων.

30 (Και ταυτα ειποντος αυ-
του) ανεστη ὁ βασιλευς και
ὁ ἡγεμων, η τε Βερνικη και οἱ
31 συγκαθημενοι αυτοις. και α-
ναχωρησαντες ελαλουν προς
αλληλους, λεγοντες, "ὁτι
"ουδεν θανατου ἀξιον η δεσ-
"μων πρασσει ὁ ανθρωπος
32 "ουτος." Αγριππας δε τῳ
Φηστῳ εφη, απολελυσθαι
εδυνατο ὁ ανθρωπος ουτος, ει
μη επεκεκλητο Καισαρα.

1 Ως δε εκριθη του αποπλειν
ἡμας εις την Ιταλιαν, πα-
ρεδιδουν τον τε Παυλον
και τινας ἑτερους δεσμωτας
ἑκατονταρχῃ, ονοματι Ιου-
2 λιῳ, σπειρης Σεβαστης. επι-
βαντες δε πλοιῳ Αδραμυτ-
τηνῳ,

in private. king Agrippa, 27
don't you give credit to the prophetic writings? I know you do. but Agrippa reply'd 28
*to Paul, you * almoſt perſuade me I ſhall be a chriſtian! I pray God, ſaid* 29
Paul, that not only you, but all that now hear me, were both almoſt and altogether ſuch as I am, the circumſtance of my bonds excepted.

When he had ſaid this, 30
the king, the governour, Bernice, and all that were ſeated near them, roſe up: and being retired, they de- 31
clar'd to one another, "this "man has done nothing that "deſerves either death or "impriſonment:" nay, A- 32
grippa ſaid to Feſtus, "this "man might have been diſ-"charg'd if he had not ap-"peal'd to Ceſar."

When it was reſolv'd, 1
that we ſhould ſail for Italy, Paul and other priſoners were delivered to the cuſtody of one Julius, a centurion of a cohort in Auguſtus's legion. we embark'd in a veſſel of 2
Adra-

* St. Chryſoſtom thought what Agrippa ſaid, was meer banter. εν ολιγῳ, τουτεστι παρα μικρον, as if he had ſaid, you little perſuade me to be a Chriſtian. ουκ ενοησαν ὁ Παυλος τι εστιν εν ολιγῳ, αλλα ενομισεν ὁτι εξ ολιγου, διο και προς τουτο απακρινεται, ὁυτως ιδιωτης ην. "Paul did not "know the meaning of εν ολιγῳ (with little reaſon) but thought it was "the ſame as εξ ολιγου (in a little time) and made anſwer accordingly: "ſo illiterate was he." Chryſoſt. Vol. III. p. 901. Edit. Savil.

τηνῳ, μελλοντες πλειν επι τους κατα την Ασιαν τοπους, ανηχθημεν, οντος συν ἡμιν Αριστ αρχου Μακεδονος Θεσσαλονικεως. 3 τῃ τε ἑτερᾳ κατηχθημεν εις Σιδωνα. φιλανθρωπως τε ὁ Ιουλιος τῳ Παυλῳ χρησαμενος επετρεψε προς τους φιλους πορευθεντα, επιμελειας τυχειν. 4 κἀκειθεν αναχθεντες ὑπεπλευσαμεν την Κυπρον, δια το τους ανεμους ειναι εναντιους. 5 το, τε πελαγος το κατα την Κιλικιαν και Παμφυλιαν διαπλευσαντες, κατηλθομεν εις Μυρα της Λυκιας. 6 κἀκει ευρων ὁ ἑκατονταρχος πλοιον Αλεξανδρινον πλεον εις την Ιταλιαν, ενεβιβασεν ἡμας εις αυτο.

7 Εν ικαναις δε ἡμεραις βραδυπλοουντες, και μολις γενομενοι κατα την Κνιδον, μη προσεωντος ἡμας του ανεμου, ὑπεπλευσαμεν την Κρητην κατα Σαλμωνην, 8 μολις τε παραλεγομενοι αυτην, ηλθομεν εις τοπον τινα καλουμενον Καλους λιμενας, ᾧ εγγυς ην πολις Λασαια. 9 ικανου δε χρονου διαγενομενου, και οντος ηδη επισφαλους του πλοος, δια το και την νηστειαν ηδη παρεληλυθεναι, παρηνει 10 ὁ Παυλος, λεγων αυτοις, "ανδρες, θεωρω ὁτι μετα ὑβρεως

Adramyttium, designing to coast it along Asia, and set sail with Aristarchus a Macedonian of Thessalonica. the next day we touch'd at 3 *Sidon, where the centurion, who was very civil to Paul, gave him leave to go, and refresh himself at his friends. from thence we put off, and* 4 *made our coast north of Cyprus, the wind being contrary. after having travers'd* 5 *the sea of Cilicia and Pamphylia, we arriv'd at Myra, a city of Lycia. there the* 6 *centurion met with a ship of Alexandria, bound for Italy, and put us on board.*

For several days we made 7 *very little sail, and having scarce got sight of Cnidus, the wind being against us, we bore away between Salmone and Crete: with much* 8 *ado we weathered the cape and got to Belhaven near Lasea. having lost a good* 9 *deal of time, and sailing being now dangerous, for * the fast was now over, Paul gave them this warning, "my* 10 *"friends, said he, I foresee "our voyage will be attend- "ed with great difficulties, "and*

* Of expiations. Lev. xxiii. 27. in the latter end of September, and beginning of October.) Post hoc tempus (XVIII Kal. Octobr.) usque in III Idus Novemb. INCERTA NAVIGATIO EST, ET DISCRIMINI PROPIOR. Veget. de Re Milit. lib. v. c. 9.

" βρεως και πολλης ζημιας
" ου μονον του φορτιου και
" του πλοιου, αλλα και των
" ψυχων ημων μελλειν εσεσ-
11 " θαι τον πλουν." ὁ δε ἑ-
κατονταρχος τῳ κυβερνητῃ
και τῳ ναυκληρῳ επειθετο
μαλλον η τοις ὑπο του Παυ-
12 λου λεγομενοις. ανευθετου δε
του λιμενος ὑπαρχοντος προς
παραχειμασιαν, οἱ πλειους
εθεντο βουλην αναχθηναι κἀ-
κειθεν, ειπως δυναιντο καταν-
τησαντες εις Φοινικα παρα-
χειμασαι, λιμενα της Κρητης
βλεποντα κατα Λιβα και
13 κατα Χωρον. ὑποπνευσαν-
τος δε Νοτου, δοξαντες της
προθεσεως κεκρατηκεναι, α-
ραντες ασσον παρελεγοντο
14 την Κρητην. μετ' ου πολυ
δε εβαλε κατ' αυτης ανεμος
τυφωνικος, ὁ καλουμενος Ευ-
15 ρακυλων. συναρπασθεντος δε
του πλοιου, και μη δυναμε-
νου αντοφθαλμειν τῳ ανεμῳ,
16 επιδοντες εφερομεθα. νησιον
δε τι ὑποδραμοντες καλουμε-
νον Κλαυδην, μολις ισχυσα-
μεν περικρατεις γενεσθαι της
17 σκαφης, ἣν αραντες, βοηθει-
αις εχρωντο, ὑποζωννυντες
το πλοιον, φοβουμενοι τε μη
εις την Συρτιν εκπεσωσι, χα-
λασαντες το σκευος, ουτως
18 εφεροντο. σφοδρως δε χειμα-
ζομενων ημων, τῃ ἑξης εκβο-
19 λην εποιουντο, και τῃ τριτῃ
αυτοχειρες την σκευην του
πλοιου ερριψαμεν. Μη-

" and no small risk of losing
" not only the ship and car-
" go, but our lives too."
however, the centurion mind- 11
ed the pilot and the ship's
owner more than he did
Paul's prediction. for as that 12
haven could not cover us from
the storm, most were of opi-
nion to bear away, and try
to put in at Phenice, where
we could ride safe, the port
lying by south-west, and
north-west. a gentle breeze 13
at south, secure of gaining
their point, they weigh'd
anchor, and coasted close un-
der Crete: but soon after it 14
blew a storm from north-east,
which bore so upon the ship, 15
we could not go upon the wind,
but were forc'd to let her
drive. when we were nigh 16
the isle Clauda, we had much
ado to hoist in the skiff. this 17
done, all hands aloft they
frapp'd the ship tought with
her cables, and for fear of
striking upon * the sands,
they struck the main sail, and
so drove. the next day the 18
storm work'd the ship with
great fury; they threw some
of her lading over board:
and the third day we lent 19
our hands to seize the tack-
ling after.

* Upon the coast of Africa.

20 Μητε δε ηλιου, μητε αστρων επιφαινοντων επι πλειονας ημερας: χειμωνος τε ουκ ολιγου επικειμενου, λοιπον περιηρειτο πασα ελπις του
21 σωζεσθαι ημας, πολλης δε ασιτιας υπαρχουσης: τοτε σταθεις ο Παυλος εν μεσω αυτων, ειπεν, "εδει μεν, ω "ανδρες, πειθαρχησαντας "μοι, μη αναγεσθαι απο "της Κρητης, κερδησαι τε "την ὑβριν ταυτην και την
22 "ζημιαν. και τανυν πα-"ραινω ὑμας ευθυμειν: απο-"βολη γαρ ψυχης ουδεμια "εσται εξ ὑμων, πλην του
23 "πλοιου. παρεστη γαρ μοι "τη νυκτι ταυτη αγγελος "του Θεου ου ειμι, ω και
24 "λατρευω, λεγων, μη φο-"βου Παυλε, Καισαρι σε "δει παραστηναι, και ιδου, "κεχαρισται σοι ο Θεος "παντας τους πλεοντας με-
25 "τα σου. διο ευθυμειτε ανδρες, "πιστευω γαρ τω Θεω, οτι "ουτως εσται καθ' ον τρο-
26 "πον λελαληται μοι, εις νη-"σον δε τινα δει ημας εκπε-"σειν."

27 Ως δε τεσσαρεσκαιδεκατη νυξ εγενετο διαφερομενων ημων εν τω Αδρια, κατα μεσον της νυκτος ὑπενοουν οι ναυται προσαγειν τινα αὐτοις
28 χωραν. και βολισαντες, ευρον

For ſeveral days, we had 20
not ſeen either ſun or ſtars:
the tempeſt ſtill bore hard:
all our hopes of eſcape quite
ſunk, and our ſpirits droop 21
with faſting: when Paul
preſented himſelf, and ſaid,
"*well, my friends, it had*
"*been, if I could have pre-*
"*vail'd upon you, to have*
"*ſav'd your ſelves all this*
"*perplexity and loſs by ſtay-*
"*ing at Crete. yet now I* 22
"*adviſe you to diſcard your*
"*fears: your lives are all*
"*ſafe, though the veſſel will*
"*be loſt. for an angel of* 23
"*that God* *, *whoſe miniſter*
"*I am, and whom I ſerve,*
"*this night appear'd to me,*
"*and ſaid, Paul, be not a-* 24
"*fraid: you muſt be brought*
"*before Ceſar: and upon*
"*your account, the whole*
"*company now with you,*
"*will God preſerve. take* 25
"*courage then, my friends,*
"*for I have this confidence*
"*in God, that what has*
"*been told me, ſhall be ef-*
"*fected, notwithſtanding we* 26
"*muſt be ſhipwrack'd upon*
"*ſome iſland.*"

It was the fourteenth night 27
that we had been driving up
and down in the Adriatick
ſea, when the ſhip's crew
about midnight ſuſpected they
were making to land: they 28
threw

* Jonas i. 9.

ρον οργυιας εικοσι, βραχυ δε διαστησαντες, και παλιν βολισαντες, ευρον οργυιας δεκαπεντε. φοβουμενοι τε μηπως εις τραχεις τοπους εκπεσωμεν, εκ πρυμνης ριψαντες αγκυρας τεσσαρας, ηυχοντο ημεραν γενεσθαι. των δε ναυτων ζητουντων φυγειν εκ του πλοιου, και χαλασαντων την σκαφην εις την θαλασσαν, προφασει ως εκ πρωρας μελλοντων αγκυρας εκτεινειν, ειπεν ὁ Παυλος τω εκατονταρχη, και τοις στρατιωταις, "εαν μη ουτοι μεινωσιν εν "τω πλοιω, υμεις σωθηναι "ου δυνασθε." τοτε οι στρατιωται απεκοψαν τα σχοινια της σκαφης, και ειασαν αυτην εκπεσειν. αχρι δε ου εμελλεν ημερα γινεσθαι, παρεκαλει ὁ Παυλος απαντας μεταλαβειν τροφης, λεγων, "τεσσαρεσκαιδεκατην σημερον ημεραν προσδοκωντες, ασιτοι διατελειτε, "μηδεν προσλαβομενοι. διο "παρακαλω υμας προσλαβειν τροφης, τουτο γαρ "προς της υμετερας σωτηριας υπαρχει, ουδενος γαρ "υμων θριξ εκ της κεφαλης "πεσειται." ειπων δε ταυτα, και λαβων αρτον, ευχαριστησε τω Θεω ενωπιον παντων, και κλασας ηρξατο εσθιειν. ευθυμοι δε γενομενοι παντες, και αυτοι προσελαβοντο τροφης. ημεν δε εν τω πλοιω

threw the line and ſounded twenty fathom water: a little further they ſounded again, and came to fifteen fathom: then for fear of ſtriking upon the rocks, they dropt four anchors aſtern, and lay impatient for the day. but the crew under pretext of dropping their anchors to moor, had hoiſted out the boat; deſigning to make off: upon this Paul ſaid to the centurion and his men, "except "the crew ſtay aboard, you "can't be ſafe:" and immediately the ſoldiers chopt the cable, and ſet the boat adrift. while they were waiting for day, Paul adviſ'd the whole company to take ſome refreſhment: "theſe "fourteen days, ſaid he, "you have been very ab-"ſtemious, and not made a "meal: therefore, pray, "take ſomething to recruit "your ſtrength: and be aſ-"ſur'd every one of you ſhall "be preſerv'd." having ſaid this, he took bread, and gave thanks to God, the whole company preſent: then he broke it and began to eat, at which they all took heart and fell a eating likewiſe, the whole number then on board being two hundred and ſe-

venty

πλοιῳ αἱ πασαι ψυχαι, διακοσιαι ἑβδομηκονταεξ. κορεσθεντες δε τροφης, εκουφιζον το πλοιον, εκβαλλομενοι τον σιτον εις την θαλασσαν. ὁτε δε ἡμερα εγενετο, την γην ουκ επεγινωσκον, κολπον δε τινα κατενοουν εχοντα αιγιαλον, εις ὁν εβουλευοντο, ει δυνατον, εξωσαι το πλοιον. και τας αγκυρας περιελοντες εἰων εις την θαλασσαν, ἁμα ανεντες τας ζευκτηριας των πηδαλιων, και επαραντες τον αρτεμονα τῃ πνεουσῃ, κατειχον εις τον αιγιαλον. περιπεσοντες δε εις τοπον διθαλασσον, επωκειλαν την ναυν, και ἡ μεν πρωρα ερεισασα εμεινεν ασαλευτος, ἡ δε πρυμνα ελυετο ὑπο της βιας των κυματων. των δε στρατιωτων βουλη εγενετο ἱνα τους δεσμωτας αποκτεινωσι, μητις εκκολυμβησας διαφυγοι. ὁ δε ἑκατονταρχος, βουλομενος διασωσαι τον Παυλον, εκωλυσεν αυτους του βουληματος, εκελευσε τε τους δυναμενους κολυμβαν, απορριψαντας πρωτους επι την γην εξιεναι, και τους λοιπους, ους μεν επι σανισιν, ους δε επι τινων των απο του πλοιου. και ὁυτως εγενετο παντας διασωθηναι επι την γην.

venty six. when they had eat enough, they threw the wheat over board to eaſe the ſhip: at day-break they made an unknown land, with a creek, where they reſolv'd, if it were poſſible, to run the ſhip aſhore. accordingly, having heaved in their anchors, they drove with the ſea, then loos'd the helm, hois'd the mizen-ſail to wind, and made to ſhore: when falling into the confluence of two currents, they ran the ſhip a-ground: where the fore-caſtle ſtuck faſt and would not give, but her ſtern was ſhatter'd by the violence of the waves. the ſoldiers propos'd to diſpatch the priſoners, for fear any of them ſhould ſwim for their lives; but the centurion, who had a mind to ſave Paul, prevented their deſign: and order'd all that could ſwim immediately to get off to ſhore, and the reſt to get upon the planks, or other pieces of the wreck: and by this means it happen'd that they all came ſafe to land.

Και διασωθεντες, τοτε επεγνωμεν ὁτι Μελιτη ἡ νησος καλειται. ὁι δε βαρβαροι παρεσχον

Having thus eſcap'd, we found we were upon the iſle of Malta: where the inhabitants,

παρειχον ουτην τυχουσαν φιλανθρωπιαν ὑμιν, αναψαντες γαρ πυραν, προσελαβοντο παντας ἡμας, δια τον ὑετον τον εφεστωτα, και δια το
3 ψυχος. συστρεψαντος δε του Παυλου φρυγανων πληθος, και επιθεντος επι την πυραν, εχιδνα εκ της θερμης εξελθουσα
4 καθηψε της χειρος αυτου. ὡς δε ειδον οἱ βαρβαροι κρεμαμενον το θηριον εκ της χειρος αυτου, ελεγον προς αλληλους, παντως φονευς εστιν ὁ ανθρωπος ουτος, ὁν διασωθεντα εκ της θαλασσης ἡ δικη ζην
5 ουκ ιασεν. ὁ μεν ουν, αποτιναξαμενος το θηριον εις το
6 πυρ, επαθεν ουδεν κακον. οἱ δε προσεδοκων αυτον μελλειν πιμπρασθαι, ἡ καταπιπτειν αφνω νεκρον. επι πολυ δε αυτων προσδοκωντων και θεωρουντων μηδεν ατοπον εις αυτον γινομενον, μεταβαλλομενοι ελεγον Θεον αυτον ειναι.

7 Εν δε τοις περι τον τοπον εκεινον ὑπηρχε χωρια τῳ πρωτῳ της νησου, ονοματι Ποπλιῳ, ὁς αναδεξαμενος ἡμας, τρεις ἡμερας φιλοφρονως εξενι-
8 σεν. εγενετο δε τον πατερα του Ποπλιου πυρετοις και δυσεντεριᾳ συνεχομενον κατακεισθαι, προς ὁν ὁ Παυλος εισελθων, και προσευξαμενος, επιθεις τας χειρας αυτῳ, ια-
9 σατο αυτον. τουτου ουν γενομενου,

bitants, as much barbarians, as they were, receiv'd us with great humanity. they kindled a fire, and ſecur'd us from the falling rains, as well as the cold: when 3
Paul having taken up ſome bruſh-wood and laid it upon the fire, a viper ſtarted out from the heat, and ſeiz'd upon his hand. the barbari- 4
ans ſeeing the venomous creature hang faſt to his hand, ſaid to one another, this man is a murderer, no doubt; for, eſcaped from the wreck, the divine juſtice ſtill purſues him to death. but Paul 5
ſhook off the animal into the fire without having receiv'd any hurt. however, they ex- 6
pected to have ſeen him ſwell, or ſuddenly die away. but when they had waited a good while, and ſaw no harm come to him, they were of another opinion, and ſaid he was a God.

The chief of the iſland, 7
one Publius, had his eſtate in that quarter: he entertain'd us with diet and lodging for three days with great civility. Publius's father hap- 8
pening then to lie ſick of a fever, and a dyſentery, Paul made him a viſit, pray'd by him, gave him impoſition of hands, and cur'd him. upon 9
this ſeveral that were indiſpos'd

νομενου, και οι λοιποι οι εχοντες ασθενειας εν τη νησῳ, προσηρχοντο, και εθεραπευ-
10 ουντο. οι και πολλαις τιμαις ετιμησαν ημας, και αναγομενοις επεθεντο τα προς την χρειαν.

11 Μετα δε τρεις μηνας ανηχθημεν εν πλοιῳ παρακεχειμακοτι εν τη νησῳ, Αλεξανδρινῳ, παρασημῳ Διοσκουροις.
12 και καταχθεντες εις Συρακουσας, επεμειναμεν ημερας τρεις.
13 οθεν περιελθοντες κατηντησαμεν εις Ρηγιον, και μετα μιαν ημεραν επιγενομενου νοτου, δευτεραιοι ηλθομεν εις Ποτιολους.
14 ου ευροντες αδελφους, παρεκληθημεν επ' αυτοις επιμειναι ημερας επτα, και ουτως εις την Ρωμην ηλθομεν.
15 κακειθεν οι αδελφοι ακουσαντες τα περι ημων, εξηλθον εις απαντησιν ημιν αχρις Απιου φορου και Τριων ταβερνων, ους ιδων ο Παυλος, ευχαριστησας τῳ Θεῳ, ελαβε θαρσος.

16 Οτε δε ηλθομεν εις Ρωμην, (ο εκατονταρχος παρεδωκε τους δεσμιους τῳ στρατοπεδαρχῃ) τῳ Παυλῳ επετραπη μενειν καθ' εαυτον, συν τῳ
17 φυλασσοντι αυτον στρατιωτῃ. εγενετο δε μετα ημερας τρεις συγκαλεσασθαι τον Παυ-

pos'd in the iſland came to Paul, and were cur'd, ſhowing their reſpect by many preſents, and furniſhing us with proviſions upon our departure. 10

After having been there three months, we embark'd on board the Caſtor and Pollux from Alexandria, that had put in there by hard weather: we landed at Syracuſe, and ſtay'd there three days. from thence we turn'd to the wind, and arriv'd at Rhegium: the next day the wind being at ſouth, we came in two days to Puteoli: where finding ſome brethren, they deſir'd us to ſtay with them ſeven days, after which we ſet out for Rome: the brethren there having had news of us, came as far as Appii-forum, and the Three inns to meet us: whom when Paul ſaw, he gave thanks to God, and was greatly encourag'd. 11 12 13 14 15

*Upon our arrival at Rome, the centurion deliver'd the priſoners to the captain of the guard: but Paul was allow'd to be at private lodgings, under * the cuſtody of a ſoldier. three days after, Paul ſent for the chief* 16 17

of

* Being chain'd to him: a ring at one end of the chain being lock'd upon Paul's right wriſt, the other end being faſtned in like manner to the ſoldier's left wriſt.

Παυλον τους οντας των Ιουδαιων πρωτους: συνελθοντων δε αυτων, ελεγε προς αυτους, " ανδρες αδελφοι, εγω ουδεν " εναντιον ποιησας τῳ λαῳ, " η τοις εθεσι τοις πατρῳοις, " δεσμιος εξ Ιεροσολυμων παρεδοθην εις τας χειρας των 18 " Ρωμαιων: οἱ τινες ανακρινανταις με εβουλοντο απολυσαι, δια το μηδεμιαν αιτιαν θανατου ὑπαρχειν εν 19 " εμοι. αντιλεγοντων δε των " Ιουδαιων, ηναγκασθην επικαλεσασθαι Καισαρα, " ουκ ὡς του εθνους μου εχων 20 " τι κατηγορησαι. δια ταυτην ουν την αιτιαν παρεκαλεσα ὑμας ιδειν και " προσλαλησαι, ἑνεκεν γαρ της ελπιδος του Ισραηλ " την ἁλυσιν ταυτην περι- 21 " κειμαι." οἱ δε προς αυτον ειπον, ἡμεις ουτε γραμματα περι σου εδεξαμεθα απο της Ιουδαιας, ουτε παραγενομενος τις των αδελφων απηγγειλεν η ελαλησε τι περι σου πονηρον. 22 αξιουμεν δε παρα σου ακουσαι ἁ φρονεις, περι μεν γαρ της ἁιρεσεως ταυτης γνωστον εστιν ἡμιν ὁτι πανταχου αντιλεγεται.

23 Ταξαμενοι δε αυτῳ ἡμεραν, ἡκον προς αυτον εις την ξενιαν πλειονες, οἱς εξετιθετο διαμαρτυρομενος την βασιλειαν του Θεου, πειθων τε αυτους του Ιησου, απο τε

of the Jews: and when they were assembled, he said to them, " my brethren, tho' " I have done nothing a- " gainst the Jews, or a- " gainst the customs of our " fathers, I was made a pri- " soner at Jerusalem, and " put into the hands of the " Romans: who, after my 18 " examination, would have " discharg'd me, as having " done nothing that was " capital. but the Jews op- 19 " posing it, I was oblig'd " to appeal to the emperor: " not having however any " design to accuse them. for 20 " this reason I desir'd to see " and talk with you; it be- " ing for the expectation of " Israel that I am subject " to * this chain." they re- 21 ply'd, we have receiv'd no letter from Judea concerning you; nor have any of our brethren that are arrived, said any harm of you. but 22 we should be glad to know your sentiments: for as to this sect, we are sensible it is every where inveigh'd against.

Having therefore set him 23 a day, they came in great numbers to his lodgings; where he explain'd and confirm'd the reality of the gospel-dispensation, from morning

* See note, v. 16.

τε του νομου Μωσεως και των προφητων, απο πρωι εως
24 εσπερας. και οι μεν επειθοντο τοις λεγομενοις, οι δε απι-
25 στουν. ασυμφωνοι δε οντες προς αλληλους, απελυοντο, ειποντος του Παυλου ρημα εν, οτι καλως το πνευμα το αγιον ελαλησε δια Ησαιου του προφητου προς
26 τους πατερας ημων, λεγον, "πορευθητι προς τον λαον "τουτον, και ειπον, ακοη "ακουσετε, και ου μη συ"νετε, και βλεποντες βλε"ψετε, και ου μη ιδητε. ε-
27 "παχυνθη γαρ η καρδια του "λαου τουτου, και τοις ω"σι βαρεως ηκουσαν, και "τους οφθαλμους αυτων ε"καμμυσαν, μηποτε ιδωσι "τοις οφθαλμοις, και τοις "ωσιν ακουσωσι, και τη "καρδια συνωσι, και επιστρεψωσι, και ιασωμαι
28 "αυτους." γνωστον ουν εστω υμιν οτι τοις εθνεσιν απεσταλη το σωτηριον του Θεου, αυτοι και ακουσονται.
29 [και ταυτα αυτου ειποντος, απηλθον οι Ιουδαιοι, πολλην εχοντες εν εαυτοις συζητησιν.]

ing to night, enforcing what the writings of Moſes and the prophets had affirm'd concerning Jeſus. ſome be- 24
lieved what he had ſaid, but others did not believe: ſo not 25
*being able to agree, they retir'd, upon Paul's having told them, that the holy ſpirit had very juſtly ſaid to our fathers by the prophet Eſaias *, "go to this peo-* 26
"*ple and ſay, hearing you "ſhall hear, and ſhall not "underſtand; and ſeeing "ye ſhall ſee, and not per-"ceive. for the heart of this* 27
"*people is become groſs, "their ears are dull of "hearing, and their eyes "have they cloſed; leſt they "ſhould ſee with their eyes, "and hear with their ears, "and underſtand with their "heart, and be converted "and I ſhould heal them."*
take notice therefore, that 28
the offers of divine ſalvation are ſent to the Gentiles, and they will receive them.
[†*having ſaid this, the Jews* 29
went out, warmly debating it among themſelves.]

* Eſa. vi. 9.

† This verſe is not in the Alexandrian MS. nor in Laud. 1. 3. both writ in capitals; nor in Colb. 6. beſides ſeveral old MSS. mentioned by Eraſmus: nor in the Syriac, Coptic, and old Italic verſions. Dr. Mills ſays, "he does more than ſuſpect it to be an interpolation, inſtances "of which frequently occur in this book of the ACTS." vid. Prol. 981. for inſtance,

Chap.

30 Εμεινε δε ὁ Παυλος διετιαν ὁλην εν ιδιῳ μισθωματι, και απεδεχετο παντας τους εισ-
31 πορευομενους προς αυτον, κηρυσσων την βασιλειαν του Θεου, και διδασκων τα περι του Κυριου Ιησου Χριστου μετα πασης παρρησιας, ακολυτως.

After this, Paul ſtaid two 30
whole years in a houſe he had hired, and gave acceſs to all that viſited him, preach- 31
ing the kingdom of God, and inſtructing them in all things relating to the Lord Jeſus Chriſt, with the utmoſt freedom, without being moleſted.

Chap. II. 30. Το κατα σαρκα αναστησειν τον Χριστον.] This is not in the Alex. Barb. 1. nor in Irenæus, the Armenian, Coptic, Vulgate, Syriac, Æthiopic verſions, nor in the firſt edition of Eraſmus. Dr. Mills makes no doubt it was an interpolation. ſee his remark, a. h. l. & Prol. 1201.

Chap. X. 6. Ουτος λαλησει σοι, τι δει ποιειν.] This is not in Steph. δ. ε, ι. ις. Alexand. Laud. 2, 3. Sinah. Magdal. Montf. Lincol. N. Col. 1, 2. ſeven MSS. of Barbarini, Cantab. 2. Pet. 1, 3. Genev. Cov. 2. Baſil. 2. Vien. Seidel. nor in the Coptic, Syriac, Arabic verſions, nor in the Complutenſian edition.

Verſe 21. Τους απεσταλμενους απο του Κορνηλιου προς αυτον.] This is not in Stephens β. δ. θ. ι. ις. Alex. Cantab. Magd. N. Col. 1, 2. Laud. 3. Petav. 1, 3. ſix MSS. of Barbarini, Cantab. 2. Cov. 2, 3, 4. Genev. Sinah. Euthal. Vulgate, Syriac, Arabic, Æthiopic verſions. ſee Prol. 970.

Ch. XXIV. 6. all from κατα τον to παρ' ὁν in v. 8. is wanting in the Alexand. Cantab. 2. Petav. 1. Hunt. 1. Magdal. Lincol. N. Col. 1. Baſ. 2. Lu. Cov. 3. M. Sin. and the Coptic Verſion, beſides ſeveral Latin MSS. mention'd by BEDA, and many Greek MSS. by ERASMUS, who obſerves that he found thoſe words, but in one MS. writ in ſmall Characters, and then in the margin only; concluding it might be taken out of Lyſias's letter, Chap. xxiv. 7.

Chap. XXVIII. 16. Ὁ εκατονταρχος, &c. is not in Alex. Barb. 1. Pet. 3. Valeſian Lections, nor in the Vulgate or Syriac verſions, nor in Chryſoſtom. Zeger and Dr. Mills think it an interpolation. ſee Prol. 881.

Mat. III. 11. Και πυρι] is not in the ſix MSS. of Stephen's ſ. δ. ε. ς. ζ. ιβ. nor in Selden. 2, 3, 5. Bodleian. 1, 2, 4, 5, 6. Wheel. 1, 3. Googe. Gonvil. Magdal. Lincol. Laud. 2, 5. Roe. Colbert. 1. Pariſ. 1, 3, 8. More 1. Baſil 1. Emman. Theophilact. Euthym. nor in the Complutenſian edition, made from the Vatican and ſeveral other the moſt valuable MSS. but Jerom, Auguſtin, Hilary, Cyprian, Theodorus, Heracl. Macarius Ægypt. Chryſoſt. Cyril, Origin, Juſtin Martyr. the Arabic, Perſ. Æthiop. Coptic, Syriac, and Vulgate verſions, beſides ſeveral very antient MSS. own the expreſſion. ſee Dr. Mills's different ſentiments a. h. l. compar'd with Prol. 690, 1098, 1177.

Chap. VI. 13. Οτι σου εστιν - - - - εις τους αιωνας] is not in Steph. β. Cantab. nor in the Vatican MSS. in Uncial letters, ſuppos'd to have been writ about 1200 years ago: nor in an antient MS. mention'd by Sau-

Saubert. it is not in the Coptic, Vulgate, Arabic, Saxon verſions. Tertullian, Cyprian, Jerom, Chromatius, Ambroſe, Auguſtin, nor the Complutenſian edition. the Greek Catena in the emperor's library ſays, this paſſage is wanting in ſome Codes. *hæc* δοξολογία *Latinis omnibus ignota*, ſays Grotius. Chryſoſtom is the firſt that mentions and explains it, about the ſame time that the Gothic and Syriac verſions were made; in which it occurs, tho' with reſpect to the latter F. Simon thinks it an interpolation, as likewiſe in the Apoſtolic Conſtitutions l. 3. c. 18. Dr. Mills ſays, it is extremely probable, that this clauſe was originally borrowed from the Greek liturgys, as the Complutenſian editors obſerve in the margin of their work. ſee Dr. Mills Prol. 385, 888, 1098, 1360.

Αμην] is not in the very antient MSS. of Cambridge, beſides ſeveral mention'd by Beza. the Vulgate indeed, as interpolated by Jerom, has it: but it is not in many Latin MSS. particularly two very antient ones in the Bodleian library, beſides ſeveral very antient Greek MSS. "I make no doubt, adds Dr. Mills, it was borrowed from the cuſtom "of the antient church, who concluded the prayer with that term as "a publick mark of their approbation."

Chap. XVII. 35. Ινα πληρωθη, &c. to the end of the verſe, is not in any of R. Stephens's 15 MSS. nor in the Alexandrian, Cantab. Hunting. Gale. Lincol. N. Col. 1. Googe. Gonv. Epheſ. Eman. Roe. ſix Bodleian MSS. Magdal. Laud. 1, 2. ten MSS. of Barbarini, five of Selden, Wheel. 3. Cypr. Bunckel. Perron. Vien. 3. Colbert. n. 4078, 4112, 5149. Pariſ. 1, 2, 3, 4, 5. Lipſ. Uſſer. 1, 2. Colb. 1, 3, 5. Covel. 1. nor in the Coptic, Syriac, Æthiopic, Arabic verſions; nor in Origin, Theophylact. Titus Boſtr. Euthym. Hilar. Auguſtin; nor in many Latin MSS. particularly a very antient one in the Bodleian library: nor in the Complutenſian edition. it was borrow'd from John XIX. 24. and crept from the margin into the text.

The End of the Firſt Volume.

MVSEVM BRITAN NICVM